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The fact that **Terry's Pocket Interpreter** has gone through many editions, and that nearly 100,000 of the books have already been sold, is too significant to require further comment. The book was compiled by one who for twenty years has made a study of the Spanish language, and who is familiar with the stumbling-blocks in the path of the American desirous of making himself understood in this most beautiful of tongues.

The book is printed on fine coated paper, in readable type, with an attractive cover design in colors, and is packed in a handsome envelope made specially for it. The present edition has been carefully revised and corrected. Sent prepaid anywhere on receipt of 25 cents, U. S. money, in stamps or coin.

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MEXICO

MEXICO

"World wrongly called the new! this clime was old
When first the Spaniard came, in search of gold.
Age after age its shadowy wings had spread,
And man was born, and gathered to the dead;
Cities arose, ruled, dwindled to decay,
Empires were formed, then darkly swept away:
Race followed race, like cloud-shades o'er the field,
The stranger still to strangers doomed to yield.
The last grand line that swayed these hills and waves,
Like Israel, wandered long 'mid wilds and caves,
Then, settling in their Canaan, cities reared,
Fair Science wooed, a milder God revered,
Till to invading Europe bowed their pride,
And pomp, art, power, with Montezuma died."

GENERAL MAP OF MEXICO

SCALE 1:6,344,000

English Miles

Kilometres

Made specially for Terry's Mexico. Copyrighted (Es propiedad).

Places with more than 100,000 inhabitants: MEXICO

" " 50,000 to 100,000 " Monterey

" " 25,000 " 50,000 " Zacatecas

" " 10,000 " 20,000 " Colima

" " 5,000 " 10,000 " Salina Cruz

" " less than 5,000 in *Italics: Manzanillo*

Railways Principal Steamer Routes

UNITED STATES

CALIFORNIA

ARIZONA

NEW MEXICO

TEXAS

LOUISIANA

MISSISSIPPI

ALABAMA

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ZACATECAS

TERRITORIO DE TEPIC

GUANAJUATO

HIDALGO

MEXICO

MICHOACAN

COLIMA

GUERRERO

OAXACA

TABASCO

CHIAPAS

YUCATAN

CAMPECHE

TERRITORIO QUINTANA ROO

BRITISH HONDURAS

CENTRAL AMERICA

GUATEMALA

HONDURAS

Rio Grande

Pecos

Colorado

Brazos

Trinity

Red River

Arkansas

Ohio

Mississippi

Missouri

Tombigbee

Alabama

Pearl River

Wabash

Sierra Madre

Sierra Tarahumara

Sierra Mojada

Llano de los Cristianos

Llano de los Gigantes

Bolson de Mapimi

Sierra Madre del Sur

Sierra Madre de Oaxaca

Sierra Madre de Chiapas

Sierra Madre Occidental

Sierra Madre Oriental

Eje Neovolcanico

Mesa Central

Isthmus of Tehuantepec

Gulf of California

Gulf of Mexico

Pacific Ocean

Bay of Campeche

Gulf of Tehuantepec

Gulf of Honduras

Lower California

Tres Marias Islands

Tres Virgenes

Colima

Orizaba

Popocatepetl

Ixtaccihuatl

Nevado de Toluca

Mexico

Guadalajara

Monterey

Saltillo

Durango

Zacatecas

San Luis Potosi

Chihuahua

Ciudad Juarez

El Paso

Nogales

Hermosillo

Guaymas

Mazatlan

Tepic

Colima

Manzanillo

Acapulco

Salina Cruz

Tampico

Victoria

Matamoros

Laredo

San Antonio

Galveston

Houston

Austin

Dallas

Fort Worth

Shreveport

New Orleans

Mobile

Pensacola

Montgomery

Vera Cruz

Tuxpan

Coatzacoalcos

Frontera

Campeche

Merida

Progreso

Belize

Guatemala City

Puerto Barrios

Amapala

Puerto Cortez

Omoa

Truxillo

Belize

Progreso

Merida

Campeche

Frontera

Coatzacoalcos

Tuxpan

Vera Cruz

Tampico

Victoria

Matamoros

Laredo

San Antonio

Galveston

Houston

Austin

Dallas

Fort Worth

Shreveport

New Orleans

Mobile

Pensacola

Montgomery

Acapulco

Salina Cruz

Manzanillo

Colima

Tepic

Mazatlan

Guaymas

Hermosillo

Nogales

El Paso

Ciudad Juarez

Chihuahua

Durango

Zacatecas

San Luis Potosi

Saltillo

Monterey

Guadalajara

Morelia

Mexico

Toluca

Orizaba

Popocatepetl

Ixtaccihuatl

Nevado de Toluca

Tres Marias Islands

Tres Virgenes

Lower California

Gulf of California

Gulf of Mexico

Pacific Ocean

Bay of Campeche

Gulf of Tehuantepec

Gulf of Honduras

To San Francisco 1384 Miles

To San Francisco from Acapulco 1838 Miles

To New York 2030 Miles

To Galveston 839 Miles

To New Orleans 703 Miles

To Pensacola 749 Miles

368 Miles

Longitude West from Greenwich

116° 114° 112° 110° 108° 106° 104° 102° 100° 98° 96° 94° 92° 90° 88° 86°

32° 30° 28° 26° 24° 22° 20° 18° 16°

TERRY'S MEXICO

HANDBOOK FOR TRAVELLERS

BY

T. PHILIP TERRY

∴

WITH TWO MAPS AND TWENTY-FIVE PLANS

∴

SECOND EDITION REVISED

LONDON
GAY AND HANCOCK, LTD.,
12 & 13 HENRIETTA STREET, COVENT GARDEN
BOSTON AND NEW YORK: HOUGHTON MIFFLIN COMPANY
CITY OF MEXICO: SONORA NEWS COMPANY
1911

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1909

ENTERED AT STATIONERS' HALL

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COVERED BY THE BERNE CONVENTION
1909

FOREWORD

Although Mexico lies contiguous to the United States, it is much less accurately known to Americans than its importance warrants. It is a land of striking contrasts and one with an artistic and an intellectual past, and it possesses a character and an individuality peculiarly interesting to the thoughtful traveller. It is easy of access, travelling is cheap, comfortable, and safe; English is widely spoken; and in point of picturesqueness and historical interest it has few equals. Those who travel the Republic for the first time are usually charmed with its physical beauty, its quaint cities, its almost perfect climate, the winsomeness of its azure skies and the amiability of its people.

The chief aim of the compiler of this Handbook has been to unite in one handy volume all the useful and most needed information pertaining to each subject, and to present it in as succinct and compact a form as possible. Substance, rather than verbiage, has been striven for, and grammatical exactness has been sometimes sacrificed to brevity, in order to make the book less bulky. But its trustworthiness has in no wise been impaired. It is the result of years of travel and personal observation and experience: the writer, in his delineation of the country and its people and institutions, has tried to be just to all. The material interests of the traveller have in no single instance been sacrificed to the personal gain, prejudice, or selfish benefit of others.

A meritorious guide-book should save its cost for the purchaser the first time it is put to use, and it is the hope that such may be the case with this. The sustained purpose has been to make it of immediate and permanent interest and value, and to save its possessor money and time. It contains a description

of every place of importance, from the Rio Grande at the north, to Guatemala at the south, with ample notes on History, Architecture, Language, Literature, Painting, Native Races, Ruined Cities, Churches, Mines, Railways, Products, and many subjects which have hitherto received less attention than they deserve. The introductory article on Mexican Art and Painters is the most complete that has been written on this interesting subject, and it will materially aid the traveller to an intelligent appreciation of the fine pictures still to be found in Mexico, and of the art which flourished here many decades before the Pilgrims sailed for America.

The contents of the Handbook are divided into Ten Sections (I. North-Eastern Mexico; II. North-Central Mexico; III. North-Western Mexico; IV. Central Mexico; V. Central-Western Mexico; VI. City and Valley of Mexico; VII. South-Western Mexico; VIII. South-Eastern Mexico; IX. Southern Mexico; X. The Peninsula of Yucatan), each of which may be separately removed from the book. To each section is prefixed a list of subjects or the routes it contains, so that each forms an approximately complete volume, apart from the general table of contents or the general index. Mention of lotteries has been omitted intentionally because of the circulation of the Handbook in the United States — where anything in the nature of an advertisement of these games of chance is forbidden. The author hopes that the correct Spanish equivalents affixed to certain useful English words will be of special value to users of the book.

The Maps and Plans, to which especial attention has been given, are more complete and greater in number than have heretofore appeared in any book on Mexico. Some of those courteously supplied by the Mexican Government were made specially for this Handbook, and they represent the latest and best work of competent government engineers.

In the case of a country undergoing such rapid changes as is Mexico, it is manifestly a work of great difficulty to ensure abiding accuracy in such details as hotels, routes, etc. It should be borne in mind that hotels particularly are liable to constant changes in name, management, and in the treatment of guests. The author will therefore value any hints or information with which travellers or others may favor him; particularly knowledge that will enable tourists to get the best return for their money and to economize time. Such communications should be addressed to the author at Mexico City, Calle de las Estaciones, 12, in care of the Sonora News Company. Hotel-owners and others are warned against persons representing themselves as agents for Terry's Handbook and other publications.

The author considers the Baedeker form of Guide-book the best in existence, and, having followed that model in the physical make-up of the present volume, he desires to acknowledge most gratefully his indebtedness.

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Abbreviations.

Alt. = Altitude.
Am. Pl. = American Plan.
Ave. = *Avenida* (avenue).
Ch. = Church.
C. = *Calle* (street); *centavo* (cent).
Comp. = Compare.
Cor. = Corner.
E. = East, eastern; every.
Eng. = English.
F. C. = *Ferrocarril* (railway).
Fr. = French.
Ft. = Feet.
Ger. = German.
Hr. = Hour.
Inhab. = Inhabitants.
J. = *Jardin* (garden).
K., Kilom., Kiloms. = *Kilómetros* (kilomètres).
l. = Left.
M. = Mile.
Mex. = Mexico, Mexican.
Mexs. = Mexicans.
Min. = Minute.
N. = North, northern.
P. = *Plaza* (park or square).
p. = Page.
pers. = Persons.
pop. = Population.
Pk. = Package.
Pl. = Plan (refers to maps or plans).
r. = Right.
Repub. = Republic of Mexico.
Ret. = Return.
Rly. = Railway, railroad.
Rte. = Route.
S. = South, southern, etc.
Sp. = Spanish.
Sq. = Square feet.
Sqr. = Square, or city block.
Sta. = Station.
Tel. = Telegraph.
Tr. = Trunk.
W. = West, western, etc.
Yr. = Year.

The letter *d* with a date, after the name of a person, indicates the year of his death; *b* the date of his birth. The number of miles or *kilómetros* placed before the stations on railway routes indicates their distance from the starting-point of the route. The number of feet given after the name of a place shows its height above the sea-level. The bracketed Spanish word after an English word shows the translation of the latter.

The Prices quoted throughout the Handbook are in Mexican money unless otherwise designated.

INTRODUCTION

1. Travelling Expenses. Money. Passports. Custom-House. Language.

Travelling Expenses. The cost of a journey in Mexico will be found to be a bit cheaper than that of a similar one in the United States or Europe. The average daily expenditure, exclusive of railway fares, will vary from five to ten *pesos* according to the traveller's requirements. Expenses are usually higher in Mexico City than in the interior towns, where 3 to 5 *pesos* a day should be enough for a prolonged stay. The economical traveller can keep down expenses by using *tranvías* instead of cabs, by purchasing necessary articles of native rather than of foreign make, by doing his sight-seeing on foot, and by seeking modest rather than expensive hotels. The constant aim of the author has been to point out ways of economizing time and money, and these hints will be found in their proper places throughout the Handbook.

Money. The currency of Mexico is now arranged on the decimal system, with the gold standard (*el patron oro*) as the base. This was authorized by Congress under the law of Dec. 9, 1904, was decreed March 25, 1905, and was put into effect May 1, 1905. The coins current are:

1 cent	(*un centavo*)	bronze (*bronce*). Refuse the big ones.
2 cents	(*dos centavos*)	" "
5 "	(*cinco* ")	nickel (*nickel*). Refuse the silver ones.
10 "	(*diez* ")	silver (*plata*).
20 "	(*veinte* ")	" "
50 "	(*cincuenta*)	" "
100 "	(*un peso*)	" "
500 "	(*cinco pesos*)	gold (*oro*).
1000 "	(*diez* ")	" "

Bank bills (*billetes de banco*) circulate from private and national banks and range from $5 to $1000 notes. The 5 c. coins are sometimes called *quintos* (fifths); the 10 c. pieces, *décimos* (tenths); the 50 c. pieces, *tostones* (Portuguese testoon, or 4 silver reales), and the *pesos*, *pesos-fuertes*, or *duros* (hard money). American dollars are (by law) called *dólares*, to differentiate them from the Mex. dollar or *peso*. The $5 gold coins are called *medio* (half) *Hidalgos;* the $10 pieces, *Hidalgos* — for the patriot *Miguel Hidalgo y Costilla*, whose profile appears upon them. Quarters (25 c. pieces) of the old coinage are in circulation, but it is the intention to withdraw them. They, along with the 20 c. pieces, are often called (by Spaniards) *pesetas* (Spanish *peseta*, a diminutive of *peso*).

Marketmen, street-venders, and the like often make calculations in the old coinage, discarded long ago. This was

represented by *tlacos* (an Aztec term for a 1½ c. piece); *cuartillas* (3¼ c.); *medios* (6¼ c., or one half of one real); *real* (12½ c.; or one eighth of one *peso*). Albeit the coins do not circulate, the usage remains in vogue among the ignorant. The nomenclature is prohibited by Government and the Civil Code provides a penalty of from $50 to $100 for whosoever attempts to pass any of the old coins or to use the names in legal documents.

Bank Bills are supposed to pass current at par, throughout the Republic, albeit certain bills may, at times, be discounted. American paper and gold money (*moneda Americana*) is accepted generally throughout the country at one dollar for two *pesos;* silver is discounted. Considerable Amer. money is in circulation in towns near the frontier, and prices are not uncommonly quoted in U. S. money. There is an import and an export duty on Mex. *pesos* (above five), and the traveller is advised to dispose of his *pesos* before leaving the country, and to bring no considerable number of them into the Republic.

The price of the Mex. *peso* abroad is usually fixed in accordance with the average price of the standard ounce of silver in the London market. The daily rate is published in the newspapers — to which the traveller is referred. In ordinary times 50 c. gold is the usual value of the *peso*. Foreign exchange is sometimes more favorable in Mexico City, Guadalajara, Vera Cruz, Monterey, and other large commercial centres, than it is in the smaller places less in touch with the world. The prudent traveller will glance at the money-market quotations in the newspapers before putting through important international financial transactions.

Letters of Credit, EXPRESS ORDERS, and DRAFTS on prominent banks and other firms can be cashed in almost every town in the Republic. Banks appear under their proper headings in the Handbook.

Smooth or mutilated coins should be refused. Considerable counterfeit money (*dinero contrahecho*) is in circulation, and change should never be taken without examining it. Almost every person who receives a silver or a gold piece scrutinizes it closely, and shopkeepers, as a rule, ring coins on a piece of wood or stone to test them. This precaution is so general that no one need fear practising it — however it may seem to reflect on the person proffering the coin. The alert ear soon becomes accustomed to the right ring. When a coin gives forth a flat sound it should be refused. Spurious coins are usually light, crudely made, and of a soapy texture. Foreign money is sometimes counterfeited with the aim of circulating it in Mexico, and because of a lack of geographical information on the subject, the makers not unfrequently stamp an American eagle on one side of a coin and a Peruvian, Argentine, or other symbol on the other. The traveller may like to remember that under the electric light a *medio-Hidalgo* can scarcely be distinguished from a new cent piece.

Coined money was introduced into Mexico by the Spaniards, and during the first years of the Spanish occupation all the coins in use were imported. In barter the Aztecs used cacao-beans, transparent quills of gold-dust, pieces of tin and thin copper cut in the form of a T, and other symbols. In 1535 (May 11th) the King of Spain authorized the establishment of a mint (*casa de moneda*) in Mexico City, to be subject to the laws governing Spanish mints. The first mint in New Spain was completed on the site of the present *Palacio Municipal*, at Mexico City (p. 292), in 1537, and the first coins were struck in that year. The first money (issued between 1537 and 1731) was known as *moneda macuquina;* it was hammered out in an irregular form, marked with a cross, two castles, two lions, the initials of the King, and the Mexico mark. In 1569 the mint was moved to the *Palacio Nacional* adjoining the royal treasury (*tesorería real*). A decree dated 1731 recommended the erection of a suitable building (completed in 1734) for the exclusive use of the mint: it occupied the site of the present *Museo Nacional* (p. 298) and cost $480,000. From this mint came (between 1734 and 1771) coins marked with the coat-of-arms of Spain supported between the two Pillars of Hercules. This money was known in Spain and the New World as *moneda columnaria*, and in Italy as "*columnato*." Following this (from 1772 to 1821) came the *moneda de busto*, which bore the effigy of the King. Between 1822 and 1823 (after the war for independence) the money bore the profile of *Agustín de Iturbide*, first Mexican Emperor. The Mexican eagle and the Phrygian cap appeared on the coins issued thence up to 1862. From 1863 to 1867 the imperial money bore the bust of the *Archduke Maximilian*. (These *pesos* may still be bought at 2 *pesos* each, in the antique shops at Mex. City.) The old republican *peso fuerte*, or *duro*, of universal fame, dates from 1868. It is being replaced by the reformed coins of 1905 and 1910.

Fifteen subsidiary mints were once in operation in the Republic, and of the steady stream of silver *pesos* which poured from them, some reached, and are still circulated in, the maritime provinces of Cathay.

Between 1537 and 1905 the mints turned out	
gold coins to the value of	$131,573,256.00
silver coins to the value of	3,563,178,979.34
copper and bronze coins	7,488,674.13
or a total of.....	3,702,240,909.47
To this sum should be added copper coins issued	
by the *Viceroy Antonio de Mendoza*.....	200,000.00
by *Señor Ayllon*.....	31,667.67
nickel coins struck during the presidency of *Manuel Gonzalez*.....	4,000,000.00
Making a grand total of.....	$3,706,472,577.14

Many of these nickel coins were thrown at *Gonzalez* by angry mobs during the celebrated "nickel riots," and they were finally retired from circulation, as was the said president.

The numismatist will be interested in the old revolutionary coins, such as the *Morelos peso*, beaten out with a hammer and bearing, beside the word "*Sud*," the dates 1811–14. They are of copper, and were forged to meet the expenses of the *revolucionarios* during the struggle for Mexican Independence. Perhaps the best book on the subject is *Indagaciones sobre la Amonedación en Nueva España* (published in Madrid, in 1818), by *Fausto de Elhuyar*. It gives considerable interesting information about the coinage of money in New Spain from the Conquest down to 1814.

The present CASA DE MONEDA is in the N. E. quarter of the city in the *Calle del Apartado*, around the corner from the S.-W. end of the *Plaza de Loreto* (p. 364). The tile inset near the main entrance is marked *Apartado*, and the inscription above, now almost obliterated, refers to the erection of the *casa* in 1782, and to its renovation in 1801.

Passports (*pasaportes*) are unnecessary in Mexico, but they are frequently useful in proving the traveller's identity, in obtaining registered letters, etc., and when re-crossing into the United States. They are always desirable if one travels to the remote and less frequented places; particularly in cases where one is called upon to prove nationality. American citizens can procure passports from the State Department at Washington. Before coming to Mexico the passport should be *visèed* (small fee) by a Mex. Consul stationed in the U. S. A.; it will then be officially correct. Americans who intend to reside in Mexico are required to register at the nearest American Consulate soon after their arrival. This should not be omitted, particularly by those who expect to return at some future time, and who wish to avail themselves of the privilege (see p. xvi) of importing their household effects free of duty.

Custom-House. A liberal amount of luggage is allowed every traveller entering Mexico, and the custom-house (*aduana*) examination is prompt, courteous, and lenient. (Comp. p. xv.) It is always advisable to superintend the inspection of one's belongings in person. Fees should never be offered; nor should one show any reluctance to opening luggage. The traveller's effects are always treated with circumspection, and are rarely taken out for closer scrutiny. Personal effects (*efectos usados ó particulares*) are always passed free. Small articles of merchandise are generally overlooked, but if there be a number of such articles irrelevant to the traveller's personal comfort, duty is levied. Dutiable articles should always be shown to the inspector. Duty is collected on the weight of an article (at so much per *kilo*, comp. p. xliv), and the amount is usually small.

At the chief frontier towns (*Laredo*, p. 1; *El Paso*, p. 22) Mex. customs-officers board trains at the rly. stations on the Amer. side and inspect hand-luggage while the train stands on, or crosses, the international bridge above the *Rio Grande*. An inspector usually precedes them and requests passengers to have their baggage ready. On reaching the Mexico side all heavy luggage is removed from the baggage-car to a room set apart in the rly. station. Passengers must then leave the train and look to their trunks, as they will be held until a claimant appears. The porters (*mozos*) who help the traveller to open luggage and re-strap it are usually grateful for a small fee (*propina*), say 25 c. Mex.

The customary formalities attending one's arrival by sea are described at p. 469.

Travelling Salesmen (drummers) can have the import duties on samples (*muestras*) refunded (within a certain time) if they will declare their wishes to that effect at the port of

entry. In certain of the Mex. States commercial travellers must pay a selling tax (none in the Federal District), which varies with the locality and the number of commodities handled. The best plan is to consult one's Consul or some prominent local merchant regarding it.

The Mex. Gov't. welcomes travellers and is generous in its treatment of them. Albeit the native customs-officer may be fierce of aspect and begirt with weapons, he is usually one of the most courteous of individuals. Politeness is his cult, and if the visitor will bear this in mind, he will experience no difficulty in crossing any Mexican frontier. Inability to speak Spanish may give rise sometimes to misunderstandings, but the prudent always know how to adjust such differences. In fact, politeness is the most potent factor in custom-house transactions. Continuous inspection of travellers' luggage must be back-breaking and nerve-jangling. Nine times in ten the officer is a well-meaning man with no desire to be unfriendly or discourteous. When he inspects baggage he is simply doing his duty — usually in the range of some chief inspector's vigilant eye. Whether he is lenient or exacting is often determined by the traveller's attitude toward him. It is possible for him to do his duty and still not make it unpleasant, and this happy desideratum can almost always be attained by considerate and respectful deportment. During ten years of continuous travel, in which the frontier of almost every country on the globe was crossed repeatedly, the writer never had even "warm words" with a customs-officer, notwithstanding the fact that on various occasions those "worst" custom-houses — all too familiar to experienced travellers — were involved. He made it an inviolable rule to be studiously polite to everything resembling a customs-inspector or collector, and he has yet to register the single exception which is supposed to prove every rule.

A Mexican law allows persons of any nationality coming to Mexico to live, a considerable rebate from the usual duties charged on household effects. To secure this privilege the interested party should obtain from the nearest Mex. Consul a copy of this law and its requirements. The latter should be strictly followed if the rebate is to be obtained. Pianos and automobiles are not considered household effects under this law, nor is a reduction allowed on porcelain (china-ware), since the Government holds that if this is not cracked it is in good condition and should pay full duties. The duty is gauged by the condition of the goods. The duty on a piece of furniture that has been used a year or thereabout may perhaps be accorded a reduction of 25%: while one showing marks of long usage might be classed in a 90% reduction. Persons availing themselves of this privilege are required to swear that they will not sell the goods thus imported before the expiration of one year. As the concession usually means a big saving, it should be taken advantage of by every one coming to Mexico with the intention of residing in the country. The same concession is not granted twice to the same person. If the Consul possesses no information on the subject, write to *El Administrador General de Aduanas*, City of Mexico, Mex.

Customs-Duties. As the tariff is subject to change, travellers who wish to know the charges placed upon foreign goods imported into Mexico must consult the *last edition* of the

arancel de aduanas, published at Mexico City (translations on sale in the book-shops), and find out if any order has been issued which modifies the duties.

United States Customs Regulations are a bit more complicated than those of Mexico, particularly when one enters the country through a seaport, but a strict observance of the law's requirements (indicated on a printed slip handed to each passenger before the ship is docked) will save time and annoyance. The formalities seem cumbrous to the uninitiated, but they should not be dreaded. The inspectors are looking for smugglers, and honest folk have nothing to fear.

On crossing the *Rio Grande* from Mexico to the U. S. A. the system of baggage inspection is practically the same as on the Mexico side (described at p. xiv), and albeit the examination may be a trifle more minute, the officers are equally courteous and obliging. Each passenger is allowed 50 cigars or 300 cigarettes free of duty, and these should be shown to the officer, who stamps them with the Gov't revenue stamp. No more than 50 should be carried across the frontier, as the law otherwise forbids the importation of less than 3,000 at one time.[1] One bottle of liquor (whiskey, brandy, wine, or the like) is also passed free. Those tourists who make their purchases of reputable houses (all of which are well known to the customs-officers) and who secure invoices (properly stamped) for their goods will have the least trouble. Men and women inspectors are employed on both sides of the river. The traveller may wish to remember that Spanish is understood by the American, and English by the Mexican inspectors.

The U. S. A. and Mexican laws are severe with respect to the offering of bribes to customs-officers, and this should never be attempted.

An American law permits citizens of the U. S. A. residing abroad to bring home with them (these should accompany them when possible) all household goods (free of duty) used by them abroad for more than one year. To take advantage of this concession the interested party must secure the proper documents from the American Consul nearest his place of residence abroad. It matters not if all these effects were purchased outside of the U. S. A.

Quarantine Regulations. Those of the State of Texas are sometimes a bit exacting, and tourists leaving Mexico should consult the newspapers to learn if any Mex. towns are under the ban. Comp. p. 2.

Spanish. "The present Castilian or SPANISH LANGUAGE (*idioma* or *lengua Castellana* — with some 20,000 words and

[1] This also applies to cigarettes. The duty into the U. S. A. on 3000 cigars or cigarettes is $4.50 per lb. and 25 % *ad valorem*. They must be in packages of 10, 20, 50, or 100.

spoken by 19 nations representing 60 million people), dates from about the beginning of the 12th century, when the dialect emerged from the corrupted Latin and became an independent language capable of producing literary works. It belongs to the group known as the Romance, or Romanic languages. It is derived in a direct manner from the Latin, though it has been enriched by a great number of words belonging to the different nations which have occupied the whole or part of the Spanish Peninsula. Iberian, Punic, Greek, Visigothic, Hebrew, and Arabic words are met with in large numbers. The abundance of these last (about 7,000) has induced some critics to infer that the origin of the language is Semitic, but its grammatical structure is undoubtedly Latin. The wide variety of Oriental words does not influence its organization, or produce any further results than to add nouns[1] to the language."

The Spanish spoken in Mexico is still further enriched by numerous Indian vocables, chiefly from the *Nahuatl*,[2] the language spoken by the *Aztecs* or *Mexica*. The names of many places, plants, animals, etc., in the Mex. Republic, are Aztec more or less corrupted. These words are usually distinguish-

[1] A noteworthy fact is that most of these nouns can be converted into verbs, when occasion offers, thus adding to its remarkable flexibility.

[2] Of all the languages spoken on the American continent, Aztec is (says Bancroft) the most perfect and finished, approaching in this respect the tongues of Europe and Asia, and actually surpassing many of them by its elegance of expression. Although wanting the six consonants, *b, d, f, r, g, s*, it may still be called full and rich. Of its copiousness the Natural History of *Dr. Hernandez* gives evidence, in which are described twelve hundred different species of Mexican plants, two hundred or more species of birds, and a large number of quadrupeds, reptiles, insects, and metals, each of which is given its proper name in the Mexican language. *Mendieta* says that it is not excelled in beauty by the Latin, displaying even more art in its construction, and abounding in tropes and metaphors. *Camargo* calls it the richest of the whole land, and the purest, being mixed with no foreign barbaric element; *Gomara* says it is the best, most copious, and most extended in all New Spain; *Dávila Padilla*, that it is very elegant and graceful, although it contains many metaphors which make it difficult; *Lorenzana*, that it is very elegant, sweet, and complete; *Brasseur de Bourbourg*, that from the most sublime heights it descends to common things with a sonorousness and richness of expression peculiar only to itself. The missionaries found it ample for their purpose, as in it, and without the aid of foreign words, they could express all the shades of their dogmas, from the thunderings and anathemas of Sinai to the sublime teachings of Christ.

The Aztec contains more diminutives and augmentatives than the Italian, and is probably richer than any other tongue in the world in verbal nouns and abstracts, there being hardly a verb from which verbal nouns cannot be formed, or a substantive or adjective of which abstracts are not made. It is equally rich in verbs, for every verb is the root from which others of different meaning spring. Agglutination or aggregation is carried to its widest extent, and words of inordinate length are not uncommon. A word of sixteen syllables, the name of a plant, occurs in *Hernandez — mihuiittilmoyoiccuitlatonpicixochitl*.

For more information on this subject, consult Bancroft, *Native Races*, vol. iii. Also *Gramática de la lengua Azteca*, by Miguel Trinidad Palma, Puebla, 1886; and the erudite *Obras Completas* of Francisco Pimentel, vols. i and ii.

able by their terminations and structural peculiarities, for example: *Tepec*, or *tepetl*, means hill, or mountain; as *Popoca–tepetl* = smoking mountain; *Chapul–tepec* (from *chapulin*, grasshopper) = grasshopper hill. The terminations *can* and *tlan* signify place, as: *Coyoa–can*, place of the coyote; *Oco–tlan* (from *ocote*, pine), place of the pines; and so on. Quite a few of these Aztec (and other Indian) words are also current in English, as: *Coyote* (from the Aztec *coyotl* — wolf); Chocolate (Aztec *chocolatl*); Tomato (Aztec *tomatl*); Tecolote (Aztec *tecolotl* — owl); Tobacco (Indian *Tobago*); Canoe (Caribbean *canáoa*), and others. The Spanish words current in the English spoken in the south-west of the U. S. A. are many, particularly the names of towns, things, and places, for example: California (heated oven, or *calida fornax*); Texas (*tejas* —tiles); Arizona (arid-zone); El Paso (the pass); Colorado (colored); San Antonio (St. Anthony); loco (crazy); llano estacado (staked plain); chaparral (grove of evergreen oaks), etc. Not a few English words are being assimilated in Spanish, such as *biftecs* for beefsteaks; *rostbif* for roast-beef; *baseball* for base-ball; *interviú* for interview; record, sport, boxer, and so on.

A few of the Arabic words the student meets with in Spanish are: Guadalajara (*Wala-l-Hajarah* — river of stones); Valladolid (*Belad-Wali* — land of the governor); *azulejo* (blue and white tile); *arroba* (a weight of 25 lbs.); *adobe* (*at-tob*, a sun-dried brick); *lozano* (sprightly); *alforjas* (saddle-bags); *fardo* (a bale of goods); *zagal* (a stout young chap); *naranja* (orange), etc. The word *Noria* is Moorish, as is also the water-wheel it stands for and which is so common in Mexico.

"As an instrument of science and philosophy the Spanish is perhaps weak; but for poetic productions it is unrivalled, being at once harmonious, sonorous and precise, abounding in imagery and metaphor, and peculiarly fitted to express the dignified and the pathetic."

The language spoken in Mexico by those with whom the traveller will naturally come in contact is Spanish. A considerable number of educated Mexicans speak French, and some speak English: a few speak German and Italian. Of the 63 languages spoken in the Mexican Republic 52 are Indian. (For a list of the linguistic families see p. lx.) There are more than two million persons who do not speak Spanish and whose native tongue is one of the Indian dialects — *dialectos*. At present the English language is popular in Mexico and is widely studied. The Spanish of Mexico is similar to that current in southern Spain — softer and more pleasing than the northern Spanish. The fact that Charles the Fifth lisped, and that his courtiers imitated him, has but small weight with the matter-of-fact Mexicans, who pronounce the *c* as it is written; *placer* and not *plather; educación* and not *educathión*, and so on. Well-bred Spaniards in

Mexico render the lisp almost imperceptibly, and one is perhaps correct in saying that this lisp, on the tongue of an American, is no less offensive to a discriminating Mexican ear than the bizarre habit of clipping the English terminations is to that of an English purist. In Mexico the liquid *ll* is pronounced *y*, as: *Cah-by'-yoh* (*caballo*) instead of *cabāhlyoh; Casteyáhno* instead of *Casteel-yah'-no*. The lower classes of Mexico offend the canons of the language by substituting *b* for *v*, as in *buelbo* for *vuelvo; tubo* for *tuvo;* in saying *pus* for *pues*, etc., but even this is not so hopelessly bad as the affected *patois* of the *gente de coleta* (bull-fighters). These bring with them from sunny *Andalucia* the trick of eating all their terminations and saying *comio, querio, ganao*, for *comido, querido, ganado; no vale nā, no hay nā*, for *no vale nada, no hay nada;* and they speak in such a whirlwind fashion that any student of the language who finds it possible to understand a Spanish bull-fighter who has lost one or two of his front teeth, may congratulate himself that in all the course of his study he will perhaps never encounter a more difficult proposition.

The lack of a knowledge of Spanish should never deter the traveller from visiting Mexico, as English-speaking persons are to be found in nearly all the larger towns and cities. Spanish-speaking countries are the easiest of all foreign countries to travel in, as the natives gesticulate freely and expressively, and, being quick-witted by nature, they require but a very few key-words to grasp the meaning of a sentence. So many Spanish and English words are spelled and pronounced alike, or almost alike, that tourists of average intelligence experience but little real difficulty in making themselves understood and in getting at the meaning of things. A highly commendable native trait is that of never laughing at mistakes made by foreigners who are trying to acquire the language, and this robs the learning of Spanish of one of its stumbling-blocks. A smattering of Spanish is easily acquired; many of the words with vowel endings have a musical ring to them, and after being heard a number of times they stick in the mind like the fragments of a catchy and oft-whistled tune. A slight knowledge of Latin, Italian, or Portuguese aids one considerably; particularly in reading street signs and making one's way about.

The American in Mexico should make it a point to adhere to the pronunciation accepted there as correct. The scholarly Mexican speaks Spanish with unusual purity, and the traveller should not fall into the error of thinking the Mexican Spanish inferior to, or widely different from, the language spoken in court circles at Madrid. If, on reaching Mexico, the tourist will resolve to learn at least ten words each day, in thirty days he will have a vocabulary equal to that of the ordinary

servant, railway employee, cabman, etc., with whom he comes in contact. He can also then get the sense of the news items in the vernacular papers (*El Imparcial*, of Mexico City, is recommended for its well written editorials), and daily practice will soon make him fairly proficient. Even a limited knowledge of the language will add immensely to the pleasure of a tour in the country, by bringing the traveller into personal relations with the people, and by delivering him from the wearisome tutelage of interpreters. One cannot travel to the best advantage in the remote Mex. towns without having at least a moderate knowledge of Spanish.

With a few exceptions, the Spanish language is pronounced exactly as it is written, and does not present those difficulties met with in the orthography and pronunciation of most other languages. The vowel sounds are the most important to become acquainted with, and any bright school-boy can learn them in thirty minutes. If one will remember that the letter *h* is always silent and that the letter *j* takes its place and is pronounced nearly like it, one will have achieved one's first mastery over the *idioma*. The alphabet (see below) is far from difficult, and when the student masters it, he has the pronunciation of the language. By reading the newspapers daily, and by speaking on every possible occasion, or, what is just as valuable, by reading aloud (thus accomplishing in one month what would otherwise require several), the student will soon be astonished at his own progress. Endeavor to learn verbs first, for they express motion and are the life of any language. Hesitate to follow the silly custom of trying to learn grammatical rules before acquiring the ability to express the simplest wishes. Grammars deter many a well-meaning person from attempting to learn foreign languages, but they never frighten children, who know nothing of them, and who soon learn to chatter volubly enough. Learn and employ the infinitive of verbs until study and practice bring proficiency in the management of the conjugations. American travellers are not expected to speak Spanish fluently after a few weeks' residence in the country, and on this score the Mexicans are usually very considerate and helpful.

The Spanish Alphabet is composed of 29 letters. The capitals are *mayúsculas*, the small letters, *minúsculas*. *W* is used in foreign words only, and is pronounced about as in English

A, a, *ah*. An invariable sound, like *a* in *father*.
B, b, *bay*.
C, c, *say*.
CH, ch, *chay*.
D, d, *day*.
E, e, *a*, has the sound of *e* in *they*.
F, f, *ef'-fay*.
G, g, *hay*. Before *a*, *o*, *u*, sounds like English *ga*, *go*, *gu*, and like English *h* before *e*, *i*, but with a stronger aspiration, as *hay*, *he*.
H, h, *ah'-chay*, has no sound, but a very faint aspiration occasionally.

I, i, *e*, like *ee* in *lee*, or *i* in *machine*.
J, j, *ho'-tah*, sounds like *h* with a stronger aspiration.
K, k, *kah*, like English *k* in every case.
L, l, *el'-lay*, like English *l*.
LL, ll. *el'-yay*. In the middle of a word it sounds like *y*.
M, m, *em'-may*, like English *m*.
N, n, *en'-nay*, " " *n*.
Ñ, ñ, *en'-yay*, like *ni* in the English *pinion*.
O, o, *oh*, like *o* in *note*.
P, p, *pay*, like English *p*.
Q, q, *koo*, sounds like *coo*.
R, r, *eh'-ray*. Used as in English, and is rolled on the tongue.
RR, rr, has the strength of the double letter (*ehr'-rhay*).
S, s, *es'-say*. Used as in English.
T, t, *tay*. " " " "
U, u, *oo*, as in room.
V, v, *vay*. Used as in English.
W w has the strength of the double *uu*.
X, x, *eh'-kess*. Used same as in English.
Y, y, *ê-gree-ä'-gah*, like the consonant *y* (English), but stronger.
Z, z, *say'-tah*. Like English *s* and *z*.

The Spanish T is sometimes written like F. Y is frequently used instead of I, and is pronounced like E.

When one has acquired a knowledge of the language, he should avoid certain expressions which carry double meanings. In asking for milk, eggs, and the like, never use the verb *tener* — have. Should you ask a waitress, *¿tenga usté leche?*, she has a right to resent being taken for a wet-nurse; instead, say *hay* (is there) *leche*. In some parts of Mexico eggs are called *blanquillos* (little white things) rather than the ill-sounding *huevos*. The former word is understood everywhere, and the traveller will always be on the safe side in using it. Never omit to prefix *Don* to any gentleman's Christian name. It is always appreciated. Accents have an important bearing on the meaning of certain Spanish words and they should be noted. They do not always appear over capitals.

Among the best text-books for learning Spanish are the *Combined Spanish Method*, by Alberto de Tornos — *Ollendorf Method* — *Cortina Method* — *A Spanish Grammar*, by A. M. Soteldo, etc. The advanced student will find much to interest him in the *Gramática de la Lengua Castellana*, published by the *Real Académia Española*, at Madrid. The advantage of this — as well as of the Spanish Dictionary published by the same academy — is that it is the recognized authority and is the last word in regard to Spanish orthography, diction, etc. All give the Castilian lisp in the pronunciation of *c*, *z*, and the like, but this is easily remedied. *A New Pronouncing Dictionary of the Spanish and English Languages*, by Mariano Velasquez de la Cadena, is a large volume, appropriate for the study table. A smaller vol. is *Appleton's New Spanish-English and English-Spanish Dictionary*, by Arturo Cuyas. Laird & Lee's *Standard Vest-Pocket Dictionary* (sold on all rly. trains in Mex. at one *peso*) is a useful ready-reference book. A good practice book for advanced students

is *A Spanish Anthology* (a collection of Lyrics from the 13th century down to the present time), by J. D. M. Ford. Terry's *Pocket Interpreter* (Spanish-English and English-Spanish, with a phonetic pronunciation) is sold on all Mex. rly. trains at 50 c., and is useful in getting about. Most of the above books are on sale at the stores of the Sonora News Co. (and other bookstores) in Mexico. See inside first cover.

The traveller will do well to learn by heart, and have ready at his tongue's end certain useful expressions, as:
Good-morning, Sir, Madam, Miss — *Buenos dias, Señor, Señora, Señorita.*
Pardon me, permit me — *dispénseme, permítame.*
You are very kind — *es usted muy amable.*
Do not trouble yourself — *no se moleste usted.*
Please tell me — *hágame el favor de decirme.*
Please give me — *favor de darme.*
I want — *yo quiero.* Money — *dinero.*
I do not want it — *no lo quiero.*
How much is it — *¿ cuánto cuesta ?* How much — *¿ cuánto ?*
It is expensive — *es caro.*
Where is it — *¿donde está ?*
Take care, look out — *¡ cuidado !*
Don't mention it — *no hay de qué.*
Do you speak English — *¿ habla usted Ingles ?*
I do not speak Spanish very well — *no hablo español muy bien.*
How far is it — *¿ á qué distancia está ?*
Is it near here — *¿ está cerca ?* Is it far — *¿ está lejos ?*
I want something to eat — *quiero algo de comer.*
Good — *bueno.* Bad — *malo.* Very well — *muy bien.*
I have — *tengo.* I have not — *no tengo.* I have n't it — *no lo tengo.*
Don't bother me — *no me moleste.*
Move on, get out — *¡ siga adelante, váyase !*
I thank you — *muchas gracias.*
Good-bye — *adios.*

II. Plan of Tour. Seasons. Climate. Health. What to Wear.

Plan of Tour. The ideas of one traveller as to what is and is not worth seeing are apt to be so widely at variance with those of another that it is difficult, if not impossible, to plan a tour that would fulfil the requirements, or meet with the approval, of even a limited number of persons; particularly in the case of a country whose attractions are so numerous and so varied as are those of Mexico. Many of its highly interesting spots lie far from the beaten tracks, and but few travellers would perhaps care to endure the privations consequent to visiting them. Furthermore, what might be of surpassing interest to one could easily prove tedious to another: for while the archæologist loves the mouldy ruins of the cities of past ages, and the botanist the orchid-dotted woods of the lower tropics, the average traveller finds more entertainment in the gay, kaleidoscopic life of the modern city. It is therefore apparent that even an outline tour for each separate interest would prove almost endless. Then, too, planned tours are apt to strike the methodical traveller as unsatisfactory: he thinks that because the author has compassed them he also must, in order to see the country and its

people properly and not leave them feeling that he has not seen them as he should.

Many of Mexico's great attractions are the work of prehistoric man, and modern ingenuity has not been able to concentrate them. The wonderful ruined cities of Yucatan, which are so rarely visited and are so little known to the outer world, lie more than a thousand miles southeast of the Casas Grandes, or Big Houses of Chihuahua State, yet both are intensely interesting, as they are replete with records in plaster and in stone of perchance the first Americans. The dead cities of Palenque, buried in the fastnesses and almost impenetrable tropical forests of the State of Chiapas, and the mute palaces and tombs of the vanished Zapotec and Mixtec kings, at Mitla, in Oaxaca, are likewise full of an interest no less sustained than that of the stupendous pre-Columbian pyramids of Papantla, Cholula, and San Juan Teotihuacan.

The simple fact that in the Mexican Republic 63 languages and dialects are spoken — 52 of them by Indians whose linguistic characteristics are perhaps as widely different as those of the Hurons and the Chinese — proves the extended range of the elements that unite to form this old new land. Months can be spent to advantage in Mexico, for few countries possess a greater number of attractions. The archæologist, the botanist, the ornithologist, the ethnologist, the hunter, and the fisherman, — for Mexico abounds in game, and the tepid waters of the two oceans which lave its tropical shores teem with fish, — or the traveller seeking only health, sunshine, or amusement, will find the nearly perfect summer days all too short. The almost matchless climate of the table-land charms the traveller from the frigid North, and the multitudinous contrasts are his sustained delight. Here sky-piercing volcanoes rise in pointed grandeur from tropical surroundings, and the eternal snows of their summits look down in cold silence upon fruit-laden palms basking in sempiternal sunshine. At times the entire botanical range embraced in the frigid, the temperate, and the torrid zones encompasses the slopes of these tropical giants, is quickened into life by their internal fires, and forms contrasts as sharply defined as sun and shade. Here also one may pass in a few brief hours from the cocoanut groves of the blistering *tierra caliente*, to the wind-swept regions of eternal ice, through various gradations of climate; which, oddly enough, are almost within shouting distance of one another. From the bleak hill-regions, oftentimes honeycombed with almost fabulously rich mines, one may literally look down upon sheltered winter stations thousands of feet below, embowered in tropical flowers and swooning in a climate of perpetual summer.

While many travellers will be content to share the life in the sustainedly delightful sea-shore and table-land cities and

the beguiling winter-resorts which lie midway between, others will be attracted to the charming Lake Regions of Chapala and Patzcuaro, to the awe-inspiring Falls of Juanacatlan, the roaring, smoking volcano of Colima, the writhing, bubbling *fumaroles* of Jorullo, the thoroughly quaint old Isthmian city of Tehuantepec — with its strikingly handsome Burmese-like women and their bizarre costumes — to the gigantic Barranca de Cobre — which is "painted like a flower," and which rivals in size and beauty the wonderfully gorgeous Grand Cañon of the Colorado, in Arizona — or to the labyrinthine Cavern of Cacahuamilpa — a worthy Latin-American competitor of Kentucky's Mammoth Cave.

Then again, few great cities of the world surpass in beauty or offer greater and more entrancing contrasts than Mexico City, Montezuma's sometime Aztec metropolis, poised a mile and a half above the sea-level, in the lovely Valley of Mexico. Its splendid mediæval churches, its charming women, its various Indian tribes, and its astonishingly picturesque customs and street life are always interesting. Here 16th century architecture stands side by side with the best achievements of the 20th century, and here exist many beautiful relics of a civilization that throve mayhap in the early twilight of time — certainly centuries before the Pilgrims sighted the bleak Massachusetts shore.

The writer will therefore present in this Handbook a comprehensive description of every place of importance in the country, so that the critical traveller may select that which pleases him best; just as he would were he in a sumptuous hotel, before an ample table covered with a select repast. For, after all, no one — not even he of the extraordinary appetite and the fathomless capacity — is expected to go through the entire menu, and the tourist may gain a very fair idea of Mexico and the Mexicans without travelling to every part of the vast Republic.

Seasons. Mexico recognizes two distinct seasons, the dry, *el estio*, or *estación de las secas* (Oct.–May), and the rainy, *estación de las lluvias* (June–Sept.). The birds also recognize the latter, and they contrive to hatch out their young and have them on the wing before the rains, which would drown the fledgelings.

In the tropics, where there is no winter, the rains define the seasons. A different set of conditions prevail at Orizaba, Jalapa, and certain other points on the eastern slopes of the Cordilleras. Here the wind-blown clouds from the Gulf impinge on the cool mountains, and precipitate a sort of Scotch mist or drizzle, which oftentimes develops into heavy rainfall. All "dry-time" signs fail in this region, and albeit the drenched inhabitants pray for the sun to shine (comp. p. 504), it does

so only when fine weather prevails over the Gulf, and storm signals along the Atlantic coast are furled. The rainy season is the healthiest and most delightful. Then the flowers bloom, the dust is laid, the microbes are drowned out, and the land is as fresh and sweet as spring anywhere. The heat of almost every day is tempered by a shower, and although threatening thunder-storms are features of certain sections, Mexico is, on the whole, more charming than in the so-called winter season.

The close of the rainy season corresponds with the autumnal equinox of the north of the U. S. A. At this time vegetation is at its best; the harvest of fruits and grains is ready to garner, and the migratory birds begin to arrive from the North. Countless thousands of ducks, geese, plover, and other birds spread over the country, betaking themselves to the lakes and marshes (comp. p. lxxvii), where they afford abundant food for the natives and much sport for the hunters.

The Mexicans have a proverb which says: "*Febrero loco, porque de todo tiene un poco*" (Feb. is a fool month: it has a little of every kind of weather); but this does not always hold good. Neither does the statement of a caustic writer to the effect that the Mex. seasons are: "*Tres meses de agua, tres meses de polvo, tres meses de lodo y tres meses de todo*"—3 months of rain, 3 of dust, 3 of mud, and 3 of all combined.

It is the custom for travellers to regard Mexico as purely a winter resort, and the greatest influx of visitors is between November and March. The average Mexico City resident considers summer the most attractive season. Then the city is cleanest and the death rate lowest. Sometime during each summer day, dense masses of black clouds gather about the mountain-tops and release torrents of cooling and cleansing water over the city. The quick downpours scrub the streets and flush the sewers. The showers are usually of short duration, and they cause little or no inconvenience. The dryness of the air renders the soil like a huge blotting-paper, and evaporation is so rapid that the streets are often dry a few minutes after the rains cease. Under the stimulus of the water and the sun, plant life springs fresh from every nook and crevice, and each tiny garden is converted into a tropical hortus. Toward the close of the wet season the rains usually come at night, and the mornings which follow are unquestionably the most beautiful of the year. The atmosphere is deliciously crisp and sweet, with a cool tang and a suggestion of electric vigor in it. If the sun rises behind a cloud, it soon burns its way through, and even during the rainy season one may plan a morning excursion with almost a certainty of fine weather. As a rule the traveller may count upon a succession of clear, cloudless days throughout the winter season. The longest day of the year at Mexico City is 13 hrs.; the shortest 11 hrs. See *Climate*.

Climate. The odd physical configuration of Mexico gives it many temperatures and three distinct climates, all, curiously enough, within a very few hours' ride of one another.

The relaxing *tierra caliente* (hot land) begins at the seacoast and extends inward and upward to an altitude of about 3,000 ft., where the air is usually delightful, with a yearly average temperature of 80°–88° Fahr. and an extreme of 100°–105°. The best-known towns lying along this littoral are *Merida* (p. 574), *Vera Cruz* (p. 469), *Campeche* (p. 569), and *Tampico*, on the Gulf, and *Guaymas* (p. 78), *Mazatlan* (p. 90), *Manzanillo* (p. 188), *Acapulco* (p. 460), and *Salina Cruz* on the Pacific. The winter climate (Dec.–Feb.) of these places is admirable — like early May days in the Central U. S. A. — but broken, at intervals, by furious *nortes* (p. 471), which lower the temperature and chill the marrow of the thin-blooded inhabitants. Oddly enough, the summer "dog-days" (*caniculares*) in Vera Cruz or Guaymas never scorch or stew one as do the "sizzards" of New York. The cool land breeze which blows seaward in the A. M. and returns at nightfall laden with salted ozone and coolness makes life in tropical, white-clad Vera Cruz, for example, with its palms and balconies and long midday *siestas*, far more supportable than in New York with its houses like huge furnaces and its heat-radiating streets.

The *tierra templada* (temperate land) lies between 3,200 and 6,500 ft., with an average all the year temperature of 73°–77° Fahr.; the variation during a season may not be more than 6° or 8°. The finest of the Mexican climates is found between these elevations. The immunity from heavy frosts is as complete as that from extreme humidity, noxious insects, and sudden temperature changes. Dryness is the emphatic quality, with freedom in the dry season (Oct.–May) from malaria and a perpetual exemption from the keen, cold winds of the higher altitudes and the hygienic deficiencies of the maritime regions. Semi-tropical products thrive side by side with those of the tropics, and there are farms where wheat and sugar-cane grow almost within touch of each other. Certain of the towns in this favored zone are natural, open-air sanitariums, and the warm, still days and cool, sleepful nights are tonics which bring many a sufferer (particularly from tuberculosis) back to health. One of these health stations is *Guadalajara* (p. 161), with an almost perfect climate aptly described as "June with October touches." Other towns in this land of eternal spring, noted for a climate particularly suited to invalids fearsome of quick temperature changes, are *Orizaba* (p. 489), *Oaxaca* (p. 528), *Cuauhtla* (p. 466), *Cuernavaca* (p. 436), etc. The latter place is celebrated for its attractive hotels; as being one of the most favored winter stations north of the Equator; and for some of the finest views in the Republic. It is unusually free from cold waves (*ondas frias*) and from

brusque climatic changes. The gradation of the seasons is so gentle that the trees take on their new spring leaves while still green with the verdure of the old year.

The *tierra fria* (cold country) — cold only in comparison to the heat at the coast — rises above the 6,500 ft. level and extends to snow-line (12,460 ft. in the tropics); above this the thermometer often sinks below freezing-point. The average temperature of the alleged *tierra fria* is 59°–62° Fahr. with slight changes except in winter, when a *norte* may bring a light snowfall to Mexico City and topple the mercury down to 30° or 40°. In Toluca and the high mountain towns, the thermometer has been known to register 20°. The rainfall in this region is only one fifth as much as that of the temperate zone. In the sunny pockets and sheltered valleys of the *tierra fria* the vegetation is often quite luxuriant.

Plants will grow on the southern side of a mountain which has snow on the opposite side. The sky over all the zones is noted for its unrivalled blue, and on any winter day he who seeks the sun in the morning will seek the shadows at noon. From the elevated mountain peaks one may look down past the temperate to the torrid zone; from the frozen cone of some volcano to the warm waters of the Gulf, embracing in one view all that class of vegetation which thrives between the Arctic Ocean and the Equator.

The climate of Mexico City is usually mild, but exhilarating; ranging during the year from 35° to 75° Fahr. with a mean temperature of 65°. Excepting in the winter, its greatest variations are generally between day and night on the same day. The tropical heat of the latitude is tempered by the altitude. Throughout the year the nights are delightfully cool, and a pair of heavy blankets are always requisite to comfortable sleep. During the short winter (Dec.–Feb.) the temperature is apt to be affected by the northers which blow down the Gulf. These monsoons of the western hemisphere sometimes precipitate light snowfalls or hail-storms in the capital, but the snow vanishes with the first touch of sunshine. Rarely a winter day passes without some sunshine, and then one instinctively seeks the shady side of the street.

The altitude is unsuitable for snakes, scorpions, and similar reptilia. It affects culinary operations, and recipes which give good results at sea-level have to be adjusted to suit the elevation. Food values decrease by one-third, it is said.

Health. Mexico is as healthy as any country similarly situated (comp. Population, p. lx). The table-land, or Central Plateau, is unusually salubrious, and the natives sometimes reach an extreme old age. The intelligent traveller always takes certain precautions to guard against diseases prevalent where sanitary devices and hygienic methods are

lacking, and similar measures should be adopted while in certain of the Mexican towns — chiefly in the hot lowlands. The one-time great scourges of tropical Mexico, yellow fever (*fiebre amarillo*) and cholera (*cólera*), have been permanently eradicated, but some of the coastal towns are not always free from malaria (*calenturas, malaria*) and typhoid (*fiebre tifoidea*). Typhus (*tifo*) is sometimes met with, and is usually traceable to indiscreet eating or drinking. Every town prides itself on possessing the "best" water, and certain of the old residents will refer to their robustness and attribute it to never having drunk a gill of boiled water in their lives. The observant traveller, cognizant of the goodly number of worthy townspeople tucked away in the local *campo santo*, will continue to use care, particularly in places where statistics relating to mortality, drainage, water-supply, and so forth are unfamiliar to him.

Mexico is a land of natural mineral springs, and good bottled waters are obtainable everywhere in the Republic. Those of the Topo Chico Springs (p. 10), Tehuacan (p. 526), several of the Mex. City companies, and others, are popular. Pint bottles cost, usually, 35 c.; ½ pts. or splits (*botellas chicas*), 20 c. The Iron Brew bottled by the different companies is generally made of spring water flavored with an extract similar to sarsaparilla. Tourists are cautioned against the soft drinks sold at native street stands.

The low class natives and servants generally are ignorant of the fundamental principles of hygiene, and tourists should bear this in mind constantly when dealing with them. The visitor who samples wayside drinks and dishes because of their novelty exhibits more confidence in native methods than would an old resident of the country. Hotels in Mexico always furnish boiled milk; it is an excellent rule never to drink milk that has not been previously boiled or sterilized, or water that has not been boiled or filtered. Some excellent beer is brewed in the country (at Toluca, Monterey, Orizaba, etc.), and the different brands are to be found on sale (20–35 c. the bottle) almost everywhere.

It is imprudent to sleep without a mosquito-net (*mosquitera*) in a mosquito district. A few big safety-pins with which to unite gaping mosquito curtains are sometimes worth their weight. A bottle of flea-powder is useful anywhere in the Republic. If your visit includes a trip to the *tierra caliente*, a bottle of carbolic acid will often render sleep possible by counteracting the unpleasant odors arising from open drains.

The Mexican tropical fruits are legion. They are oftentimes delicious, but strangers will do well to eat sparingly of unfamiliar specimens until they become acquainted with their after effects. Unwashed ground fruits and vegetables — strawberries, lettuce, and the like — should not be eaten. The Indian gardeners are usually as innocent of ideas of hygiene as are the cooks who prepare the vegetables for the table (native cooks usually mix the salads and oils with their fingers, and

they have been known to spit in a frying-pan to see if it were hot enough), and as the truck gardens are usually fertilized with unspeakable filth — and sometimes irrigated with unclean water — the product is apt to be contaminated. The Mexican pottery water-bottle is a pernicious conductor of typhoid. The small neck will not permit of the bottle being washed properly; when broken, old bottles are found to be coated on the inside with green slime, just as would any closed and unwashed filter. The bottles render the water cool but microbic. A rubber hot-water bottle should form a part of every traveller's outfit. In the higher altitudes they are useful in cases of chest colds and slight congestions. It is very advisable to be vaccinated before starting for Mexico.

In Mexico City pulmonary and bowel troubles form the largest items in the mortality list. This need cause the traveller no uneasiness if he exercises the caution requisite to healthfulness in any climate. The altitude and the rarefied air renders the taking of colds easy, but if the cold is attended to at once, no evil results follow. A head cold is regarded as lightly as elsewhere, but should it settle on the lungs no time should be lost in adopting rigorous measures for its eradication. At high altitudes pneumonia (the disease most dreaded by Mexicans) develops quicker than in the lowlands and often terminates fatally. At the bare suspicion of pneumonia the patient should immediately seek a lower level. *Cuauhtla* (p. 466) and *Cuernavaca* (p. 436) are considered the health stations of Mexico City. Avoid sleeping or living in rooms on the ground floor. If the room be dark, damp, and cold it is trebly dangerous. A room in which the purifying rays of the sun do not enter for at least one hour during the day is not healthy — particularly for weak lungs. Avoid the thin, cold, night air as much as possible. The unacclimated should avoid going out in the evening without a light overcoat or wrap to guard against sudden temperature changes. Mexico City physicians say winter underwear should not be changed for that of lighter weight till the last of April — albeit spring begins March 20th in the Valley of Mexico. At high levels the difference of temperature between sunlight and shadow is marked, and to become overheated and then sit in the shade to cool off is perilous. Breathing through the nostrils, instead of through the mouth, is the surest way to prevent taking cold on the Mex. table-land — or elsewhere. Statistics show that the greatest mortality in Mexico City (52 per thousand) is among young children (the uncared-for), the unhygienic, and the intemperate.

An excellent safeguard against diarrhœá and allied ills peculiar to high altitudes and hot countries is a woollen band worn around the stomach. This prevents the sudden chill which is the side partner of cholera and dysentery. Similar bands (called cholera-bands) are worn in many cholera countries.

Sun baths at high altitudes are delightful but not always wholesome: they exhilarate certain constitutions and poison others — particularly those predisposed to malaria. In elevated districts the golden rays of the sun possess a subtle banefulness which sometimes produce curious disorders. Their malignant action reminds one of the mysterious effects of X-rays. After hours of exercise in the sun at high altitudes strong men have been known to faint, without apparent cause. The nerves of the most phlegmatic will sometimes twitter and become jangled, and the eyesight is occasionally disturbed. Then neurasthenia steps in and the small perplexities of life assume gigantic proportions. A few days spent at a lower level corrects these disorders. They can be avoided by wearing the broad-brimmed Mexican *sombrero* — becoming to men and women alike. Stomach and nervous troubles often reach one through tired eyes, long exposed to the sun's glare, and travellers touring the Republic cannot do better than to invest in a straw *sombrero* (cost 20 c. $1) or blue goggles.

What to Wear. For the cities of the Mexican Plateau spring clothing is necessary for the young and warm-blooded, and winter outfits or heavy outer wraps for the elderly person of sluggish circulation. On the table-land the sunny days are always warm, but the shadows and nights are cool. During the "rainy season" (June–Sept.) certain of the days are like October days in New England — warm at noon, but harbingers of winter when the twilight shadows gather. After sundown and before sun-up a spring overcoat (*sobretodo*) or some kind of a wrap is desirable. This is particularly applicable to Mexico City and other places of a like altitude, as the keen, cold winds which sometimes blow are not beneficial to the invalid thinly clad. It can be accepted as a safe axiom that summer clothing is always out of place in Mexico City. In the coastal towns the very thinnest clothing is acceptable.

In the towns near the 5,000 feet level, such as *Guadalajara*, *San Luis Potosí*, *Torreón*, *Monterey*, *Puebla*, *Cuernavaca*, and so on, the summer outfit should be increased by the addition of a light overcoat and medium weight underwear, for the cool nights and winter days, as the traveller should be especially on his guard against chills and colds. Underwear and such clothing can be purchased (usually of European make) in Mexico cheaper, as a rule, than in the United States. Most of the cities possess attractive shops (comp. p. lxix), where European and American productions can be bought at reasonable prices. Sealskin coats are unnecessary in Mexico; unless the owner of one of these obtains a permit when leaving the U. S. A., customs duty is apt to be levied on the return. Ladies will find a dust-bag for hats a useful adjunct when travelling by rail in certain parts of the Republic.

Cool off before entering churches, particularly those of the highlands, which are always chilly. The courteous Mexican realizes the marked difference in temperature between the sunlit street and the cool houses, and the visitor is usually requested to keep his hat on (*cúbrese usted*) until the danger of contracting a cold is passed.

III. Railways. Steamships. Tramways. Diligences. Automobiles. Horses. Burros. Highways.

The Railways (*ferrocarriles* or *caminos de hierro*), most of which are under Government control, are excellent, well managed, and remarkably safe. Trains are run at reasonable speed and accidents are rare. Each year adds to the extensive mileage (3,000 M. in 1876; 20,000 in 1909), and to comfort, equipment, and safety. Fares are a trifle lower than in the U. S. A., and are charged by the *kilómetro;* usually 3 c. 1st class (*primera clase*) and 1–½ c., 2d class (*segunda clase*). On certain of the short lines 4 c. and 2 c. respectively are charged. The cars of the latter grade have seats ranged along the side, and are generally filled with persons of the lower order; they are not popular with foreigners and are not recommended. When accompanied by ladies travellers should always favor the first class or the Pullman cars. The latter are run on nearly all trains; for scale of prices consult the *Guia Oficial*.[1]

Railway Restaurants (*fondas*), where *table-d'hôte* meals (usually $1) are ready for the traveller, are to be found at nearly all rly. junctions (*empalmes*) and large towns (*pueblos grandes* or *ciudades*). Trains usually stop 25 min. Certain of these *fondas* (they vary with the management) are excellent; others leave much to be desired. The thoughtful traveller will bear in mind that about 90% of the travel is native, and that Mexicans would not be justified in expecting to find their favorite dishes at rly. eating-houses in the U. S. A. There are usually compensations for the bad places; at certain of the good ones delicious strawberries, wild fowl (in the lake regions), venison, aromatic honey, excellent fish, good dairy-products, eggs and chicken, and many delightful fruits and native sweets are served throughout the year. Those who prefer to eat in a more leisurely fashion are recommended to seek the Pullman buffet and grill found on most trains. Trains are

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[1] The *Guia Oficial de Ferrocarriles y Vapores de la República Mexicana* (monthly, 25 c., for sale on all trains and at all stores of the Sonora News Company) gives the time-tables and fares of the railways, Pullman cars, steamers, tramways, diligences, the addresses of foreign consuls, etc., with additional information useful to the traveller.

The *Guia Oficial Lacaud de Ferrocarriles, Tranvías y Vapores* (monthly, 15 c., on all trains, etc.) is also a handy pocket volume containing more or less of the above information. Both books are recommended.

run on Mexican time, which is 24 min. faster at *El Paso*, and 36 min. slower at *Laredo* than U. S. A. time. In some places rly. time differs from the local town-time: reference is made to this under the proper headings.

Tickets (*boletos*) are usually bought at the *expendio* at the station, albeit in the larger cities the rlys. generally maintain city ticket-offices. Belated travellers (of which there is no dearth in Mexico) are apt to cause a jam near the ticket-window immediately prior to train-time, and travellers will find it advisable to secure their tickets and checks (*talones*, or *cheques*) well in advance. EXCURSION TICKETS for special excursion trains (*trenes de recreo*) will generally save the traveller money when the dates suit his convenience. (Consult the advertisements in the newspapers.) CIRCULAR TICKETS and others embracing journeys by land and sea (to the U. S. A. and return) are sold by certain of the railway and steamship companies, with a wide time limit and generally a considerable reduction in price. The fares quoted in the Handbook are approximate and are subject to change. Tickets must be shown when luggage is checked — for which service there is no charge. The law of April 29, 1899, relating to railways is averse to *Ticket Scalpers*, of which there are none in Mexico Travellers may be interested to know that this law provides a heavy penalty for any one who sells an unused portion of a personal rly. ticket or uses one made out in the name of another.

Luggage Regulations: Baggage weights are computed in kilogrammes (p. xliv), and trunks weighing more than 115 kilos. are apt to be rejected. The usual allowance with one first-class ticket is 50 kilos. (110 lbs.), albeit on through tickets (between points in Mexico and the U. S. A.) 68 kilos. (150 lbs.) are allowed. Excess baggage (*exceso*) is charged for according to distance, the usual rate being about 2 c. per 100 kilogrammes per kilomètre. Hand-bags (*petacas de mano*); steamer-chairs (*sillas para vapor*); rifles (*rifles*); bicycles (*bicicletas*); tool-chests (*herramientos*); saddles (*sillas para montar*); photographic instruments (*instrumentos fotográficos*), and articles of a like nature are accepted as regular luggage and are checked. Thin paper or cardboard slips are generally used as checks, and for the sake of accuracy, and to avoid delays, the traveller should see personally that the numbers on these slips correspond to those on his trunks (*baules*) or bundles (*bultos*). For a large trunk lost through their carelessness the rly. company will pay $200 ; for a small one $100 ; for a hand-bag $25, and for a hat-box $5.

The National Railways of Mexico (*Ferrocarriles Nacionales de Mexico*, Rte. 1, p. 1) start from LAREDO, at the N.-E., and link the frontier and the capital; passing through the large cities of MONTEREY (p. 5), SALTILLO (p. 12), SAN

Luis Potosí (p. 17), Querétaro (p. 109), etc. Under this management is the Ferrocarril Interoceánico (pp. 461–499), the Mexican Southern, and the (formerly) Mexican Central (see below). Also the F. C. Hidalgo y Nordeste and the F.C. Internacional Mexicano (Eagle Pass Route), which latter runs from the frontier town of Ciudad Porfirio Diaz to Durango (p. 100). Branch lines connect the capital with Toluca (p. 194); Morelia (p. 202); the beautiful lake region of Patzcuaro (p. 209); and the fine coffee-growing district of Uruapan (p. 227).

The (sometime) Mexican Central Railway (Rte. 6, p. 22), now a part (El Paso Route) of the National Railways of Mexico, runs from El Paso, Texas, and traverses a highly interesting region; touching the table-land cities of Chihuahua (p. 25); Torreon (p. 35); Zacatecas (p. 38); Aguascalientes (p. 45); Leon (p. 124); Guanajuato (p. 137); Celaya (p. 127); Querétaro (p. 109); and, by branch lines, the Lake Region of Chapala (p. 152); Guadalajara (p. 161); Colima (p. 185); Manzanillo (p. 188); Tampico (p. 48), etc. The Cuernavaca Division (Rte. 45, p. 432) carries the traveller to sheltered winter stations where cold is unknown, where perennial flowers deck the summer gardens, where Spanish churches, *palacios*, and snow-capped volcanoes are features in the magnificent views, and where the land is one of eternal spring.

The Mexican Railway (*F. C. Mexicano*), Rte. 52, p. 484, links Mexico City (p. 232) with the coast at Vera Cruz (p. 469) and passes through the cities of Orizaba (p. 489) and Córdoba (p. 486). The scenery along this route ranks with the finest on the continent. **The Sonora Railway** (*F. C. de Sonora*), Rte. 19, p. 74, starts from Nogales, Arizona (p. 74), at the N.-W., touches at Hermosillo (p. 77), and runs to Guaymas (p. 78) on the Gulf of California.

The Southern Pacific Railroad of Mexico (West Coast Route), Rte. 23, p. 89, is a prolongation of the above-mentioned line, and connects Guaymas with the fine Jaliscan city of Guadalajara, described at p. 162.

The Mexican Southern Railway (*F. C. Mexicano del Sur*), Rte. 59, p. 523, connects Puebla (p. 508) with Oaxaca (p. 528), and brings the traveller to the Ruins of Mitla (p. 534), — some of the finest relics extant of the first Americans. **The Vera Cruz & Isthmus Railway** (*F. C. Vera Cruz al Istmo*), Rte. 62, p. 544, traverses a beautiful semi-tropical country between *Córdoba*, on the *Mexican Rly.*, and Santa Lucrecia (p. 550) on the Isthmian Route. **The Tehuantepec National Railway** (*F. C. Nacional de Tehuantepec*, called also the *Ruta del Istmo Mexicano*), Rte. 63, p. 550, destined to be one of the world's most celebrated lines, is

described at p. 557. **The Pan-American Railway** (*F. C. Pan-Americano*), Rte. 64, which leaves the *Isthmian Rly.* at SAN GERÓNIMO station and penetrates to GUATEMALA, is described at p. 558.

The Ferrocarriles Unidos de Yucatan (*United Rlys. of Y.*) are referred to at p. 573. **The Kansas City, Mexico, and Orient Railway** (*K. C. M. y Oriente*), Rte. 13, p. 56, enters Mexico through the State of *Chihuahua* and penetrates to *Topolobampo* on the W. coast. The **Mexico North-Western R. R.** (*F. C. Nor-Oeste de Mex.*) (Rte. 12, p. 51) penetrates Western Chihuahua and reaches what has been referred to as the finest big game region in North America.

There are many minor lines (consult the *Guia Oficial*) and the system (*red*) grows almost daily. *La Compañía de Express Mexicana S. A.* operates the express service on most of the rlys.

Among the expressions that the railway traveller will find convenient to understand are the following:
¡ Vámonos ! — All aboard!
Veinticinco minutos para comer — Twenty-five minutes for refreshments.
Aquí se cambia — We change cars here.
El tren está atrasado — The train is late.
Llegará á tiempo — It will arrive on time.
Llega tarde — It is late. *Andén* — Station-platform.
Conductor — Conductor. *Garrotero* — Brakeman.
Agente de publicaciones — Newsboy. *Maquinista* — Engineer.
Camarista del Carro Pullman — Pullman-porter.
¿ Cuántos minutos para el tren aquí? — How long does the train stop here?
¿ En qué estación hay restaurant? — At what station is there a lunch-room?

Steamships. A voyage on the Gulf of Mexico is delightful in good weather, and with the exception of strong gales (*nortes*, p. 471), which blow at intervals in the winter, the sea is usually calm. Most of the ships plying between New York and Vera Cruz put in at Havana and at Progreso (Yucatan, p. 572), and travellers have a chance to go ashore and visit these interesting places.

LUGGAGE. — 200 to 250 lbs. of personal luggage are usually allowed free with each first cabin ticket. Proportionate allowance on second and third class.

EMBARKATION AND DISEMBARKATION. — The principal S. S. lines usually provide boats, free, for the landing of passengers. When the docks are not occupied, ships generally tie up at them. Where the traveller lands in a small boat, other than one of the company, he should reach an understanding with the boatman before embarking (comp. p. 469). Friends of passengers who come out in the bay at *Vera Cruz* to meet incoming travellers will find these boats cheaper than the steam-launch of the S. S. Co. The customs formalities at Mexican ports are, as a rule, free from annoyance: luggage is inspected promptly and with unusual courtesy and leniency. In cases of dispute with boatmen or customs-officers the trav-

eller may like to remember that in dealing with Mexicans nothing is to be gained by force or bluster, but that everything is possible through courtesy (comp. p. lxii). Merchandise in quantities is dutiable, and if the traveller thinks he has been overcharged, and that the proper rate has not been applied to his case, it is his privilege to make an *ocurso* (reclamation), which, if presented in legal form (consult the S. S. Agt. or a customs official), will receive due attention, and, if found tenable, will cause a refund.

The following are among the chief lines of steamers plying from abroad to Mexican ports. Fares (apt to change) are quoted in the money of the countries whence the ships sail.

a. **From New York.** *New York & Cuba Mail Steamship Co.* (Ward Line), weekly sailings from *N. Y.* viâ *Havana* and *Progreso* (fare $60) to *Vera Cruz* (in 7 days, fare to *V. C.* $60, to Mex. City $65). Returns from *V. C.* each week over the same route. One sailing a week from *N. Y.* to *Tampico* (fare $40, agent, *José Ignacio Isusi*) and return. General Office, Pier 14, East River, New York City. General Agents in Mexico, *Berea, O'Kelly & Co.*, Ave. 5 de Mayo, 16, Mex. City, and Calle de la Constitución, Vera Cruz. — *Morgan Line* (operated by the Southern Pacific Rly. Co.) from N. Y. to New Orleans, thence rly. viâ So. Pac. to Eagle Pass or *Laredo* and rail to Mexican points (in 8 days; fare N. Y. to Mex. City, $55). Agt. at Mex. City, *Southern Pacific Railway Co.*, Cinco de Mayo, No. 6–B. N. Y. agency, 349 Broadway. Boats leave N. Y. every Wed. and Sat. from Pier 25, North River; from New Orleans every Wed. and Sat. from foot St. Louis Street. The ships of both lines are clean and popular.

b. **From New Orleans** (and **Texas City**). *Wolvin Line* (Mexican-American Service). Regular sailings (dates, fares, etc. on application). Agents in Mex. City., *La Agencia Marítima de Mexico, S. A.* 1ª San Juan de Letran, 5 (same in Vera Cruz, Ave. Morelos, 7). In Tampico, *E. H. Decelles;* in Puerto• Mexico, *Agente Aduanal del F. C. Nacional de Tehuantepec.*

c. **From Montreal** (in summer) and **Halifax** (in winter). Canada-Mexico Line (Elder, Dempster & Co., agents in Montreal), every 3 weeks. Approximate fare to Mex. City $65 (agents, *La Agencia Marítima de Mexico, S. A.* Calle San Juan de Letran, 5 — same agency in Vera Cruz, approx. fare $60). Tampico agent, *Wm. D. Edgar.*

d. Canadian Mexican Pacific Steamship Line, from Victoria, B. C., first of every month to *Salina Cruz* (viâ *Mazatlan, Manzanillo*, and *Acapulco*), in 20 days; fare, $70. The return boat leaves S. C. on the 22d of the month. Vancouver and Victoria, J. H. Greer & Co. Mex. City, C. H. Lloyd, *Cinco de Mayo*, No. 1. *Salina Cruz*, S. Pearson & Son, Ltd.

e. **From Great Britain.** *Cuban Steamship Co.* (Cayo Line)

monthly between London (also Hamburg) and Tampico, Vera Cruz and Puerto Mexico. Fares and sailing dates on application to *La Agencia Marítima de Mexico, S. A.* Calle San Juan de Letran, 5, Mex. City. — *Leyland Line*, monthly from Liverpool to Vera Cruz; fare £23. Mexico City agents, *Berea, O'Kelly & Co.*, Ave. 5 de Mayo, 16.

f. **From France**. *Compagnie Générale Transatlantique* (6, Rue Aubert, Paris) from Saint-Nazaire (viâ Coruña, Santander, and Havana) to *Vera Cruz*, monthly in 13 days, fare, francs 675. Round trip less 15%. Fl. Burgunder, *Calle de Gante*, No. 11, Mex. City.

g **From Germany**. *Hamburg-Amerika Linie*, every 2 weeks from Hamburg (viâ Southampton, £26. Havre (francs 575), Bilbao, Santander, Coruña, Vigo, and Havana) to *Vera Cruz* in 17 days, fare, Marks 440–900 (from Mexico, $250 Mex.). No reduced rates for round trip. Christlieb & Rübke, *Segunda Calle Cinco de Febrero*, No. 9, Mexico City.

h. **From Spain**. *Compañía Transatlántica Española*, fortnightly from Coruña and Cadiz (in 16–18 days, fare 1325 *pesetas*) to *Vera Cruz*. Mexico City, José Zaragoza, *Calle de Tiburcio*, 9 (new No. 118).

i. **Norway** — Mexico Gulf Line. Monthly sailings between **Norway, Sweden, Denmark**, and Mexico. Approximate fare to Vera Cruz, $96 U. S. money. Agents in Mex. City, *Berea, O'Kelly & Co.*, Ave. 5 de Mayo, 16.

The Pacific Mail S. S. Co. (Compañía de Vapores de la "Mala del Pacífico"), with headquarters at San Francisco, California, operates a frequent service between that city and several Central and South American ports, touching at the most important Mexican Pacific Coast ports. (Pacific Mail S. S. Co., San Francisco. Wöhler, Bartning Sucrs., Mazatlan, or So. Pac. Rly. Co., *Cinco de Mayo*, 6-B, Mex. City.) The above are also agents for *The San Francisco-Panama Line of the Pacific Mail S. S. Co. La Compañía Naviera del Pacífico S. A.* (Manuel Martinez del Rio, *3ª C. de Santa Teresa*, Mex. City, or the head office at *Mazatlan, Sinaloa*, Mexico) operates a coastal service between *Guaymas, La Paz, Mazatlan, San Blas, Manzanillo, Acapulco, San Benito, Salina Cruz*, and *Tonalá*. Fare from *Guaymas* to *Salina Cruz*, $110 Mex. *The Pacific Coast S. S. Co.* (P. C. S. S. Co., San Francisco; W. Iberri é Hijos Sucrs., *Guaymas, Sonora*, Mexico) runs boats (monthly) between San Francisco, Cal., and *Guaymas*, viâ *Mazatlan* and the chief ports of the Territory of Lower California. Fare, San Francisco to *Ensenada*, $50 U. S. money.

La Compañía de Navegación Mexico y Oriente (Kansas City, Mexico and Orient Rly. in *Topolobampo*, Mexico, and W. Iberri é Hijos Sucrs. at *Guaymas*) operates a coastal service between *Guaymas* and *Manzanillo*. Fare, $65 Mex.

The Harrison Line (Richard Bulman & Co., 17, Gracechurch

St., London, E. C., Berea, O'Kelly & Co., *Cinco de Mayo*, No. 16, Mex. City), from Harrington Dock, Liverpool, monthly, touches at Mexican Pacific Coast and Gulf Coast ports, *en route* to South American points. *Les Chargeurs Réunis* (from Havre viâ Suez Canal and East Indian and Pacific American ports) call at Mex. Pacific Coast points. (G. W. McNear, San Francisco, Cal., and Melchers Sucrs., *Mazatlan.*) The latter are also agents for *The Kosmos Line*, from Hamburg, London, and Havre, thence around the world, calling at Mexican Pacific Coast points, chiefly *Salina Cruz* (p. 556). Mexico City agency at Calle Gante No. 11 (*entresuelo* No. 2).

The *China Commercial S. S. Co. Ltd.* (head office at Hong Kong. Jesus M. Rabago, *3ª Calle de Medinas*, Mex. City) runs ships monthly between Hong Kong and *Salina Cruz*. The MEXICAN RIVER BOATS are duly mentioned in the text of the Handbook.

Tramways (*tranvías*) are found in nearly all the large towns and in many of the smaller ones. The *tranvías eléctricos* are rapidly superseding the mule-power (*tracción animal*) lines. As a general rule, the tram-line connects the railway station with the main *plaza*, near which (in the smaller towns) will be found the hotels, the *palacio*, post- and telegraph-offices, and whatnot. The economical traveller will find the cars generally convenient, cheaper than cabs, and almost as satisfactory. The first-class cars (fares usually 6–10 c. the trip, double at night) are favored by the foreigners and the better class natives. The second-class cars (fares usually one half those of the first class) are generally filled with people of the commonalty. Detailed reference to the lines of the different towns will be found under the proper headings in the Handbook. Where possible only the correct change should be handed the conductor. Where tickets are given in exchange for fares, they should be kept until the inspector comes round to punch them. The local custom is to enter cars at the rear and pass out through the front door. In certain towns the cars leave the central *plaza*, or their termini, for the rly. station, from one half hr. to one hr. before trains arrive or leave. If the last car is missed the traveller may have to make the journey afoot — which may be inconvenient if one has considerable luggage. In small towns cabs are not always to be had. Even in the larger cities they are apt to be scarce in the early morning.

Stage-Coaches or **Diligences** (*diligéncias*) are still used in outlying districts and as links between rly. stations, mining-camps, and small towns. Distances are usually regulated and paid for by the trip — between objective points. To those who love the country and its quaint inns and *haciendas*,

and who do not mind trifling discomforts, this style of travelling possesses a special charm. The Mexican country — barring the dusty, wind-swept highlands — is always interesting, and the old "Concords," swung on huge leather springs and drawn by squads of racing mules, recall cherished memories of Colonial and less strenuous days. These *diligéncias* vibrate like ponderous shuttles between the places yet untouched by the blighting hand of progress, but they form a fast-disappearing type.

The point of departure for *diligéncias* is usually the chief inn or *meson* of the town; the proprietor is generally in touch with the *administrador* (manager) of the line (*línea*), and handbills (*anuncios*) quoting rates and departures are, as a rule, to be found in the hotel lobbies. The front seats on top of the vehicle (comp. p. 151) are preferable to, and usually a bit dearer than, those inside — *adentro*. Places should be secured well in advance. *Diligéncias* run very irregularly during the rainy season, on account of impassable roads, and the traveller should not make important matters hinge upon close connections. When the roads are very bad horses are often substituted, and likewise a lighter vehicle called a *guayin* — a species of covered buckboard. These can always be hired for small parties. The average luggage allowance is 10–15 kilos. Rates differ with the character of the country. On smooth roads (*caminos buenos*) about 5 c. a kilom. is charged; while three or four times this much will be asked in mountainous districts. (For a list of diligences, time, and fares, consult the *Guia Oficial*.) Meals are usually provided at the coaches' own baiting-stations, at reasonable prices.

Automobiles. Automobiling is popular in Mexico despite the poor condition of many of the country roads. Commodious garages, where autos can be rented, are to be found in most of the large towns. Before attempting to operate machines, visitors should acquaint themselves with the local regulations governing autos, as these differ in different localities. Country trips should not be undertaken without the advice of some friend, or of the manager of the local garage. When long trips are contemplated, the question of a supply of fuel should be considered, as gasoline (which in Mex. costs from 80 c. to one *peso* a gallon) is not always to be had in interior towns. The roads in the vicinity of Mexico City are fairly good — some are excellent — and the favorite runs are to *Toluca*, *Cuernavaca*, the suburban towns of *Tlalpan*, *San Angel*, *Xochimilco*, etc., and to the beautiful *Park of Chapultepec*. In Mexico City (and nearly everywhere in the Repub.) the chauffeur must possess a license, which he can obtain only after a proof of his ability to manage a machine. The application must be made to the Governor of the Federal District, must bear a 50 c. revenue stamp, and must state what experi-

ence the applicant has had in the running of automobiles. If the license is granted, it must bear a photograph of the applicant, and a duplicate is kept in the registry office. A copy of the municipal regulations governing autos can also be had by applying to the Governor. Each machine must bear a number, which is supplied at a cost of about two *pesos*. The government tax (about $8 a month) is payable two months in advance. Failure to pay on a specified date results in a fine. The pay of a chauffeur at Mex. City ranges from $60 to $125 a month; mechanics get from $40 to $60. The usual charge for stabling an auto is $30 a month.

There are hundreds of fine autos in the capital, where public automobiles for sight-seeing are features. Rates on application at the garages. For the advertisements of these, consult the newspapers.

Horses. Mexico is a land of horses (*caballos*), many of them excellent, and they occupy a prominent place in the national customs and economy. They were first brought to Mexico by the Spaniards, and the prevailing strain is still Andalusian. The native breed is, as a rule, small, though wiry and enduring. Most of the large, fine horses one sees in the Mexican capital are of imported (American) stock. The native love for horses is proverbial, albeit the lower classes and the Spaniards are not always gentle in their treatment of them. The *hacendados* and *rancheros* (farmers and ranchmen) know the value of these animals, and some possess well-filled stables of fine stock. Horse-breeding is an extensive industry in certain of the Mexican States — chiefly those of the Central Plateau and of the north. Horses may be hired almost anywhere, and in cases where the hotel does not possess a stable, the manager usually knows where to find the best animals. Prices in Mexico City range from $3–$4 for a forenoon, to $10 a day; in the smaller cities and towns good saddle-horses can be hired for $3.50–$5 a day.

Thirty-five or forty miles are considered a good day's travel. Mex. saddles (*sillas de montar* — very comfortable and much safer than English) are preferable for long rides. The bits (*frenos*) are cruel contrivances, and tender-mouthed animals respond instantly to the slightest pressure on the bridle (*rienda*). The stranger is counselled to test the animal's obedience to the bit upon starting out, as a quick jerk will throw a sensitive horse on his haunches and perchance unseat the rider. A well-padded saddle is requisite to comfort on a long ride. Mex. horses are so accustomed to the exaggerated and oftentimes cruelly sharp rowels (*rodaja de espuela*) of the native spur (*espuela*) that a very slight heel pressure urges them forward; they are *brioso* (spirited) under the whip (*látigo*), which should rarely be employed.

Those who can ride only on an English saddle should procure one before starting, as they are not always available in the smaller towns. Ladies must not expect to find side-saddles (*silla de montar de mujer*) in any but the larger towns. Mexican women ride but little on horseback, although donkey riding is popular. The contrivance used by them is a sort of chair (*aparejo*) with a foot-board to rest the feet. Men oftentimes use these when riding burros, and children find them admirable, as they afford a good hold and are restful withal. The stableman (*administrador del establo*) usually sends a *mozo* (on country excursions) to look after the horses. His services are free (small *propina* acceptable and customary), but his horse is charged for. In remote places the traveller should always call on the *Jefe Político* (chief magistrate), and, when necessary, ask him for an escort to the next town. This is as a rule cheerfully furnished (fee to the escort not obligatory but advisable) and the traveller thus keeps in touch with the authorities and is not lost sight of by them.

Burros (donkeys), aptly termed the "short and simple animals of the poor," abound in Mexico, where they are much used as beasts of burden; on short excursions they are popular substitutes for the horse, and are much cheaper. They are always available in the small towns (not much used in Mex. City) and they can be hired from the stables, from the headwaiter at the hotel, or from any of the lads who haunt the hotel entrances and offer their services as guides. They cost from 75 c. to $1.50 a day (usually 50 c. for a half day), and they should always be accompanied by a driver — *arriero* — (small fee), as they are contumacious and refuse to walk (*andar*) unless continually prodded. They are not speedy, and they stumble easily when hurried. Saddles can generally be had for the asking, although the soft pads are more comfortable and less trying on the leg muscles. The *aparejo* is recommended for ladies and children. A short, sharp stick (or a pointed lead-pencil) carried in the pocket will often rescue the animal from a sound sleep in the middle of the road. *Burro* is the word used in an effort to accelerate the burro's speed.

Highways. With very few exceptions the Mex. highways (*caminos reales*) are safe. Since the introduction of automobiles, the roads between certain of the larger cities have been improved: new stretches are being opened from time to time.

The native travellers one meets on the highroads often have vague ideas of distances. A league (*una legua* — about 3 Eng. miles) and a kilomètre (*un kilómetro* — $\frac{5}{8}$ of 1 M.) are susceptible of wide variations in the native mind. *No muy lejos* — not very far — should be taken with a grain of salt; likewise *lejitos* (somewhat distant), which may be interpreted as 1 or 20 M. On the Mex. table-land, where the air is rare,

sight is not dependable. A mountain which looks within easy walking distance may be 50 M. away. The fantastic mirage increases the uncertainty. Before breakfast strolls should be taken with this in mind.

The rude crosses, the traveller often sees by the roadside, usually mark the spot where some unfortunate has met a violent death.

IV. Post-Office. Telegraph-Office. Telephones. Weights and Measures. Time.

Post-offices (*oficinas de correo*) in interior towns are usually in or near the *palacio federal* or the *p. municipal*, which, in turn, are customarily found facing the *Plaza de la Constitución* (comp. p. liii). The larger cities are provided with branch-offices (*sucursales*). Street boxes (*buzones*) are usually painted red to differentiate them from the blue boxes of the Telegraph Co. Important letters should be posted by the writer himself. The traveller can frequently save time by mailing his letters at the hotel office, where stamps (*timbres de correo*) are nearly always obtainable. Addresses should be written simply and legibly; English abbreviations should be eschewed, as they are oftentimes unintelligible to the postman (*cartero*).[1] Eliminate Esquire; also P. O. Box. Instead of the latter, put *Apartado*. Always give the street (*calle*) number where possible, or the name of the hotel at which the traveller is stopping. *Adentro* is within; upper floor is *altos*. Letters sent from towns in the interior to the capital are addressed to the recipient at Mexico, D. F. (*Distrito Federal*). This also applies to suburban towns in this district, for example: *Mr. John Brown, Tacubaya, D. F.* It is important to learn the State in which a town is located and to add it to the address. (For a list of Mexican States (*estados*) and the abbreviations generally employed, see p. cxxiv.) The usual form of address with Mexicans is: *Al Sr. Dⁿ Fulano de Tal, Mexico, D. F.; Señora Doña Dolores de Mengano, Cuernavaca, Est. de Morelos; Srita. Concepción de García, Vera Cruz, Ver.*

The abbreviation for *Señor* is *Sr.;* for *Don*, *Dⁿ;* for *Señorita, Srita.;* for *Señora, Sra.;* for State, *Est.*

Most Mexicans append to their signatures a *Rúbrica*, which is a sort of intricate flourish, like a *Runic* knot, an *Oriental* sign-manual, or a batch of chilly angleworms. Some only *rubricate*, and do not write their names. Widows (*viudas*) are usually addressed as such; for instance: *La Sra. Viuda de Hernandez* (Mr. Hernandez' widow). Mexicans often have long names, and it is not unusual for them to leave off the last one

[1] More than one and a half million pieces of mail-matter, insufficiently or illegibly addressed, enter the dead letter department of the Mex. P. O. each year.

and use only the initial, as: *Juan Zutano de G.* (meaning, perhaps, *García*, or something of the sort).

It is well to remember that in sending packages by railway express, the regular postal rates are charged in excess of the regular express rate, if the package contains writing. This applies particularly to documents, etc. The sender is always asked to specify contents. Matter printed on a press is accepted at ordinary express rates.

The traveller may also like to remember that the standard weight of a new 5 c. nickel piece is approximately the equivalent of a letter that requires a 5 c. stamp. The Mexican laws forbid sending postage stamps or money inside letters.

Postal Rates are usually a bit higher than in the U. S. A. or England. Ordinary sealed letters within a town or its suburbs, 2 c. for 20 *gramos* (grammes) or fraction; to points within the Republic, 5 c.; to countries within the Postal Union (which includes most civilized places), 10 c.; to the U. S. A. and its colonial possessions, 5 c.

Ordinary Post-cards (*tarjetas postales*), local, 1 c.; within the Repub. 2 c.; to the U. S. A. and colonies, 2 c.; to Postal-Union countries, 4 c. Cards with prepaid reply, double the above rates. Cards of a pornographic nature are not admitted for transportation.

Postal Money Orders (*giros postales*) are cheap and safe; they are issued to many points within the Repub. and to the U. S. A., France, etc., at the following rates: Up to $10 10 c.; $20, 15 c.; $30, 20 c.; $40, 25 c.; $50, 30 c.; and so on up to $100, at 50 c. For sums exceeding this, 5 c. for each $10 or fraction. The maximum order within the Repub. is $100; to the U. S. A., $200 (all in Mex. money).

Registered Letters and parcels should be presented at the office at least two hrs. before the departure of the train. Information covering this — and other points — is generally to be found posted on the *correo* wall. Neither stamps nor money should be sent in registered letters. Registration (*certificación*), 10 c. within the country or abroad: 5 c. extra if a receipt signed by the recipient is demanded.

Merchandise (*mercancías*) within the Republic, to the U. S. A. and colonies, and to Canada, 12 c. for each 500 grammes, the limit of weight being 5 kilos (11 lbs.), with maximum dimensions of $20 \times 10 \times 5$ *centímetros*. To British possessions (other than Canada), 24 c. for any pk. up to 1 kilo. in weight; more than one and less than three, 60 c.; over 3 and under 5 (the limit), 84 c. To France, any pk. within the 5 kilo limit, $1.20. To Germany, $1.20. Different regulations apply to other different countries, and as minor changes are

apt to occur, the traveller is recommended to consult the postmaster before making up packages. There is a C. O. D. delivery system (*gravámen con reembolso*) in vogue within the Republic.

PRINTED MATTER (*impresos*): within the Repub. and to the U. S. and colonies, 1 c. for each 100 grammes; to Postal-Union countries, 2 c. for every 50 *gramos* or fraction.

The **Telegraph Lines** (*líneas telegráficas*), of which there are upward of 45,000 miles, are under Government control: they connect the capital with all the important towns and provide a cheap and efficient service. Messages (*mensajes*) within the Repub. from 5 c. to $2.50 (according to distance) for each ten words, with a small extra charge for each additional word. The railway telegraphs do not, as a rule, compete with the *Telégrafos Federales*, but they will accept messages under certain circumstances — in cases, for instance, where there is no Government office near. Messages can be written in French, Spanish, or English; an economy can usually be effected (over the English) by writing messages in Spanish. Addresses should be written legibly and abbreviations avoided. The operators are, as a rule, intelligent and trustworthy. Urgent telegrams (*telégramas urgentes*), taking precedence over all others, may be sent for double the ordinary rate. As a rule, night messages (*mensajes de noche*) are not accepted at the offices until after 10 P. M. A *centavo* is charged for a signed receipt (which should always be demanded), for money paid. This revenue stamp is affixed to the telegram.

Many of the minor telegraph-offices close at 7 P. M.; others remain open till midnight.

Cablegrams (*cablegrámas*) viâ the *Cable Submarino* (or over the Government land wires to the frontier, thence through the U. S. A.) usually go by way of Galveston (to the U. S.) by the submarine lines of the *Compañia Telegráfica Mexicana*. The cable rate to points in the U. S. and Canada is usually about $3.50 for ten words or less, with an extra charge of 24 c. for each additional word: no charge for address or signature. The average charge per word (signature and address charged for) to Europe is $1.00; to Cuba, 70 c.; to Central and S. America, from 30 c. (to Guatemala) to $2.50 (to points in Brazil).

In the Federal District (comp. p. 249) the *Telégrafos Federales* operate a special card-telegram service — *servicio de Tarjeta-Telegráma* — which is similar to the *Petit Bleu* of Paris. Cards, which are of the regulation post-card size, and bear a one-cent stamp, cost 5 c. for 10 words (*palabras*) and 10 c. for 20 words. They are purchasable at the telegraph-offices (*oficinas del telégrafo*), at many hotels and at business houses. When the message is written on the card this can be handed in at the tel. office or dropped into one of the company's boxes

(comp. p. xli). These boxes (blue) are located (printed list on the card) at various points in the city and Federal District. The service is applicable only to the city and the suburban towns of *Azcapotzalco, Colonia de Santa Julia, Coyoacan, Chapultepec, Churubusco, Escuela de Agricultura, Guadalupe Hidalgo, La Ascensión, La Fama* (Tlalpan), *La Ladrillera* (*Estación del F. C. de Tlalpan*), *Merced de las Huertas, Mixcoac, Peña Pobre* (Tlalpan), *Popotla, San Angel, San Fernando* (Tlalpan), *San Pedro de los Pinos, Santa Catarina* (Coyoacan), *Tacuba, Tacubaya y Tlalpan*, or between any of these points and Mexico City.

If more than ten words of text — *texto* — (exclusive of the address of the recipient and the signature and address of the sender) are written on a 5 c. card (or over 20 on a 10 c. card), the message will not be delivered. Each card must also bear but one address and one signature. To ensure the prompt delivery of a possible reply, the name and house address of the sender should be written below the words *Firma*, and *Domicilio del expedidor*. These are not counted in the text.

Cards dropped in the *buzones* are collected promptly and the service is quick and efficient.

Telephones (*telífonos*). Most of the large cities of the Repub. possess telephone exchanges, but few of the cities or towns are in telephonic communication with each other. There is a telephone line between Mexico City and Toluca, and between the capital and suburban towns. Extensions are being made.

Mexican and American Weights and Measures. The WEIGHTS and MEASURES (*pesas y medidas*) of the Metric System (*sistema métrica*) were introduced in 1856, and by a law of 1895 were declared the only legal weights and measures in the Republic. Albeit this law became compulsory in 1896, many of the Indians and other ignorant persons use the old Spanish measures. In the drapers' shops goods are sold both by the Spanish *vara* — yard — (see below), and by the *metro*, (mètre), which is subdivided into *centímetros* (centimètres) and *milímetros* (millimètres) — $\frac{1}{100}$ and $\frac{1}{1000}$ of a mètre respectively.

TABLE OF KILOMÈTRES AND MILES

(*Tabla de kilómetros y millas*).

1	Kilomètre	0.62	mile.	20	kilomètres	12.43	miles.
2	"	1.24	"	30	"	18.64	"
3	"	1.86	"	40	"	24.86	"
4	"	2.49	"	50	"	31.07	"
5	"	3.11	"	60	"	37.28	"
6	"	3.73	"	70	"	43.50	"
7	"	4.35	"	80	"	49.71	"
8	"	4.97	"	90	"	55.92	"
9	"	5.59	"	100	"	62.14	"
10	"	6.21	"				

LAND OR AGRARIAN MEASURES (*Medida Agraria*).

Spanish name.	Nearest English equivalent.	Length (varas).	Breadth (varas).	Hectares.	Acres.
Hacienda	Plantation	25,000	5,000	8,778.0500000	21,697.000
Sitio de ganado mayor.	Cow ranch	5,000	5,000	1,755.6100000	4,339.400
Sitio de ganado menor.	Sheep ranch	3,333½	3,333½	780.2711111	1,928.133
Fundo legal para pueblo	Legal town site	1,200	1,200	101.1231360	244.140
Labor	Field	1,000	1,000	70.2244000	173.532
Caballeria de tierra	Knighthold of land	1,104	552	42.7933111	105.751
Fanega sembradura de maiz	Sowing ground for 1 fanega of corn	276	184	3.5662759	8.813
Solar para casa, molino, ó venta	Site for house, mill, or inn	50	50	.1755610	.434

CUBIC MEASURE (*cúbico*).

		cubic meter	cubic yard
1 cubic vara		0.588480	0.769734
1 "	pié (foot)	0.021795	0.769484
1 "	palmo (palm)	0.009195	0.324634

DRY MEASURE (*para áridos*).

		liters (litros)	Bushels
1 carga	2 fanegas	181.629775	5.154357
1 fanega	12 almudes	90.814888	2.577178
			Pecks
1 almud	4 cuartillos	7.567907	0.859109
			Dry quarts
1 cuartillo		1.891977	1.718122

OIL MEASURE (*aceite*).

	Liter	U. S. liquid quart
1 cuartillo	0.506162	0.534870

WINE MEASURE (*vino*).

	Liter	U. S. liq. qt.
1 cuartillo	0.456264	0.482140

PRECIOUS METAL WEIGHTS (*metales preciosos*).

		Kilogrammes	Ounces avoir.
1 marco	8 onzas (ounces)	0.230123	8.1184
1 onza	8 ochavas (eighths)	0.028765	1.0148
1 ochava	6 tomines (⅛ of a drachm)	0.003596	0.12685
			Grains
1 tomin	12 granos (grains)	0.000599	9.25920.
1 grano		0.0000499	0.77160

LINEAR MEASURE (*medida de longitud*).

1 legua (league)	5000 varas	4.19 kilom.	2.604375 m.[1]
1 vara	3 piés	0.83800 meter	2.749578 ft.
1 pié	12 pulgadas	0.27933 "	0.916526 ft.
1 pulgada (inch)	12 lineas (lines)	0.02328 "	0.916526 in.
1 linea		0.00194 "	0.076377 in.

SUPERFICIAL OR SQUARE MEASURE (*medidas cuadradas*).

1 square league	1.755.61 hectares	4.339.4 acres	
1 " vara	0.702244 sq. meter	7.559000	sq. ft.
1 " pié	0.078027 " "	0.839888	" "
1 " palmo	0.043890 " "	68.03094	" in.
1 " pulgada	0.000542 " "	0.87012	" in.

[1] A marine league is 6.662⅔ varas.

COMMERCIAL WEIGHTS (*pesas comerciales*).

		Kilogrammes	U. S. lbs. avoir.
1 quintal	4 arrobas	46.024634	101.444
1 arroba	25 libras (lbs.)	11.506159	25.361
1 libra	16 ounces	0.460246	1.01444
			ounces avoir.
1 onza	16 adarmes	0.028765	1.0148
1 adarme	36 granos	0.001798	0.06343
			grains avoir.
1 grano		0.0000499	0.77130

1 Carga (a weight used in freighting) equals 12 arrobas=300 libras =138.073902 kilos=304.332 U. S. lbs. avoirdupois.

A dozen is *una docena;* a gross, *una gruesa.* Ton=*tonelada.* The kilógramo is subdivided into 1000 gramos=0.0022046 lbs.

The Standard (French) mètre or unit of measurement is defined as the ten millionth part of the terrestrial meridian, or the distance from the equator to the Pole, passing through Paris.

For practical purposes 1 kilom. equals ⅝ of 1 Eng. mile. 8 kilom., 5 miles. To convert kilom. into miles, divide by 8 and multiply by 5. To convert miles into kilom., multiply by 8 and divide by 5.

An approximate rule for converting meters or parts into yards is to add one eleventh part or .0909. An approximate method of converting meters into inches is to multiply by 40. To convert inches into meters divide by 40.

To convert kilogrammes into lbs., divide by 4536; to convert lbs. into kilos. multiply by 22046.

Difference in Time between the capital and the chief cities and towns of the Republic, and the telegraphic rate for a 10-word message.

When it is 12 o'clock (noon) at Mexico City it is at

Aguascalientes	(State of	Aguascalientes)	11.57 A. M.	Teleg. rate	$0.80
Campeche	"	Campeche	12.35 P. M.	" "	1.60
Chihuahua	"	Chihuahua	11.32 A. M.	" "	1.00
Chilpancingo	"	Guerrero	11.59 A. M.	" "	.40
Ciudad Juarez	"	Chihuahua	11.30 A. M.	" "	1.00
Ciudad Victoria	"	Tamaulipas	11.53 A. M.	" "	.80
Coatzacoalcos	"	Vera Cruz	12.20 P. M.	" "	1.00
Colima	"	Colima	11.42 A. M.	" "	1.00
Cuernavaca	"	Morelos	12.00 M.	" "	.20
Culiacan	"	Sinaloa	11.27 A. M.	" "	1.80
Durango	"	Durango	11.22 A. M.	" "	1.40
Guadalajara	"	Jalisco	11.43 A. M.	" "	.80
Guanajuato	"	Guanajuato	11.52 A. M.	" "	.60
Guaymas	"	Sonora	11.13 A. M.	" "	1.00
Hermosillo	"	"	11.13 A. M.	" "	1.00
La Paz	"	Lower California	11.15 A. M.	" "	1.80
Leon	"	Guanajuato	11.52 A. M.	" "	.60
Merida	"	Yucatan	12.38 P. M.	" "	1.80
Monterey	"	Nuevo Leon	11.56 A. M.	" "	1.00
Morelia	"	Michoacan	11.52 A. M.	" "	.40
New Laredo	"	Tamaulipas	11.59 A. M.	" "	1.00
Oaxaca	"	Oaxaca	12.09 P. M.	" "	.80
Pachuca	"	Hidalgo	12.02 P. M.	" "	.20
Puebla	"	Puebla	12.04 P. M.	" "	.20
Querétaro	"	Querétaro	11.55 A. M.	" "	.40
Saltillo	"	Coahuila	11.54 A. M.	" "	1.00
San Luis Potosí	"	S. L. P.	11.53 A. M.	" "	.60
San Juan Bautista	"	Tabasco	12.25 P. M.	" "	1.20

Tepic	State of	Tepic	11.37 A. M.	Teleg.	rate	$1.20
Tlaxcala	"	Tlaxcala	12.05 P. M.	"	"	.20
Toluca	"	Mexico	11.58 A. M.	"	"	.20
Tuxtla Gutiérrez	"	Chiapas	12.24 P. M.	"	"	1.20
Vera Cruz	"	Vera Cruz	12.12 P. M.	"	"	.60
Zacatecas	"	Zacatecas	11.47 A. M.	"	"	1.00

V. Hotels. Boarding-Houses. Cafés. Baths. Cargadores.

Hotels. As a general rule, the hotels of Mexico cannot be compared, in point of luxury and convenience, to the splendid and costly establishments in certain American cities, but the first-class places — *hoteles de primera clase* — of the most frequented resorts, are quite comfortable, though sometimes primitive enough in their construction and management: what the others lack in modern appointments they usually make up in picturesqueness. Certain hostelries in the country towns are converted seigniorial houses, or great, rambling *palacios*, with one or more flower-decked *patios* with long, cool, cloister-like halls opening on to them. A new type of hotel (usually under American management) is springing up in the most frequented places, with modern conveniences as special features. The best are apt to be expensive. While the critical traveller may note many shortcomings, particularly in the country inns, in the matter of modern electrical devices and conveniences, he should bear in mind that the architecture is suited to the climate, and that the natural indolence of the native does not express itself in swift elevators and in those expensive — and oftentimes useless — luxuries which are a part of the strenuous American life. It may justly be said that there is a revival of interest in the making of new and better hotels for the proper housing of the many tourists who annually visit the Republic.

The shortcomings of certain Mexican hotels do not, as a rule, spring from indifference or lack of a desire to please when the wishes of the guests are known. In most cases the houses are under the direct supervision of the proprietors, who do everything they know how to make their foreign guests comfortable. The fact that in many country inns *boliches* (ten-pin alleys) are more in evidence than toilet conveniences, and that many of the hotel managers have not yet awakened to the propriety of providing separate toilet rooms for men and women, is due more to ignorance than intentional neglect.

It is greatly to the credit of the Mexican Boniface that he seldom resorts to the low trickery practised on unsuspecting travellers abroad by the managers of so-called first-class European hotels. Errors in accounts are not always in favor of the house; and the manager, not the servants, runs the establishment. Bills are payable at the cashier's desk (*al cajero*), and are not presented by covetous menials who expect (*they* only

know why) a large percentage of the amount due. Nor are these servants allowed to hunt the guests from their apartments to the street or railway station, on their departure, and thus engender the discomfited feeling so well understood by travellers of modest means and with principles of justice (compare Tips, p. lix). A Mexican *hostelero* would scorn to demand payment for a bedroom candle; nor would he, as a rule, knowingly attempt to defraud by overcharging on his bill.

The traveller may sometimes note a dearth of clean towels in certain native inns, but they are usually promptly provided when asked for. The soap is apt to be cheap and lurid, and should be avoided. The traveller should provide himself with toilet paper. Although some of the inns in the remote towns are poor in appearance, the guest is rarely starved. Mexico is a land where chickens, rice, honey, good beans (*frijoles*), fine fruits, palatable sweets, and fairly good milk, bread, and coffee are most always available. Mexican cooking is free of garlic and is superior to the Spanish.

Most of the native hostelries are still without baths, but these are rapidly becoming a feature of the foreign hotels.

The best hotels are supposed to furnish mosquito-nets (*mosquiteras*, or *pabellones*) and they should always be asked for. Nor should the aromatic pastilles (*pastillas*) for burning in the room be accepted in their stead, for besides being inadequate, all doors and windows must be closed, to keep the fumes in, and this is a procedure highly objectionable to a lover of fresh air. Far too often thin cotton-sheeting or cambric so thick that no breeze lighter than a brisk gale will penetrate it, is offered in lieu of the proper netting.

It is not easy to give the names of inns in every small and out-of-the-way place, as they change frequently; nevertheless the traveller will find this Handbook to contain the most complete list published to date, with their respective charges. In those remote places where no inn is mentioned, it is sufficient to say to the *cargador* (p. lii), "*Vamos al hotel*," or "*al meson*," and he will lead the way to whatever inn there may be in the place.

Rates. Most of the hotels are conducted on the "American Plan," in which a fixed charge is made per day for board and lodging, with no irritating extras, or additional charge for service. The "European Plan," in which a fixed charge is made for the rooms only, and a separate charge for meals, is popular in certain of the larger cities, albeit in the country towns the *Am. Pl.* is generally in vogue. Most of the hotels offer a choice of systems. Many travellers prefer the *E. Pl.*, as this enables them to breakfast or dine at the *cafés* and thus become more familiar with the national dishes and the cosmopolitan life.

Many hotels vary their rates according to the location of the room, and where two prices are mentioned in the Handbook the traveller should indicate the one he wishes to pay. Rooms overlooking the *plaza* or the street are usually the most expensive — and the best. Some hotels have two or more schedules for the year, a maximum rate in the height of the season, and a lower one for the summer months. The charges in the first-class hotels range from $4 to $20 a day (with a steadily upward tendency) for a room with light, attendance, and three meals. Rooms only, from $1 to $10. Rates are lower in the towns off the beaten track, as will be noted in the proper places in the Handbook. The traveller who contemplates a prolonged stay in one place, and who prefers not to pay a high price, is advised to secure a *cargador* (see p. lii) and use him as a guide, or take a cab — in preference to the hotel omnibus — and visit several hotels until he finds one that suits him. This procedure never offends the Mexican, whose politeness is as proverbial as the thrift of certain classes. The wealthy Mexican oftentimes seeks a modest lodging where the charges suit his ideas and the cooking his palate. The best meals and the best attention are not always confined to the most pretentious places.

The Rooms of the average Mexican hotel are as bare as a monk's cell, and but few are provided with set-bowls or running water. On the other hand, they are apt to be two or three times as large as American hotel rooms, with high-beamed ceilings, massive, heat-excluding walls (sometimes 3–6 ft. thick), and iron or wood balconies overlooking a flower-embowered court or a picturesque street or *plaza*. The floors are usually covered with stone, red-bricks, or large square tiles, over which are thrown rugs or cool rush mats — *petates*. Brass or iron beds are popular, and usually comfortable; albeit certain of those in use in the hotels on the Gulf Coast would poison the sleep of the most phlegmatic. The natives and Spaniards disdain well-stuffed mattresses (*colchones*) and soft pillows (*almohadas*), and the pillows one sometimes has to use are shaped like a railway tie, and are stuffed with lumpy cotton of an extraordinary hardness. In such cases an air-pillow is almost indispensable. In these same hotels thin coverlets, in lieu of hair-mattresses, are spread over an assembly of spiral wire springs, and the unfortunate traveller who must lie on them gains the impression that he is courting sleep on a bed of irregular cobblestones. Sleep comes reluctantly when one of these anchorite beds falls to his lot. Hammocks are features of the Yucatan hotels.

Few hotels are above three stories in height, and certain of them possess two or more *patios*, one behind the other. The first court is always the most attractive, and may be adorned

with a tinkling fountain, palms, and potted plants. (The dining-tables are sometimes set in these courts.) The *segundo patio* is usually devoted to the kitchen, to the drain-pipes, to servants, and to odors which never recall the "perfumes of Araby." As they are rarely distinguished for cleanliness, rooms overlooking them should be avoided. The rooms facing any *patio* are usually without windows, and if the sleeper wants fresh air, the door must be left open. By demanding a *cuarto con ventilación* one may sometimes get a room with an additional outlet or a back window. It is always advisable to see the room before agreeing to take it. In certain hotels a room manifestly for one person is double-bedded, and double rates are asked — unless the traveller protests. Americans are supposed to be wealthy and to be indifferent to what prices they pay.

Candles are still used in the remoter towns. It is well to remember, for health's sake, that one wax or tallow candle destroys, during its combustion, as much oxygen per hour as the respiration of one adult.

According to a trustworthy authority, the air respired by a human being in one hour is about 15 cube feet, producing 500 grains of carbonic acid, corresponding to 137 grains of carbon, and during this time about 200 grains of water will be exhaled by the lungs. A man weighing 150 lbs. requires 930 cube feet of air per hour, in order that the air he breathes may not contain more than 1 per 1,000 of carbonic acid; he ought, therefore, to have 800 cube feet of well-ventilated space.

In some hotels, rooms engaged ahead are charged for from the time they are bespoken, and in others, rooms not given up before 3–5 P. M. are considered as taken for the following day. It is always advisable to make inquiry as to prices and customs soon after arrival. Houses in Mexico are, as a rule, chimneyless, and devoid of heating apparatus, but portable kerosene stoves (*estufas de petróleo*) are usually available in the best hotels of the highlands.

Breakfast (*almuerzo*) in the hotels under foreign management usually consists of coffee (or chocolate), rolls, meat, and eggs, and is served from 7 to 10. (Luncheon 12 to 2, and dinner 7 to 9.) In the native hotels generally a lighter breakfast (*desayuno* — the *petit déjeûner* of Europe) is served between 6 and 9. It consists of coffee (often in extract form, poured cold from a bottle) with hot milk, or chocolate, and rolls. Meat and eggs are apt to be charged for extra.

The Regular Breakfast — sometimes called *comida* — is ready between 11 and 1.30, and comprises soup, eggs, rice, fish, two or three kinds of meat with heavy gravy (or a *biftec* with fried potatoes), sweets, fruit, and small coffee. Ice-cream and other dishes sometimes appear on the menu in restaurants where the meal is served at a fixed price, and as they are apt to be charged for extra, it is a good plan to ask what the price

includes — *¿cuales platos estan comprendidos en la comida corrida?* **The Evening Meal** (*cena*), 6 to 9, is much the same as that at noon. Meals are characterized by many meat courses, and are usually served at small, round individual tables (*mesas sueltas*). In some Spanish hotels a cheap claret — *vino tinto* — (to be avoided) is served free, with meals. Where meals are paid for apart from the rooms, the usual charge is 25–37 cts. for *desayuno*, in the native hotels; 40–75 cts. in the foreign places; and 60 cts.–$1 for *comida* and *cena* in the former, and $1–$2 in the latter. In certain hotels the dining-room (*comedor*) is under separate management, and meals must be paid for separately.

Cantinas (bars) are features of most hotels. Furnished rooms are — *cuartos amueblados*. With board — *con asistencia*. W. C. is — *escusado, retrete, gabinete*. For men — *para hombres;* for women, *para señoras*. Urinals are *orinales*, and are usually to be found next to the kitchen. First floor — *primer piso;* second — *segundo;* third — *tercero*. Waiter is *mesero*. Plate — *plato*. Knife — *cuchillo;* fork — *tenedor;* spoon — *cuchara;* napkin — *servilleta*. Servants — *servidumbre;* to serve — *servir*. For a list of useful phrases consult Terry's *Pocket Interpreter*, referred to at p. xxii.

Boarding-houses (*Casas de Huéspedes*), some of which rank as private or family hotels, are usually managed by American women, and oftentimes are cheaper and more satisfactory than certain of the more pretentious hotels. Those under native management are not always to the taste of foreigners, albeit living in a Mexican family offers an excellent chance of learning the Spanish language and of observing the national manners and customs. **Furnished Rooms** usually cost from $20 to $100 a month, and table-board from $45 to $60, generally payable for 15 or 30 days in advance. One's consul or banker will usually be able to say which house in a place enjoys the best reputation.

Mesones, or Taverns, — a species of caravansary where lodging is furnished man and beast, — are not for the foreigner unless he finds himself in a town without an hotel.

Fondas (native restaurants) and *figones* (chop-houses), as well as *cafés*, rarely have rooms to rent. The traveller will sometimes be able to get a more satisfactory meal in a Chinese (*chino*) restaurant (of which there are many in the Repub.) than in a cheap native *fonda*.

Cafés are somewhat unlike those of Europe in that they are usually *cafés* and restaurants combined, where regular meals are served. The cuisine (*cocina*) of the oldest establishments of the capital is generally French or Spanish: there are now several places where American taste is catered to. In the

smaller towns the hotel restaurant is usually the best. Meals vary in price with the style and reputation of the house. Prices usually range from $1 to $2.50; the waiter expects a small fee. Table wine is generally charged for. English is spoken in the best-known *cafés* of the capital. Certain of the *cafés* and hotels display the menu-card in the window or at the entrance, and repeat it in the daily newspapers. The traveller should count his change, and be on his guard against counterfeit money.

Baths. Not all hotels possess BATHS (*baños*), as the native custom is to bathe in the *casa de baños*, with which almost every town is supplied. As these establishments frequently change management, it is difficult to correctly direct the traveller in all cases. An accurate list appears under the proper headings in the Handbook, but the traveller is nevertheless counselled always to ask the hotel manager which is the best and cleanest. He is strongly advised to avoid all but the places of the highest class. Even then it is sometimes advisable to take one's own towels (always soap) along. Many *casas de baños* are operated by a certain type of Spaniard whose ideas of hygiene are a negligible quantity. In most houses the only apparent difference between first and second class baths is that noticeable in the size and quality of the tub and the decoration of the room. It should be borne in mind, however, that the second-class rooms are frequented by persons whose ideas of cleanliness are at variance with those of the average traveller, and to frequent any but the best may prove not only injudicious but dangerous. The bath-houses are usually crowded on Sunday mornings and *dias de fiesta*, and are apt to be closed Sunday afternoons. Sweat baths should not be taken at high altitudes, until the sun is well above the horizon.

Cargadores (porters or carriers) are found in all towns (excepting those of Yucatan), and they generally congregate at railway stations and on street corners. They are called by clapping the hands, as if applauding. Each man is licensed, and wears (or should wear) a metal disc with his number swung on a chain around his neck or attached to his clothing. The class is a trustworthy one, as a rule, but in the cities, thieves sometimes mix with them, obtain spurious badges, and make off with luggage entrusted to them. When a traveller employs a *cargador*, he should always make a mental note of his number, so he can be traced if he disappears. Each man is vouched for to the authorities by some person of note, who remains, in a way, responsible for his conduct. The safest rule is to accompany the *cargador* who carries one's luggage, and make him walk ahead. If one is undecided about the hotel he wishes to stop at, it is advisable to give one's hand-

luggage to a *cargador*, take him along as guide and carrier, and visit the different hotels until a suitable one is found. Medium size trunks are transported on the man's back, supported by a strap which rests against the forehead. Heavy packages (*bultos grandes*) are carried on a species of litter called a *parihuela*, with shafts or handles at each end. This is usually hired at a near-by stand, and the rent money (5 or 10 c.) is generally exacted of the traveller. Hand-luggage to hotels within ½ M. of the station 12–15 c., in the smaller towns, and 25 c. in the cities. Trunks, 25–50 c. The men are a sturdy lot, and will carry a 200 lb. trunk pickaback with but little effort. An active man usually makes $1 a day in the interior towns, and $1.50 in the cities. One *peso* is usually ample for a full morning's work. The men are often employed as messengers; a trip (*mandado*) with a letter or a small package is usually paid for at the rate of 15–25 c. per ½ hour.

An agreement should always be arrived at beforehand, as they always ask more than they expect to receive; and they then not infrequently grumble if only the agreed-upon price is paid them. They always ask for an *aguita* (little drink), or tip, over and above their tariff. Six or 12 c. is ample, if the traveller wishes to pay it. A persistent man can usually be gotten rid of by the phrase — *Dios le pagará* = God will pay you. The express companies are succeeding the *cargadores* in most of the large cities, as luggage carriers. A cart (*carro*) for transporting baggage can usually be found near a rly. station, and where the traveller has six or eight trunks a considerable saving can be effected by employing one: 50 c. is enough for a journey of not over ½ M., and $1 is ample for a trip within the limits of any city. The drivers are not to be trusted, and the traveller should always follow his luggage and keep it in sight.

VI. Towns. Houses. Rents. Landlords. Stamp Tax. Servants. Gratuities.

Towns. Most of the Mexican towns are arranged in the form of a square with the streets running at right angles across it. Tramways, sewers, telephones, and similar conveniences are to be found in many of the larger places, as well as in some of the smaller ones. In the remote towns, open drains still do duty as sewers, and candles light the traveller to bed. In some places cobbles are being replaced by asphalt for paving, and mule cars are making way for electric traction.

Plazas, or public squares, adorned with a kiosk (*kiosko*), or music-stand (military music on certain days and evenings), with a fountain and parterres of flowers, and fine trees, are features of all Mexican towns. The Main Plaza — usually called *Plaza Mayor*, *P. de la Constitución*, *P. de Armas*, *P. de la Libertad*, or *P. Principal* — generally occupies the geograph-

ical centre and is the focus of the town life. Where there is more than one *plaza* or *plazuela* (little square), the others are usually named for military heroes. Most towns possess *alamedas* — fine park-like promenades and play-grounds (comp. p. 327).

The *Palacio Municipal* (and in capital cities the *Palacio Federal* or *del Estado*), the Cathedral, or the Parochial Church, the Post-Office (*correo*), and Telegraph-Office (*oficina del telégrafo*) usually flank the *Plaza Principal* or are found near by. Many *plazas* take the form of gardens (and are called *jardines*), and they then make delightful breathing-spots. During the early Spanish occupation the town *plazas* were mere stone-flagged squares, sun-baked and unattractive. They were often defaced by a wooden gibbet and a frame-work, for the display of criminal's heads. The Empress Carlotta instituted the plan of adorning the squares with trees and flowers. Not a few Mexican *plazas* are embellished by a stone shaft surmounted by an eagle or a bronze figure of the patriot priest *Miguel Hidalgo y Costilla*, the fugelman of Mexican Independence. Many towns also possess a bust or figure of *Benito Juarez*, the famous president and promulgator of the Reform Laws. Monuments to other Revolutionary heroes, to Liberty, and to Aztec celebrities are becoming features of many Mex. cities.

Nearly all the Mexican cities now have *colónias* (colonies) in the suburbs; where Americans and other nationalities dwell. Certain of the towns near the frontier have a large American population, and the architecture shows the impress of American ideas. The traveller should not make the mistake of judging southern Mexico by these bi-lingual, hybrid places.

Ambulating Indian pedlars (*vendedores*) are constant features of Mexican streets. They usually supply the townspeople with vegetables (*legumbres*), charcoal (*carbon de leña*), native pottery, ladders, potted plants, — which usually die in a day or two, — native-made brooms and whatnot. Prices are very flexible, and bargaining is always necessary. Some of the street-cries are weirdly impressive and they haunt the memory. That of the *tamale* woman (*tamalera*) is unusually plaintive. It begins about dusk, and as it echoes down the streets, it stirs the blood of the imaginative; recalling stories of the Aztec war-cry, which, weird and menacing, rang in the ears of the harassed Spaniards as they retreated along the deadly *Tlacópan* causeway on the memorable *noche triste*. (Comp. p. clxxxiii.)

The Houses of the better class are built after the Spanish-Moorish type, one to three stories, with iron-barred windows and balconies, and constructed of a porous stone (*tepetate*) which hardens on exposure to the air and becomes almost a solid piece. The immensely thick walls — often 4–8 ft. — and

the tile floors exclude the heat and make the interiors cool in the hottest weather. The walls serve the added purpose of making the house almost earthquake proof — a desirable attribute in an earthquake country. The outer walls are sometimes whitewashed and decorated in blues, pinks, and brightly colored Pompeiian scenes. Foreign ideas have considerably influenced the modern architecture of the capital, where the houses are not unfrequently made of hewn stone, after the American style. The homes of the lower class are generally of *adobe* (sun-baked brick), and they are as innocent of sanitary appliances as their occupants are of hygiene. The average well-to-do Mexican family usually dwells on the second floor (*segundo piso*) of the house and devotes the lower floor (*piso bajo*) to offices (*oficinas*), store-rooms (*bodegas*), and stables.

The open *patios* (courts) surrounded by tile-paved corridors are often very attractive; particularly when adorned with fountains, tropical plants, hammocks (in Yucatan), parrots, and song-birds. Great double doors — usually of wood, heavily studded with huge iron or bronze bosses or nails, after the Moorish fashion, and large enough to admit a carriage — with smaller doors cut into them, open into the *zaguan* (passageway) of the old-style houses, and this *zaguan* leads to, and terminates at, the *patio*. These smaller doors are often perforated by a small grill (*reja*) of iron, through which strangers are scrutinized before being admitted. One is often challenged by the query, Who is it? (*¿ quien es ?*) before the door is opened. Mexican houses should not be judged by their exteriors, as the central court is oftentimes much larger than the façade would indicate, and much more attractive. The houses are, as a rule, chimneyless and devoid of heating apparatus. Too many are also innocent of bath-tubs and like conveniences.

Rents in the larger cities are high, with an upward tendency. In Mexico City comfortable, detached houses of from 8 to 12 rooms rent from $2,000 to $7,000 a year. Apartments or flats (*viviendas*) cost from $50 to $200 a month. The steady influx of foreigners, who demand quasi-modern dwellings, does not tend to reduce rents (*rentas*).

It is the custom for LANDLORDS (*dueños*) to require tenants to make necessary improvements at their own expense. Such additions, whether practical or for adornment, and whether removable or not, revert to the landlord when the tenant quits the house. Few house-owners provide bath-tubs, electric-light fittings, cook-stoves, and the like. American cook-stoves are not used by Mexicans, who, as a rule, prefer charcoal braziers (*brazeros*). Bread is usually baked and bought in the local bakeries (*panaderías*). Where the house contains a bath-tub (*tina*), the landlord is apt to remove it. When a building is delivered to a tenant, every movable and removable article, such

as tiles in the wall, locks, bolts, window-glass, doors, and the like are counted. The condition of the floors, walls, ceilings, garden, etc., is commented upon, a duplicate list of the articles is prepared, and a copy is kept by each. It is the duty of the tenant to see that the house and fitments are in the same condition when returned to the owner. Look well to the sanitary arrangements and to the surroundings of a house before renting it for a long period. In high altitudes, houses with other than a southern exposure are less desirable than those which get the sun daily in the living-rooms. Houses with a northern exposure will be found to be cold in the winter. Although certain houses in Mexico City possess one or more fireplaces (usually exploited in the advertisements as an attraction), these do not always "draw," and they should be tested beforehand. One-story houses are called *entresoladas*. When these have the living-rooms raised several feet above the ground, with an unobstructed air-passage beneath, they are not as objectionable, from the standpoint of health, as those which rest flat on the ground.

LEASES should never be signed without first consulting some friend who knows the landlords' wiles, as such *contratos* are binding in Mexico. If one is obliged to sub-let (demand this privilege), it is done at one's own risk, and he remains responsible to the landlord until the expiration of the lease. A *fiador* (endorser) or two months' rent in advance (one month as a deposit) is customary. The lease should be clearly worded, and to avoid a fine (*multa*), an attorney (*abogado*) should be consulted, as the stamp-law is not familiar to many. Each contract must bear a certain amount of revenue stamps, according to the length and terms of the lease. If a contract for sub-letting is made, it must bear stamps just as would an original document. If one profits by the re-leasing, a **Stamp Tax** (usually about 12% on the gain) must be paid to Government.[1] Some landlords profit by the ignorance of tenants unacquainted with a certain phase of the Mexican insurance law, which is perhaps unique. This provides that where a house-owner does not insure his house and the tenant does in-

[1] A considerable portion of the government revenues is derived from a STAMP TAX applied to receipts, checks, contracts, and documents of almost every kind. The law appears a bit complicated to the foreigner, and circumspection is necessary to an exact compliance with the regulations. Ignorance is held to be no excuse for its violation, and whosoever fails to affix the correct amount of stamps to a document is fined. Those who contemplate business relations with the Government or with individuals are advised to acquire at least a superficial knowledge of the act (see list of reference books on p. cexxxix). Where any considerable sum of money changes hands a properly stamped receipt should be given or demanded, else legal recourse is not only futile but dangerous, as one incurs the risk of being fined for non-compliance with the law, and the case is thrown out of court, because the documents are not considered legal.

sure his own belongings, the insurance money, in the event of a fire (*quemazon*), reverts to the landlord until his claim is satisfied. As the household goods are rarely as valuable as the house, the landlord usually gets the entire sum. In certain Mex. States the tenant is held responsible for the entire value of the house. Some house-owners insure their own property and will give (if demanded) a quittance on the insurance covering the household effects. Others refuse to do this, and insist upon the tenant insuring the building in the owner's name, paying the premium, and handing over the policy — *póliza*.

Before the electric current is turned on (in Mexico City), the lessee of a house is obliged to sign a contract binding himself to pay a minimum sum each month, whether or not he uses that amount of current. In a house where 20–25 lights are used this minimum averages perhaps $15 a month. It is less or greater in proportion to the number of lights. This is only the basis, and does not represent the total monthly expense for lights, which may cost (usually 3 cts. a hectowatt) several times that sum if the lights are burned extravagantly.

The curious custom of bequeathing single rooms in a house to different children of a family often gives rise to complications when leases are prepared. Rents are payable monthly in advance, and a clause in the lease always gives the landlord (*propietario*) the right to expel the tenant and collect damages and subsequent rent if this obligation is not lived up to.

Occupants of houses in Mexico City are obliged to have the street pertaining to the house swept clean every morning. This is the duty of the *portero* (gatekeeper), and if he fails in it the police will investigate. — It is customary to affix papers to the windows or balconies to indicate that the house is for rent. These usually read *Se alquila*, or *Se renta*. Where addresses are not printed on these papers (newspapers are often used), the *portero* or *conserje* will generally be found on the premises. House-renting agents have been known to ask more for houses than they are worth or they expect to get. — A prevailing custom permits architects to chisel their names on the facades of houses erected by them. This often gives rise to confusion, as strangers are apt to conclude that the name is that of the occupant. — The habit of demanding a *traspaso* (bonus) from tenants after the rent is agreed upon, while practised in some places (and usually upon unsophisticated persons), is happily falling into disuse.

Servants. If your native servant (of either sex) seems honest and intelligent — be on your guard! If you send your man-servant out to buy things, first know the price and give him the exact amount. Don't trust him with money for current expenses; this will be the signal for his disappearance.

Never trust his word in matters of importance to yourself. Know your wishes and make him subservient thereto. If you treat him with consideration, he will impose upon you. Make him know his place and keep it and you will gain his respect and his best service. Never advance him money. If his mother, father, or great-aunt dies a day or two before his wages are due, and he says he will have to go to his *tierra* to assist at the obsequies, cast about for another servant, as yours has found what he considers a better place. — Maid-servants (*criadas*), nurses (*nanas*), and the like are called by their given names or *muchacha* (girl); not *señora* or *señorita*. Men-servants (*mozos* — *buen mozo* also means a handsome fellow) of all classes are called by their given names or *muchachos* (boys); not *Don* or *Señor*. A waitress is a *mesera;* chamber-maid, *recamarera;* cook, *cocinera;* cook's assistant, *galopina*.

The salaries paid to servants in Mexico City are as a rule higher than elsewhere in the Repub. A cook gets from $6 to $10 a month from Mexicans: foreigners pay from $10 to $30, and get less service. A *portero* is paid from $15 to $30; a chambermaid from $8 to $20; a waitress from $12 to $20. Salaries have an upward tendency.

The French *concierge* and the American janitor have their Mexican counterpart (somewhat more pronounced) in the *portero*, a necessary evil and a fixture in all Mexican houses. This functionary, with his frowsy wife and numerous progeny, occupies usually a cubby-hole of a room (*portería*) in the *zaguan* near the main entrance; adjacent to the fountain, at the back of the *patio*, or beneath the angle in the stairway. In the matter of petty commercial "squeezes" he is more like his French *confrere* than he is like the American janitor, and his idle hours (usually 24 each day) are devoted to plans for annexing small coins which rightfully belong to others. For slovenly ineptitude he is hard to beat. Time is of no value to him, and financial projects which involve a problematical gain of one real (12 *centavos*) will occupy his disconnected thoughts for days. If the transaction is in the nature of an imposition on some benevolent and trusting foreigner, and carries a spice of rascality with it, it is specially to his liking. His duties are to attend the outer door, sweep the street and *patio*, pump (*bombear*) water into the tank on the roof, collect a small gratuity from all who enter the house after 10 P. M., keep his prehensile fingers well off his master's belongings, and prevent his acquisitive and ambitious countrymen from removing portable property such as door-mats, ash-cans, push-buttons, flower-pots, and the like. He is usually blissfully ignorant of the number of the house next door or across the street, or even of the name of the street, albeit he may have been born in it and have lived a long and useless life there. His strong point is unspecialized knowledge: he speaks without forethought, and if he can discover the kind of information or advice wanted, he supplies it cheerfully and to the limit of his vocabulary. The more useless and untrue this is, the more he generally possesses.

Born without virtue and with a defective mentality, he is a bundle of inconsistencies; for untrustworthiness he is *sui generis*. He makes a show of working only when driven to it by sheer necessity. The only way to retain his doubtful services is to pay him starvation wages. If well paid, he soon quits you and does not sneak back till his entire capital has jingled into the till of the nearest *pulquería*. Do you pay him a living wage, thus enabling him to save enough with which to purchase a big *sombrero* rigged out with silver braid, then indeed is he lost to you, for the *sombrero* makes a *caballero* of him, and no *caballero* would work, unless in direst adversity. Do you take compassion on him and clothe him in a cast-off suit of his master, he promptly suspects ulterior motives and decamps on the strength of them. Besides, clothes satisfy his ambition and their possession removes the necessity for work.

When he starts out on an errand which should take him a few hours, he is just as apt to be absent as many days, for his impulses are swayed by every air current that blows through the street, and his sense of duty is so atrophied as to be almost nil. The local city prison has a strange attraction for him and he does not always succeed in keeping out of it. The man who starts a hunt for a lost *portero* generally applies there first — and not infrequently is spared further loss of time.

An expeditious method of severing one's connection with a *portero* is to place him under obligation. The thought of having possibly to pay this, at some future date, is too much, and at the first opportunity he seeks pastures new. When he decides to leave, he informs you that his aged grandmamma has been run down by a tram or an automobile and left dead or with her legs cut off. The funeral or the medical examination takes place the following day, and he implores permission to be present at the event. His far-twinkling spark of genius has bubbled to the surface in this transaction, for at a stroke he seeks a position elsewhere while drawing pay from his present employer. The car or auto accident happens always on, or one day before, pay-day, and if the new position embraces unusual attractions, the *portero* never returns. Once installed he sends for his belongings — which you have held pending his success — or mayhap he comes in person, and while requesting a settlement tearfully bemoans the cruel fate which snatches him from so generous a master and forces him to provide for a new family or to attend a living but legless grandmother. If he does not ask for a small loan of silver, he is an exception. This interview closes the incident, as far as he is concerned, and when you perchance, and with unfeigned surprise, see him sweeping the neighbor's sidewalk the following day, he greets you with unruffled serenity, and with a smile which betokens a conscience at peace with the world.

Tips. The custom of giving gratuities (*gratificaciónes*) prevails in Mexico, and is spreading, but the evil has yet to reach the deplorable development characteristic of it in Europe and America. While tips or fees (*propinas*) are never taken amiss, the serving class (*servidumbre*) is, as a rule, less arrogant and less exacting than that abroad, and tips are smaller. Class distinction serves a bit to keep the Mexican hireling in his place, even were the *amo* or *patron* (master or employer) disposed to be browbeaten *á la Americano* or *estilo Europeo*. The custom is more pronounced in Mexico City (the rendezvous of foreigners) than in the interior towns. The evil is somewhat easier borne in Mexico, where servants are, generally speaking, courteous, and where the recipient of a fee rarely fails to express gratitude for it. The nuisance has yet to reach the dignity of a guild, and the hotel proprietors have yet to sink to the level of leaguing themselves with their menials to fleece the confiding traveller, upon whom their prosperity depends. Hotel servants in Mexico are never permitted to ambush and harass the departing guest, and this generally proves a novel and refreshing experience to the harried tourist fresh from a trip to Europe.

Gratuities to house servants (where one is visiting), to elevator-men, hotel clerks, railway employees, and such are rarely expected. Restaurant waiters are, as a rule, satisfied with small tips, whatever the amount of the bill. This also applies to barbers, bath-attendants, and so on. Six or 12 cts. is the usual tip to cabmen (*cocheros*), who, like their ilk elsewhere, are rarely

grateful. Those of the capital still remember a hint on coercion and covetousness handed them by the enlightened Governor of the Federal District not long since, and any dispute can usually be settled by the suggestion — a very effectual dampener — that the matter be arbitrated at the nearest *comisaría*. — Where one stops a week or more in an hotel, one *peso* is enough for the table-boy; and an equal amount is ample for the chambermaid.

It is the custom to close the *zaguan* doors of Mexican houses at 10 P. M., and whosoever comes in later is expected to give a *gratificacioncita* to the *portero*. *Cargadores* (comp. p. lii) usually demand more than the agreed-upon-price, and where the traveller is unwilling to grant it the word *anda* — move on, or *vaya* — get out, usually starts them.

VII. Population. Intercourse with the People. Public Security. Beggars. Thieves.

Population. The population of the Mexican Republic is about 15,000,000, almost equally divided between males and females. Of these, more than 8,000,000 who have reached their majority can neither read nor write. The census of 1900 recorded 8,000 persons over 90 years of age, and 700 over 100 years, out of the (then) total population of 13,605,819. There are 12,000,000 of Catholics, of whom about 3,000 are priests. Some 70,000 persons profess no religious belief, and 50,000 or more are divided among the ten different beliefs (with 277 ministers) from Protestant to Mahommedan, thence to Confucianism and Buddhism. The two latter beliefs (with Taoism) are professed by most of the ten thousand Chinese in the Republic, while the Japanese, of whom there are some 8,000, are mostly Shintoists. Of the total population 19% are of pure, or nearly pure, white race; 43% of mixed, and 38% of Indian race (comp. **Language,** p. xvi). Of the mixed Indian races only a small portion can be regarded as civilized. They are slowly but surely merging their identity with that of their neighbors; their national life is almost gone, child mortality among them is distressingly high — albeit the women are "much addicted to maternity" — and their customs — which are not distinguished for pulchritude — aid in their obliteration.

The Indians of Mexico enjoy all the political and civil rights of born Mexicans; but they exercise little influence on the government and destiny of the nation. Special laws for their protection are features of the Mexican code. There is little or no anti-foreign spirit among them. Some of the Indian women — not all of whom could be accused of extreme cleanliness — are very handsome, with large, soft, dark eyes and good features.

The foreign population includes the natives of forty or more countries and numbers over 100,000; of whom there are 30,000 Americans (who are in the majority), 20,000 Spaniards, and about 5,000 British. (American capital to the value of about $800,000,000 (gold) is invested in the Republic, and the English interests are enormous.) About 15,000 Americans and 3,000 or more British (including Canadians) dwell in Mexico City. This number is on the increase.

"The Mexican of to-day has the blood of more races in his veins than any other American. Iberian, Semite, Hamite, Goth and Vandal, Roman and Celt, mingled their blood in that stream of brave and adventurous men who first set eyes on Yucatan in 1517, and who conquered Mexico in 1522. Like Spain from the remotest time, Mexico soon became the meeting-ground of races, of peoples, of languages, and of religion. Within the area of its original territory there were more families of native languages than in all the Western Hemisphere besides; and, to complete the chain, there were more kinds and grades of culture there.[1] The *Seri* Indians, of Sonora (p. 80), are as abject as the Fuegians, while the *Nahuatl* and *Maya*-speaking tribes of the Valley of Mexico and of Yucatan occupied the most elevated position for culture in the New World.

"The origin of the Mexican aborigines is involved in that of the American Indians, since within the present boundaries of the Republic are gathered representatives of every zone from the *Apache*, an *Athapascan*, whose principal home is in Alaska, to the tribes of Oaxaca and Chiapas, who are the children of a torrid clime. There are now in Mexico perhaps ten times more Indians than were ever at any time within the United States domain."

The linguistic families in Mexico are as follows:

Nahuatlan, 1,750,000. The tribes of this stock are found in almost unbroken continuity from Sinaloa along the Pacific slope to the border line of Guatemala. In the Valley of Mexico they occupied three districts, *Tezcuco*, *Tlacopan*, and the ancient city of Mexico. This family — known as Aztec, or Mexican — holds the most prominent position in the history of the Conquest.

Piman, 85,000. The *Opata-Pima* of the later Mexican authorities occupy the western northern States, as far south as *Guadalajara*, lying along the Gulf of California, except where they are cut off by the *Seri*, but they do not anywhere approach the ocean, being intercepted by the *Nahuatlan* tribes. This stock now occupies the site of the *Casas Grandes* (p. 54) and other adobe ruins, and it is reasonable to suppose that their ancestors were the builders and inhabitants of many

[1] Otis T. Mason, *Mexico*. International Bureau of American Republics, Washington.

ancient pueblos and cliff sites, both in Arizona and northern Mexico. The *Tarahumares* (p. 57) belong to this family.

YUMAN, 2,500. The lees of a great tribe which once inhabited the California peninsula.

SERIAN, 200. Dwell in the State of Sonora (p. 80) and on *Tiburon* Island (p. 80) off the coast.

TARASCAN, 250,000. Inhabitants of Michoacan, Guerrero, and Jalisco. (Comp. p. 181.)

ZOQUEAN, 60,000. Oaxaca chiefly; also Guerrero and Puebla. Some few dwell in Chiapas and Tabasco, between the *Mayan* and *Zapotecan* tribes. Little is known of their origin, save a tradition of their having come from the South.

TOTONACAN, 90,000. N. part of Puebla and Vera Cruz; their ancestors were the first natives encountered by Cortés.

ZAPOTECAN, 580,000. Chiefly in Oaxaca; also in Guerrero and Puebla. The ruins of *Mitla* (described at p. 534) are within their territory, with their wonderful artificial hills, stone buildings, fretworks in cut stones, columns, and wall paintings. *Benito Pablo Juarez* (p. 338) was a *Zapotec* Indian.

OTOMIAN, 709,734. A widely spoken language formerly. The tribes were among the earliest in the Valley of Mexico, and they spread themselves over the States of Guanajuato, Hidalgo, Querétaro (their special habitat), San Luis Potosí, and Michoacan. They are often called *Serranos* (mountaineers) because of their fondness for hilly country.

MAYAN, 400,000. Yucatan, Chiapas, and Vera Cruz. The advance guard of New World progress. Scholars have consecrated their lives worthily to the *Maya* civilization. To the *Mayas* are assigned the wonderful ruins of Palenque, in Chiapas, described at p. 567; of Copan, in Honduras, and of Uxmal (p. 580) and Chichen-Itza (p. 581), in Yucatan. The 42,000 *Huastecas*, of Vera Cruz, are of this family.

TEQUISTLATECAN, 31,000. A nondescript tribe dwelling, under various names, in Oaxaca.

HUAVAN, of which there are 5,000, dwell in Chiapas.

ATHAPASCAN (Apaches), 8,000, in northern Chihuahua, and the southwest of the U. S. A.

The above families are widely subdivided and as widely scattered.

For further information under this head consult *Mexico*, International Bureau of the American Republics, Government Printing Office, Washington, pp. 24 et seq.; *Native Races*, by Hubert Howe Bancroft, San Francisco, 1883.

Intercourse with the People. In social matters the Mexicans are as minutely ceremonious as the French, and marked politeness is requisite in dealing with them. Even commercial intercourse is often dignified by a wealth of high-flown language quite unusual among the matter-of-fact

Americans and the linguistically economical Britons. But the stranger should not place too much dependence on the grandiloquent promises and the somewhat exaggerated courtesy of certain of the people he meets. To be *simpático* (sympathetic, amiable) at any cost is the aim of the Mexican, and this sometimes leads him into making protestations which he does not really believe and has no intention of abiding by. The humblest country Indian, whose lowly hut is not infrequently made of grass and discarded railway ties, offers this home and its contents — usually an astonishingly varied entomological congress — with a grandiose speech as fluent as that of the city diplomat who places his *palacio* and its gorgeous contents *á la disposición de usted* (at your order). To praise a thing in Mexico, be it a jewel, a horse, a house, an *hacienda*, or anything, is to have it placed instantly *á la orden de Ud.* While no one is expected to take these things, or the speeches, literally, it is a *costumbre del país* (custom of the country) to offer them, and the tactful stranger will soon fall into this *costumbre* and thus escape being judged lacking in *savoir-faire*. If certain of these *costumbres* appear odd to the visitor he should bear in mind that climate, inheritance, and environment are responsible for them. The unfailingly polite attitude of the native unquestionably adds to the enjoyment of a visit, and a temporary adoption of the "customs" will do no harm and will aid the traveller to a fuller enjoyment of his sojourn. If the national courtesy should awaken a suspicion of insincerity, the traveller may like to recall Emerson's remark: "The morning dew is superficial, but it gives depth to the meadow."

The Mexican loves companionship. His innate kindness requires some object for his solicitude, and if his spirits bubble effervescently at times, it is usually because he desires to make some one comfortable. When he meets an old friend (*un amigo antiguo*), he takes him to his heart literally, and with an arm half around him, pats him on the back affectionately at parting. On entering or leaving a restaurant, a railway car, or any public room where persons congregate, the polite native bows, ostensibly to the person nearest the entrance; but the salute is intended for all present. No further introduction is necessary for the moment. In many little ways he proves that his courtesy and hospitality are not confined to his own people; and he creates the impression that if he never knows intimately the foreigners who visit his country, he will at least prove that he wishes to make them feel at home whenever and wherever he meets them. The lonely or disconsolate cannot remain long in Mexico without being touched by this strong under-current of geniality. The most frigid Northerner generally thaws beneath the genial beams of Mexican good humor and volubility.

As politeness is the cult of all classes, the average Mexican

is quick to respond to it. He is deferential from instinct, and the brusque or discourteous stranger is regarded as ill-bred. The civil traveller slips through the country with a minimum of friction and leaves pleasant memories wherever he stops. The icy aloofness of certain Anglo-Saxons, and the frigidly "superior" manner of others are distasteful to the warm-blooded, impulsive native. The best liked visitors are those who are amiable, tolerant, and polite. They are considered *simpático*, i. e., persons who appreciate Mexico and the Mexicans at their true worth. The Mexican flag, religion, customs, and traditions are dear to the native, and he is quick to defend them. The thoughtful person never judges nations by individual shortcomings, and it is therefore well to bear in mind that the abominable habits of the lower classes are just as obnoxious to well-bred Mexicans as they are to foreigners. The constant aim of the best people is to elevate the masses, and this laudable ambition is being accomplished slowly but surely, against tremendous odds. By eschewing politics and religion and by conforming, as nearly as possible, to established customs, the visitor will gain the esteem of the commonalty, enjoy his visit, and endear himself to those whose opinion he may well value. Says an authority: "Avoid trying to convince the natives against their will; it is arguing against a north-east wind and a sheer loss of time, too; for in a fine indolent climate, where there is little to do, the unemployed twaddlers spin nonsense by the yard. View Mexico and her inhabitants *en color de rosa*, and it will go hard if some of that agreeable tint be not reflected on such a judicious observer, for, like a mirror, the Mexican returns your smiles or your frowns, your courtesy or your contumely; nor is it of any use going to Rome if you quarrel with the Pope. Strain a point or two, therefore, to make things pleasant. Never measure Mexican institutions by American standards, nor seek for motes in bright eyes."

One American term, "Greaser," [1] should be left at the frontier, as it is as disagreeable to Mexican ears as "Gringo" [2] or any equally inappropriate epithet would be to those of an American. — Mexicans and Spaniards mutually dislike being mistaken, the one for the other.

[1] The term *Greaser*, according to R. H. Dana (in *Two Years Before the Mast*), originated in California. Between the years 1830 and 1850 many shiploads of hides and tallow were sent from San Francisco to New York, viâ Cape Horn. The Mexican longshoremen at the California docks were dubbed *greasers* because they were usually covered with grease from handling the products mentioned.

[2] When the Americans invaded Mexico during the war of 1846–47, a very popular campaign song among the soldiers was that whose opening lines are: "Green grows the leaves on the Hawthorn tree"; a song that was more or less the equivalent of the Philippine soldiers' song, "A hot time in the old town to-night." The exasperated Mexicans had the former tune and words so dinned into their ears that they ended by calling all Americans *gringos*.

The vituperative epithet of the Mexicans is *cabron* (male goat), which corresponds to the French *cochon*, to the Italian *vacca*, and to a certain inelegant and disparaging accusation (referring to ancestry and moral purity) frequently bandied about by certain American tongues. When applied, this offensive title is apt to provoke instant physical retaliation.

The *peones* (vulgarly called *pelados*[1] — the skinned ones) are sometimes densely ignorant and very exasperating. They are known as *gente sin razon* — people without reason — and to avoid exciting their inflammable passions the tactful person will treat them with the circumspection accorded ignorance everywhere. The prudent man will never lay hands on one in anger, for he promptly resorts to the knife to settle difficulties, and, as a rule, values life as lightly as an Oriental fatalist. Each one considers himself a *caballero*, and therefore the equal of any foreigner. Besides, he is in his own country, for which his progenitors fought and died very valiantly, and naturally the laws are framed for his protection.

Says another authority: "Unquestionably the best attitude for one to adopt is that of an uncritical and amiable observer. And as to the church miracles and such, I am always of easy faith in such matters, and am very willing to be deceived, where the deceit is pleasant and costs nothing. I am therefore a ready believer in relics, legends, and local anecdotes of goblins and great men; and would advise all travellers who travel for their gratification to be the same. What is it to us whether these stories be true or false, so long as we can persuade ourselves into the belief of them, and enjoy all the charm of the reality? There is nothing like resolute good-humored credulity in these matters."

Public Security. The towns and highways of Mexico are as safe as those of any civilized country. The *rurales* or rural police, an admirably disciplined, picturesque, and efficient body of men, patrol suburban and country roads and do police service outside the towns. As a rule, they are trustworthy, and they have succeeded in making highway robbery (*bandolerismo*) almost a thing of the past in Mexico. These men are easily distinguished by their buckskin and gray uniforms; by their hats, which bear a metal number indicating the troop to which they belong; and by their horses and general equipment. They usually travel in couples or in squads, and are frequently seen at the country railway stations. Wherever they go, they represent the strong arm of the law. Their presence is always a guarantee of safety to the traveller; and as it is their duty to check things that are wrong, one need never

[1] The term is equivalent to the French *sansculotte*. The lowest order of *pelado* is called a *lépero* — which means a poor, ragged, miserable, and vicious person.

hesitate to call upon them. They are a sober lot of men, responsible to their *jefe* (chief) in some *cuartel* not far off, and as long as the traveller remains in touch with them he is almost as much under the Government's wing as if lodged in the National Palace at Mexico City. On Sept. 16th of each year many thousand of these *rurales* repair from the interior to the capital to take part in the national celebrations. They are superior in physique and equipment to the ordinary soldier or policeman, and when clad in their picturesque costumes they present a fine sight.

The policeman (*gendarme — policía, gendarmería*) should not be called upon to settle trifling disputes, as he generally refers all matters to his chief at the nearest *comisaría* (police station), and although adjustments are often made in the foreigner's favor, the *comisario* is a busy man and much time may be lost awaiting one's turn. In cases of accidents or disturbances the stranger should get out of the way as quickly as possible, as the careful *gendarme*, in an effort to prevent the escape of the guilty, is apt to arrest any one he can lay his hands on. Prisoners are sometimes kept *incomunicado* (in solitary confinement) for the first 48 hours, until an investigation can be made. On the other hand, the *comisaría* is the place to lodge serious complaints. The police are extraordinarily expert in running down thieves (*cacos*) — comp. p. lxvii — and in locating stolen property. The police and detective service of Mexico City is superior to that of many cities. At night the policeman's lantern is usually placed in the middle of the street, while the *guardia* retires into the shadows to watch it. The *sereno* is rapidly becoming obsolete in Mexico. A special license is necessary to carry concealed weapons, which should never be shown in the street.

Beggars — *pordioseros — limosneros* — can always be turned away by the words "! *Perdóneme por Dios!*" — Pardon me in the name of God! They constitute a large and varied class and should never be assisted. Children are taught to beg from infancy, and though one pities the bedraggled and poorly clad mites, it should be borne constantly in mind that money given them goes directly into the hands of shiftless parents who as promptly spend it for drink. Clothing follows the same course, and is soon pawned for a mere trifle of its worth, as the average beggar would rather go naked than be deprived of drink or cigarettes. The successful child beggar grows into a professional and lays an added burden upon the state.

The average Mex. beggar is a chrysalis usually ready to develop into a full-fledged thief. His apparent misery is generally artificial; the result of laziness. Though often repulsively filthy, and sometimes insistent, he is rarely abusive. Every church and railway station has its beggars, of which the blind

and the very old are usually the only deserving. It is well to remember, however, that in Mexico the blind beggar is often remarkably clear-sighted, the halt and the lame can outsprint a *gendarme* when necessity urges, the deaf hear with extraordinary keenness, and the hungry hunger more for cigarettes and *pulque* than for the excellent bread (*pan*) baked in the local *panaderías*.

Despite government efforts to suppress mendicancy, the wheedling voice of the saint-and-blessing-invoking *pordiosero* — for-God-saker — is heard from one end to the other of the land. Labor is always in demand, and the supply falls far short of the needs. No healthy person of either sex need beg. Innumerable practitioners of this art beg from pure laziness, finding it to their mind less degrading than work and an easy and profitable profession. The foreign tramps who have no passion for clean linen, and who make Mexico their winter rendezvous during the season, should be ignored.

While the benevolent impulse is strong in the Mexican, foreigners are perhaps the greatest upholders of the begging evil. The astute mendicant usually limits his solicitation to a *centavito* (little cent), and the charitable stranger considers it an ambition too modest to remain ungratified. Travellers are warned against all beggars and their wiles. Learn the phrase referred to and apply it; and thus earn the thanks of Government and all industrious folk.

Americans particularly are cautioned against a "stranded countryman" who accosts one as "friend," and whose wiles are more pronounced than any desire for work. During the winter, Mexico is afflicted with a plague of "ambitious promoters down on their luck, and stranded in a foreign land," who follow the vagrant and migratory wild-fowl in their search for a more generous climate than that of the North. The Mexican Government, in its desire to exhibit a friendly spirit toward all foreigners, is far more lenient with this soiled and weary army than it deserves, and "beach-combers" are too often permitted to solicit alms unmolested.

There is no lack of charitable organizations in the Republic.

Thieves (*cacos, rateros, ladrones*) are numerous in Mexico despite the relentless war waged against them by the authorities. When captured, malefactors are shown but scant courtesy: long terms in prison (or at the penal colony of *Tres Marías Islands*, the "Botany Bay" of Mexican thieves, comp. p. 96) are given the purse-snatcher, the pickpocket, the pilfering servant, and the wily lime-thrower. Certain incorrigibles are not only sent up for long terms, but are later drafted into a certain corps of the army and forwarded to the unhealthiest part of the *tierra caliente*. As a rule, the Mex. thief is not as malevolent as his foreign brother: if possible he prefers to rob without bodily injury to his victim. He much

prefers to steal during the day and trust to his cunning and his heels to escape, rather than to force the premises at night. For this reason house-breaking is rare. The most expert and daring thieves are usually degenerate Spaniards; they cut down through house-roofs to rob stores and ware-rooms, and they despoil churches, poor-boxes, and the like. Anything that *Dios les dá* (God gives them) comes not amiss to them. Ore-thieves, known as "highgraders," are the bane of mine operators; they purloin valuable ores in many ingenious ways, despite efforts at prevention.

Thieves sometimes steal wire cable by the mile, notwithstanding the risk of electrocution and the penalty of five years in the penitentiary if caught. The railways lose fish-plates, bolts from freight-cars, engine-fittings, and the like, while the householder often mourns the loss of lead-pipe, bath-room fixtures, potted plants, door-plates, push-buttons, and whatever portable thing can be lifted or wrenched from the house.

Nothing is considered safe from the Mexican *ladron*, and as a rule nothing portable is ever left out of doors — even in the daytime. Door-mats are always chained down, as are also store-seats and the like. Ash-barrels are never left in the street. Female thieves, while not as numerous as male, are often quite as daring and persistent.

Churches are usually remunerative fields for *cacos*. Within their sacred walls the pious thief pursues his calling with unflagging industry and generally with undeserved success. The softening influence due to the sanctity of the place reaches him only in his digital muscles — and it seems to render them astonishingly flexible. Mexico City thieves formerly went to a church called *La Virgen de la Soledad*, where, before embarking on predatory excursions, they offered up a prayer for success.

The *Thieves' Market* (see p. 296) at Mexico City is an alleged fence where *ladrones* sell ill-gotten property for a trifle. Visitors are cautioned against it, as receivers of stolen goods are not regarded kindly by the Mexico City police.

The traveller has to be on his guard chiefly against sneak-thieves and pickpockets. He should be particularly alert while visiting churches and museums and while on crowded thoroughfares and in street-cars. When occupying apartments on the ground floor he should see that nothing portable is left near the barred windows. The thief who devotes his energy to this branch of the industry carries a telescopic pole or a long cane with a hook at the end. With this he can reach far into a room, and he will remove anything that can be made to pass through the grating. It is inadvisable to fall asleep in railway cars when the window is open, as portable articles are apt to be lifted out at stations. Photographic cameras are much sought after by certain thieves, and the traveller possessing one will do well to watch it constantly.

When the traveller loses anything by theft, he should report the matter to police headquarters at once. A Rogues' Gallery is maintained in the capital, and the alert chief knows the genealogy of almost every thief in the *Federal District*. The department is amazingly efficient in promptly locating thieves and in recovering stolen property.

VIII. Shops. Guides. Drawn-Linen. Pottery. Cigars and Tobacco.

Shops (*tiendas, almacénes*) usually possess many attractions for the tourist. The American establishments generally have fixed prices (*precios fijos*) marked in plain figures. Some of the natives — knowing that to bargain or dicker (*regatear*) is odious to Anglo-Saxons — advertise *precios fijos*, but a reduction of the first demand will generally be made, especially in purchases of considerable value. In certain shops that do not advertise fixed prices, unreasonable demands are oftentimes made of foreigners. Clerks are not infrequently allowed to charge what they will, and to retain a portion of what they can get, over and above a certain price. The custom of haggling is so deeply rooted that some Mexicans will refuse to buy if a reduction is not made, and many shops adjust prices accordingly. The antique shops of the different cities (particularly in the capital) are usually very attractive and well worth visiting. As correct guarantees of values are only to be obtained from reputable firms, the traveller is advised to consult some friend before making purchases of importance. The traveller is particularly cautioned against the spurious antiques offered by irresponsible shop-keepers. Articles bought from street venders are generally worthless. Mexico is a land of curios, many of them inexpensive and attractive. The fine drawn-linen, mantillas, fans, carved furniture, porcelains, *sarapes*, and the like, make very desirable souvenirs.

For a list of shops at Mexico City comp. p. 241.

Guides (*el guia — guias*) are advisable where one's time is limited; they are generally more useful in Mexico City than elsewhere. None should be employed except when recommended by the hotel manager or some reputable shop-keeper. The Guides of the capital are usually bi-lingual, and less greedy and artful than the general run of European couriers, and the hurried traveller can often save considerable time by employing them. (Address any of the first-class hotels or the Sonora News Company, *Calle de Gante* 4, City of Mexico.) Their pay is from five to ten dollars a day for one person or a party, and when taken on country trips their expenses must be added.

Drawn-Linen. The art of making drawn-linen (*deshilados*) was first taught in Mexico by the Spaniards, and it became

popular immediately, as work suitable for the cloistered nuns and girls being educated in religious schools. It is made in many parts of the Republic, in a great variety of intricate and beautiful designs. The best pieces are fashioned from imported Irish linen, and are generally made in ecclesiastical schools where time is ample, and by girls who thus employ their spare moments at home. Such work is usually contracted for, or bought, by the high-class dealers in antiques in Mex. City. Many inferior articles are produced and are for sale in cheap shops, on the streets, and at railway stations: they are generally made of a sort of half-linen and half-cotton, which looks well at first, but which soon ravels out and loses its freshness. The best examples of the art are characterized by a filmy, lace-like quality, and though delicate in appearance, they are nevertheless strong and durable. Table-cloths, centrepieces, napkins, doilies, handkerchiefs, shirt-waists, and an almost limitless variety of pieces fashioned in the form of dainty little wheels are made in quaintly beautiful Mexican patterns. Travellers are recommended to buy only the best, as this is much cheaper in Mexico than the lower grades are in the U. S. A. and elsewhere.

The origin of the work is unknown, but it became the fashion to draw linen pieces in Italy (notably in Venice) about the year 1500, and the product was called *punto a reticello*. The usual designs were open squares or diamond shapes with diagonals from corner to corner and two bars from side to side, the diagonals crossing each other at a common centre, thus forming a radiation of eight lines bounded by a square. This fine and delicate handicraft soon became the rage, and a pattern-book, published in Cologne in 1527, gives many elaborate designs, the most prominent being mediæval and Arabesque borders enclosing circles, curved scrolls, and heraldic designs. The industry — along with Venetian lace-making — was introduced into France in the middle of the 17th cent. and it quickly found its way thence to Spain and other European countries. Drawn-linen is now quite generally manufactured. The Japanese excel in making certain patterns, that are rendered more attractive by a superimposed embroidery in white silk, but they sometimes turn yellow with age. The originators of the quasi-modern work were perhaps the Chinese, for at Canton it has been made for time out of mind. Some excellent specimens of a primitive kind of drawn-linen (now in the British Museum) were found in Egyptian tombs wrapped about the bodies of mummified kings and aristocrats.

Pottery-making in Mexico is an inheritance from the earliest tribes which inhabited the country, but what was once an art has degenerated into a third-rate manufacture. Certain of the early Mexicans made fine and beautiful pottery: some of the votive bowls, idols, vases, toys, masks, and whatnot exhumed from their ruined dwellings and tombs are worthy to adorn the choicest collections. The excellent specimens that have been unearthed prove that various localities had distinctive features of design, quality, and color. Lustred and plain pottery is still made in many districts, and while the productions are, as a rule, inferior to those of the ancients, certain pieces make very desirable ceramic souvenirs.

Much of the lustred pottery made after the middle of the 16th cent. was influenced by Spanish ideas and methods. The Dominican Friars who settled in Mexico soon after the Conquest imported Toledan potters and established at *Puebla* (and certain other points) potteries for the manufacture of the celebrated TALAVERA WARE and the polychrome MUDÉJAR TILES so often seen on the façades of the old seignioral houses and on the *cimborios* of the early churches. About this time a considerable quantity of the real *Talavera* was imported to adorn the homes of the Spanish noblemen and to serve as models for the Mexican-made pieces; the tourist lover of ceramic art can perhaps find no more acceptable relics of Spanish Colonial days than these genuine bits.

The shapes of the original *Talavera* pieces are varied, those predominating being cylindrical drug-jars or *albarelli*, basins, plates, bowls, and vases. Certain of the latter are large and capacious, and are fitted with metal tops and curious old Spanish hand-wrought iron locks: they were doubtless used as receptacles for small valuables. The decorative work is generally crude — the characteristic color scheme being blue and white, or else blue and yellow, partly *Mudéjar* — although some of the pieces reveal a high degree of artistic drawing. The odd combination of metal and porcelain makes them highly prized by antiquarians.

The *majolica* drug-jars are usually about 10 inches in height and are decorated with birds and heraldic designs. Plates are often found among the genuine pieces, and they carry, as a rule, heraldic designs in the centre. The bowls usually measure about 15 inches in diameter, and the smaller, barrel-shaped vases from 10 to 15 inches in height. The finest specimens of the imported *Talavera* — now unfortunately rare — are to be found in private collections and in the best antique shops of the capital. As certain of the *Puebla* craftsmen are known to have imitated the *Talavera* potters, "with embarrassing perfection," purchases should be made from reputable dealers who not only know how to distinguish the real from the spurious pieces, but who will also truthfully advise the traveller regarding quality and worth.

For two centuries following the *Conquest* the potteries throve, and at one time more than a score were in operation in and near *Puebla*. The potters of *Cholula* particularly soon became celebrated for their fine wares, and *Puebla* sent its glazed tiles to decorate churches throughout the country. The art began to decline in the first quarter of the 19th cent., and pieces made prior thereto are of greater worth than the present day imitations. Seventeenth century productions show Chinese[1] influence, no doubt due to the many fine

[1] The traveller will be interested in knowing that some very rare and splendid pieces of early Chinese porcelains are to be found in Mexico —

pieces of Asiatic faïence which found their way to Mexico viâ the Philippines and *Acapulco*.

Writing of the pottery made by the imported potters, Mr. Barber[1] says: "Examples of the *Puebla* ware, decorated in the Oriental manner, have been found in considerable abundance, giving rise to the supposition that they are the work of the Chinese. The theory has even been advanced by certain Mexican antiquaries that Chinese potters were brought to Mexico from the Philippines, but it is more reasonable to suppose that these pieces are the productions of the later Spanish-Mexican potters, who, breaking away from the old traditions, imitated the wares brought from the Orient.

"Mexican or *Puebla maiolica* — tin enamelled pottery — known also as Stanniferous (*stannum* — tin) Faïence, is a coarse, more or less porous ware covered with a heavy, opaque, putty-like white enamel, resembling in appearance thick white-lead paint, which, as a rule, shows on the under side of pieces, or the backs of plates, in ridges or drops where its flow has ceased. It seems to be of two distinct varieties, one of which, and evidently the earlier, more strongly resembles the old Spanish and Chinese products in form and coloring, while the other, of coarser texture and glaze and inferior decoration, reveals a distinct native Mexican feeling in treatment, particularly in the crude and gaudy coloring, the reds, yellows, and greens often being vivid and harsh. The blue and yellow colors, which predominate, have been applied thickly, and are perceptibly raised above the white ground.

"The Mexican *maiolica* is, as a rule, poorly potted, and has a pinker, harder, and more gritty body than the Spanish. The enamel is less opaque and less evenly applied, frequently showing the tint of the body beneath and numerous pores or pinholes. The decorations are more crudely painted, and the dark blue, which predominates, is less clear than that of the Spanish ware and stands out in pronounced relief, as though it had been thickly mixed and heavily applied in coarse bold strokes. Other colors found in old *Puebla*-ware are green, yellow, brick red, and dark brown. The yellows and greens have also, in many instances, been thickly laid on. Frequently the enamel presents the appearance of having a heavy coating of transparent, siliceous glaze, which gives it a harder and more glassy appearance. These peculiarities make the attribution of the old Puebla *maiolica* a matter of considerable ease, since the

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pieces that collectors would have great difficulty in duplicating in China to-day. So great was the rage in America for Chinese porcelains during the 17th and 18th centuries, that when a loaded galleon reached *Acapulco* from the Philippines, trading-ships came from Peru and other South American points to meet it, and hundreds of thousands of *pesos* were exchanged for the exquisite productions of the skilled Asiatic craftsmen.

[1] *Tin Enameled Pottery*, by Edwin Atlee Barber, A. M., Ph. D., Philadelphia, 1906.

genuine Spanish pottery of *Talavera*, which is still to be met with in Mexico, shows more careful workmanship, and the decorative colors, being thin, do not stand out in relief. The Mexican *maiolica* was not covered with a bath of lead glaze, or *marzacotto*, as were the Italian tin-enamelled wares. The decorations were painted directly on the crude enamel, and became incorporated with it when fired in the kiln."

The original *Talavera* was made at *Talavera de la Reina* (near Toledo, Spain), where it was much esteemed. In the 17th and 18th centuries the word *Talavera* is said to have been commonly applied to pottery in Spain, just as the word *Delft* is used in England to indicate stanniferous faience. The student may consult *The Industrial Arts in Spain*, by Juan Facundo Riaño, London, 1879; and *Arts and Crafts of Older Spain*, by Leonard Williams, London, 1907.

The old *Puebla* tiles are coarsely decorated with dark blue designs — conventionalized flowers, animals, and human figures, some of the latter grotesquely exaggerated. Certain pieces bear representations of saints, and are painted in yellow and black on a solid raised blue ground. Others bear rude paintings of Chinese in blue. Many of the early Indian churches contain dadoes of these ancient products.

Other desirable ceramic souvenirs are the fine iridescent wares made near PATZCUARO (comp. p. 209), albeit the present day imitations are inferior to the specimens made by the early *Tarascan* artisans. Good examples of the old ware, exhumed near the village of SANTA FÉ, show the pieces to carry a fine copper lustre, with a metallic sheen and shifting waves of ruby, green, and blue light — an effect produced by subjecting the ware to a fierce fire. The *Tarascans* at one time made splendid pieces of terra-cotta, decorated in red, white, and black. *Cheran* (p. 223) appears to have been the centre of this manufacture, as some excellent specimens have been dug up near there. The ornamental designs resemble those of the Arizona and New Mexico Indians, and the articles are generally in the shape of jars, pitchers, bowls, and domestic utensils. The ware is very friable, and it is difficult to transport it safely.

Near *Zacapu* (p. 223), in the same *State of Michoacan*, and hard by the *Tarascan* stronghold, a handsome light gray pottery with black and red decorations is sometimes found. The color designs are often remarkable for their geometrical progression; the most significant characteristic of the ware is the liberal use of the *Swastika*, and the Greek key pattern — the former the talismanic symbol of many Oriental nations, as well as of the Navajo Indians. As this pottery was perhaps made in pre-Columbian times, it would be interesting to know whence the potters derived their inspiration.

The pottery of the TARAHUMARE INDIANS (p. 57) is similar to that of the New Mexico Indians. The clay is quite fine, white with a grayish yellow tinge. The decorations are black

and red, and black only, and they consist of birds, cloud-scrolls, animals, and whatnot. Some of the ware is brown, with simple but strikingly artistic ornamentation. The black ware is highly polished and the most friable.

The *Tarahumares* are pottery experts, and a skilful workman will make a medium size jar in about 20 minutes. The serviceable clay is a trifle sweet, of a pale yellow color, and it abounds in the region. The women taste the clay before using it to make sure it is the right kind. It is first dried, then ground and mixed with pieces of old pottery. A lump of clay is hollowed out in the shape of a cup, and on this foundation — which rests on a bowl filled with ashes and covered with a cotton cloth — the jar is built up, the layers of clay being placed on successively, and smoothed carefully over with a wet hand, making the walls thinner and thinner. All irregularities on the outside are removed with a sharp stick, and the vessel is polished with a stone. When thoroughly dried and painted it is turned upside down over charcoal, and pieces of pine bark are placed all round it. The heat first turns the clay dark, then yellow. (Consult *Unknown Mexico*, by Carl Lumholtz.)

Guadalajara (p. 161) pottery is finer than most Mexican ware, and albeit certain of the pieces are banded with gold and silver leaf and are decorated in colors too inharmonious and garish to suit the foreign taste, others (much liked as souvenirs) are distinguished by soft grays very pleasing to the eye. The pottery is soft-baked and very friable, and is made generally in the form of animals, fowls, vases, water-bottles, and the like. The water-bottles (*botellones*) are offered for sale in sets (*juegos*), comprising the bottle, a plate, and a cup. Prices vary from one to five *pesos* according to quality. These *juegos* are in daily use by the natives, who refer to the ware as *loza fria*, or cold pottery. Water kept in the bottles cools by evaporation. "When filled with water, they emit a pleasant smell like that of dry earth rained upon in summer, and as the water filters through the outer surface they remain continually damp." Tourists are advised to use them as ornaments only. The interior of the bottle cannot be cleansed, and each fresh influx of water leaves a deposit. A bottle used for some time will, on being broken, be found to contain sediment and numerous microbes. The large bottles are called *enfriaderas* (coolers). The finest sets, and those in which the colors are most artistically blended, are usually to be found in the antique shops. — Attractive specimens of the Guadalajara pottery are those made in soup-plate form, containing figurines of horses with riders clad in the national costume. — Guadalajara is known also for its profane pottery, made secretly and sold to the vulgar-minded. The ware is whitened, and the excellent constructive nature of the work recalls the *Meissen*-ware. — In the suburban town of *San Pedro* (p. 179) clay busts (cost $10–$15) and figures are made. The traveller sits for a likeness, and within an hour or two a bust, sometimes remarkable for its fidelity to the sitter, is delivered.

The ware known as *Guadalupe Pottery*, and which is usu-

ally sold to the pilgrims who go to the shrine at *Guadalupe*, is made at the little town of *Cuauhtitlan*. Much of it is of a dark, polished green or black, adorned with pictures of the *Virgin of Guadalupe*. The black lustred ware is adorned with bouquets of flowers, figures, and twisted clay ropes, that are stuck on the glazed ground, and burned on in the firing.

Guanajuato pottery is usually dark green or brown, with figure ornamentations, and finished in a soft, rich glaze. At *Dolores Hidalgo* a soft-baked, smooth, unglazed ware is made which carries flower decorations. The manner of applying these — generally in circles — differentiates the ware from other kinds made in the Republic.

Zacatecas ware is usually red, hard-baked, lustred, and decorated with rude splashes of underglaze color. It is very brittle, and great care is necessary in transporting it.

Perhaps one of the finest pieces of ancient Mexican pottery ever unearthed in the Republic was found some time since, a few feet below the surface of the ground, in a garden in Tepic city (Territorio de Tepic). Near this piece (which was designed and decorated in imitation of a turkey, and which is now in a private collection in Tepic) were found a number of fine turquoises and 26 small solid gold bells.

"This turkey jar, which is about six and a half inches high, is interesting from many points of view. It is excellently made of fine grain material, slate-coloured, thin, and of such remarkable resistance, that the man who dug it up brought his pick down on it with full force, but made only a hole at the point of contact. The head and neck of the bird, which are hollow, were evidently made separately and put on after the body was finished. The brilliant surface of the jar, resembling a glaze, is a light olive brown running into a slate, mottled in places with spots of a brick-red colour. The head and neck of the turkey-handle are painted a bright red, and the wattles, all clearly indicated, are each ornamented with a thin little leaf of gold. The same bright red outlines a whitish band around the neck of the jar, as well as the turkey's feet and upper part of the wings on the body of the vessel. This band, as well as the middle part of the wings, the legs, and the feet, were once covered with thin gold-foil; on the middle part of the wings remains of a cross band of gold leaves may still be seen. There are indications that the upper part of the wings was painted greenish blue. The lower part of the wings as well as the tail are represented by fluting. Ornamentations of gold-foil have also been found on ancient beads and potsherds unearthed in the *Tarasco* country. The bird which the jar represents is rendered so well that even the species of the turkey is unmistakable. The red, wart-like wattles, as well as the erectile process on the head, are those of the Yucatan, or ocellated turkey (*Meleagris ocellata*). The elegant ribbon of golden bronze across the middle of the wing is as conspicuous in the original as in the jar. The turquois green-blue that once represented the wings, as well as the profusion of the gold and the high polish of the jar, combine to give an impression of the iridescent gold and green colors of the brilliant turkey itself. The splendid shape and fine workmanship of this jar make it one of the most remarkable specimens of ancient American ceramics. Not many pieces of such ware are to be seen in the museums of the world, and none comparable with this piece. There is reason to believe that an ancient factory of this kind of ware once existed in Guatemala, or southernmost Mexico, but the locality of it has never been discovered." A more detailed description of this and other curious ancient ware (illustrated with a series of finely colored plates) will be found in Carl Lumholtz's *Unknown Mexico*.

Other excellent specímens have been — and are almost constantly being — excavated from ruins in the Mexican territory. At *San Juan Teotihuacan* (p. 425) countless terra-cotta masks have been found similar to those which abound on the *Isla de Mujeres* (off the coast of Yucatan). *Mitla* (p. 534) has produced many pieces that have gone to swell the collections of antiquaries in Mexico and abroad.

All the Indian tribes make their own cooking utensils. The ware is very friable, and throughout Mexico it takes the place of the usual pots and pans of other kitchens. Potteries for making the ware are found on the outskirts of almost every Indian *pueblo*. Primarily the pieces are inexpensive, but their brittle nature requires their being almost constantly replaced. The land about an ancient Indian city is usually almost covered with broken bits of these utensils. Certain of the Indian craftsmen also make the *tarascas* — toys made to resemble animals, and used by children on *Corpus Christi* day.

On the road which leads from *Cuernavaca* (p. 436) to *El Salto de San Antonio* several primitive potteries (*alfarerías*) are to be found, and the tourist may there inspect the native methods of manufacture.

The best collection of native pottery is to be found in the National Museum (p. 298) at Mex. City. Good specimens of the old Talavera and other wares, as well as desirable pieces of modern workmanship, are sometimes to be had in the antique shops of the capital.

Tobacco (*tabaco*), **Cigars** (*puros*), and **Cigarettes** (*cigarrillos*, or little cigars) of excellent quality can be bought at the many *tabaquerías* (tobacco-shops) throughout the Republic, at reasonable prices. Chewing-tobacco (T. *para mascar*) and smoking-tobacco (T. *para fumar*) are usually imported from the U. S. A. and England. In Mex. City the best brands of both are generally to be had at the different hotel-stands and the higher class cigar-stores; at the *American Groceries* on the Ave. 16 de Septiembre; at the *Cuban Tobacco Co.* and *Jenkins Bros.* on the Ave. de San Francisco — and at the various foreign shops in other cities of the Repub. One or two of the large cigar manufacturers also make a native smoking-tobacco, customarily on sale at the *tabaquerías*. (Compare p. 241.) For reference to customs regulations governing the importation of tobacco, etc., into the United States, see p. xvi. Express Co's refuse export shipments unless customs duties are guaranteed.

Tobacco (Spanish *tabaco;* Aztec *yetl*) is indigenous to Mexico (where many of the 100 or more species are found), and its cultivation is a large and growing industry. That most extensively cultivated is of a superior quality, with a fine aroma, and a flavor peculiarly its own; it carries but a small percentage of nicotine and meconic acid, and is particularly well adapted as a "filler." The plant (*Nicotiana tabacum*, of the order *Atropaceae*, or *Night-shade*) receives its generic name from Jean Nicot, one-time French ambassador to Portugal, who sent the first

plant from Lisbon to Paris in 1560. Albeit it grows in many of the Mexican States, it thrives best in the *tierra caliente*, where it is cultivated to a high perfection. The States of *Vera Cruz*, *Oaxaca*, *Colima*, *Tamaulipas*, *Tabasco*, *San Luis Potosí*, *Tepic*, and *Michoacan* are said to produce the best tobacco..

The annual production is about twenty-five million lbs. Large quantities are shipped to England, Germany, and Belgium. Most of the product remaining in the Repub. is made into cigars and cigarettes, of which latter upward of four billion are consumed yearly. (It is estimated that three million cigarettes are smoked in Mex. City every day.) There are some 700 tobacco factories in the Repub.; several of the largest being in the *Federal District*, and the *State of Vera Cruz*. The greatest consumers of Mexican cigars are foreigners. No chewing-tobacco is manufactured. Snuff (*rapé*) was formerly made in considerable quantities, but its manufacture has dwindled to insignificant proportions. The smoking of tobacco in pipes is limited.

Wax matches (*cerillos*) are sold at all the *tabaquerías* at from 1 c. to 10 c. a box.

IX. Hunting and Fishing. Photography.

Hunting and Fishing. Although little effort is made to preserve game in Mexico, it is abundant, and the range of the different species is wide. The splendid cover afforded by the forests and by the more or less thick brushwood of the vast, uninhabited plains, has aided greatly in the protection of the wild beasts, which in some districts are such a pest that they are hunted with a view of extermination. There are three distinct species of large *Felidæ* — the Jaguar, or American tiger, called by the natives *tigre Americano;* the Puma or second largest American tiger (Sp. *puma*); and the Ocelot (*ocelotl* of the Aztecs), classed among the wild-cats (Sp. *gato montés* or *silvestre*), which are very numerous, particularly in the northern States of the Republic. The *huinduri*, a species of wild-cat which infests the mountains of Guerrero State, is hunted for its beautiful skin. In the mountainous districts of Jalisco, Tepic, Chiapas, and Vera Cruz (and other sections) is found the Yaguarondi Cat (*Felis yaguarondi tolteca*), which is known variously to the Mexicans by its proper name, by that of the jaguar, and as little lion — *leoncillo*. It kills the cattle on isolated *haciendas* and is exterminated when found. In the State of Tamaulipas the *hacendados* have organized systematic hunting expeditions to rid the region of the *felidæ* which destroy their stock.

Deer (Sp. *venado*) of many varieties are found scattered throughout the country, and they are hunted by all classes. Very common is the Mexican Deer (*odocoileus*), the smallest of which is the Black-faced Brocket (*Mazama sartorii*), often met with on the Pacific slope. The Burra-deer, a large variety of the black-tail (*Cervus columbianus*), is common at the North, where the bucks sometimes weigh three hundred lbs. Hereabout are also many wolves (Sp. *lobo*) and coyotes (*Canis latrans*), the *coyotl* of the Aztecs. White-tailed deer (*C. vir-*

ginianus) are plentiful in almost every part of the Republic. The Sierra Madre Range (p. 53) of Western Chihuahua (the chosen hunting-ground of Texas and Arizona hunters) is the favorite range of black and brown bear. Grizzlies are also occasionally met with.

Among the smaller game found in many parts of the country are Wild-boars (Sp. *jabali*); Peccaries (Sp. *pecari*); Badgers (Sp. *tejones*); White-nosed Coati Mondi, a species of badger; Raccoon (Sp. *coati*); Guatemalan Gray-Fox (Sp. *zorra*), and an abundance of Squirrels (Sp. *ardilla*), of various species. In the *barrancas* and the lowlands is a curious little Ring-tailed Cat (*Bassariscus astutus*), related to the raccoons. Tapirs (Sp. *tapir* or *danta*), Armadillos (Sp. same), Sloths (Sp. *perezoso*), many varieties of monkeys (Sp. *mono*), Ant-eaters (Sp. *oso-hormiguero*), and similar animals are found in the *tierra caliente*. Rabbits (Sp. *conejo*) are common everywhere. Crocodiles (Sp. *cocodrilos*) and Alligators (Sp. *caiman*) abound in certain districts. On the west coast the harpooning of alligators is considered fine sport. A huge lizard (Sp. *iguana*) is hunted by the natives of the tropics.

Feathered game is found in great profusion, and in the lake regions of *Chapala*, *Patzcuaro* (p. 213), etc., the number of ducks (Sp. *pato*) is almost incredible. The softness of the winter climate, the high price of ammunition, and the indifference of the natives to hunting have tended to attract and preserve the myriad wild-fowl which make Mexico their winter rendezvous. Ducks and geese (Sp. *ganso*) are found from the American frontier to the Valley of Mexico, and from the high table-land to the lagoons of the E. and W. coast. In the *Chapala* region (described at p. 152) — which is a breeding-ground for a small world of feathered creatures — one may find assembled a wonderful range of flying game, including Snow and White-fronted Geese, Mallard, Canvas-back, Pintail, Shoveller, Muscovy, Lesser Scaup, and other ducks; Green-winged, Blue-winged, and Cinnamon Teal; Wood, White, and White-faced Glossy Ibis; Loons, or Great Northern Divers; the Western, the Least, and the Pied-billed Grebe; Cormorants and Pelicans; Coots and Herons; Egrets (which in many parts of Mexico are hunted for their feathers); Snipe; and whatnot. The Grayson Bob-white and the Scaled Partridge, and Quail are plentiful, and Doves are everywhere. In the Sierra Madres of Western Chihuahua the Woodpeckers (p. 58) attain the size of a huge Macaw, and these, in turn, impart grace and color to the tropical forests of the lowlands. Mexico is the original home of the Turkey (Sp. *pavo*, Mex. *guajolote*), and the splendid specimen (*Meleagris ocellata*) which makes Yucatan (p. 572) its habitat is the finest of its kind. Pheasants (Sp. *faisan*) are found in several States. A catalogue would be required to list the birds, which

range from the Royal Eagle (Sp. *águila real*) to the Falcon (Sp. *gavilan*), thence to a myriad parrots (Sp. *papagayo, loro, perico*), and down to the beautiful and omnipresent Humming-birds (Sp. *colibrí, chupamiel*, etc.).

The waters of the oceans which lave the Mexican shores, as well as of the lakes which dot the country, and the rivers which cross it, teem with fish. Fishing for tarpon at *Tampico* (p. 49), and for the myriad marine creatures which swarm into the bay at *Guaymas* (p. 79), is the popular sport of many. Further information under this head will be found in different places in the Handbook.

Photography. The customs regulations permit the traveller to bring one camera into Mexico free of duty. Plates, films, and other supplies (made in the U. S. A.) are to be had in almost all the large cities of the Repub. Photographers are accorded almost limitless privileges in Mexico, where restrictions are few. They should, however, be very circumspect about photographing objects near fortifications or within military zones. Government officials, churchmen, and others are helpful, as a rule, and when permission (which should always be obtained) to photograph buildings, pictures, church altars, and so forth is requested in a courteous way, it is rarely refused. The national politeness should not, however, lead one to conclude that the laws are less rigid against violators, and that fortresses, arsenals, and the like can be photographed with impunity. When in doubt, ask some one in authority.

The summer sun of Mexico is high and subjects stand in their own shadows with intense high-lights on the pavements; this extreme contrast can be overcome to some extent by working rather against than with the source of light. The best results come from having the light shine in at the side rather than from directly behind. The winter light is no stronger than that elsewhere, and quite as much time is required in making exposures as would be given anywhere in the U. S. A. The ordinary snap exposure with diaphragm No. 8 for hand-camera work is $\frac{1}{25}$th of a second. For distant views, and for work on lake or river, use a No. 16 diaphragm. It is well to remember that the broad-brim Mexican hats make heavy shadows, and that pictures taken from above are apt to be unsatisfactory. In making pictures on light cloudy days use a No. 4 diaphragm. On cloudy days one can sometimes obtain beautiful results by exposures directly toward the setting sun. Mexican cloud effects are oftentimes magnificent, and a ray filter will aid materially in reproducing them. (The relative increase in exposure with a ray filter is determined by the density of the glass.)

Church interiors offer fine possibilities, and the light —

which comes from above and is diffused — is generally good. The best results are usually obtained from a two-minute exposure (rest your camera on the projecting edge of some pillar or altar railing) with a No. 64 diaphragm. In photographing native types, it is well to remember that a ragged urchin will stand just as still for 25 cents as he will for a *peso*.

Everywhere on the Great Central Plateau (to which the above remarks refer) dryness is the emphatic quality of the air, and the shadows are cool. Dark rooms do not become stuffy, particularly in Mexico City and other high places, where one can work to splendid advantage, as films never soften in the fingers. Water from any tank located in a shady spot on the roof will serve in the developing. Conditions are very different in the hot lowlands, where the air is moist and the water tepid — or with vegetable matter in solution.

As a rule, plates are unsatisfactory in the hot country. Before leaving the table-land, have your films sealed in tin tubes, and when the tropics are reached, load the camera and use the films at once, then return them to the box. They spoil very quickly after exposure to the moist atmosphere, and the next day after being opened, may see them useless. They will naturally keep longer before being opened. Where the condition of tropical water is unknown, tank or machine development should not be attempted, as much of the water contains lime, iron, etc. Immediately after making exposures, films should be re-sealed in the tube and sent to the highlands for developing. The traveller who carries his films back to the U. S. A. before developing them is apt to lose much of his work. By having them developed in Mexico, which is close to his field of operations, he can be assured of the good ones and can sometimes re-photograph those lost. The standard price for developing pictures in Mexico City is 7 c. each for a 4 × 5 or a 3 A.

Contrary to the general impression, bull-fight pictures do not necessarily require rapid exposure. By watching for a chance, and photographing a group when momentarily inactive, one can usually get good results with a $\frac{1}{25}$th of a second, or ordinary instantaneous exposure. If you see good material for a picture during the baiting of the first bull, snap it, and don't wait for the appearance of the second animal, as the same combination may never again present itself; furthermore, as the fight proceeds (comp. p. xcvii) the light grows dim with the advancing twilight. Be constantly on your guard against camera thieves — who also profit by time exposures.

The Spanish term for a camera is *cámara;* a plate is *placa fotográfica;* film is *película;* shutter, *obturador;* lens, *lente;* tripod, *tripié;* ray filter, *filtra-rayos;* plate-holder, *porta-placas*. To develop is *revelar*. A roll of films with 12 4 × 5 exposures usually costs $2.10 in Mexico; a roll of 3 A films for 10 expos-

ures, $1.60; for 6 exposures, $1.10. A dozen 4 × 5 plates usually costs $1.50. *Percy S. Cox, Photo-Engraving Dept., Mexican Herald*, San Diego, 9, and *C. B. Waite*, San Juan de Letran, 5, Mexico City, make a specialty of developing for travellers. As a rule, the leading photographer in the interior cities of the Republic will render one a similar service.

X. Cacti. Mescal. Tequila. Aguardiente. Pulque.

Cacti. Mexico has its share of the 500 or more species of cacti found in America, and the plants (*Cactacea*, an order of *Calyciflora dicotyledons*) grow in great profusion in many parts of the Republic. They form the dominant vegetation of certain vast plains which stretch along the Great Central Plateau. Some thrive best on the sandy lowlands of Yucatan, others on the yellow plains of Sonora. Most prominent among the latter are the species *Cerei*, which rise to a height of sixty feet or more; their straight, rigid, and spiny trunks supporting great branches like candelabra — whence the name *Candelabra cacti*. Others creep along the ground, and some species, while showing but a small bunch of leaves or pads above ground, will possess, beneath the surface, a tap-root as large as a barrel; from this circumstance the plant is often called the "spring of the desert." If unmolested, nearly all the cacti develop brilliant flowers: all are covered with spines, and some are strangely grotesque in shape. Some are cultivated, and they produce considerable private and national wealth. Others serve the natives in a variety of ways, and are of almost inestimable value — particularly to the poorer folk, to whom they stand in the same relation that the reindeer do to the Laps — providing food, drink, and raiment. All the species may be said to have good points. Certain of them produce delicious fruits — notably the *Nopal* and the *Pitahaya* — and from the roots of others a variety of sweetmeats are prepared. The natives fashion wicker stools and matting from their tough fibres, and prepare an appetizing stewed dish (with a taste like okra) from the spiny *nopal* pads. Several beverages (p. lxxxii) are distilled from the roots of certain of the plants. Most prominent among the cacti is the MAGUEY (Aztec, *metl*), the generic name for 33 species which thrive on the Mex. plateau. Of these species the American Aloe or *Pulque*-plant is the best known and the greatest wealth producer. (Although in Mexico the *Aloe* or *Agave* is usually classed with the cacti, it is really a genus of plants of the natural order *Amaryllidaceæ*.) It thrives best at an altitude of 7,000 ft., and while it grows prolifically at a lesser elevation, it requires a longer time to mature. In some places — notably New Mexico, Arizona, Texas, and Lower California — the plant matures so slowly and flowers so rarely that there are persons who believe it blossoms but once in a hundred

years — hence the name "Century Plant." No vegetable product of the Mexican plains is so imposing as the *maguey*, and the Greek *agave* (noble) is fittingly applied to it. From the equitant leaves, juice, and roots of the different species, a variety of products are obtained: paper, vinegar, molasses, and whatnot are made from the pulp; and twine, thread, and many other articles from the fibres. The fine fibre called *pita* (a name often applied to the plant) makes very serviceable rope, which, though less pliable than hemp and less impervious to water, is strong and durable enough for many purposes. Some of the most valuable Aztec manuscripts were written or painted on paper made from the *maguey*, and this parchment was long considered the equal of Egyptian papyrus. Certain of the plants attain enormous size, and from the hard, spiny, green-and-white leaves — usually tipped with sharp thorns, or *espinas* — the natives obtain a satisfactory needle and thread by stripping off the thorns, pulling out the attached fibres, and rolling them together. The poorer folk thatch their rude homes with the long *maguey* leaves — placing them lengthwise, like shingles: the concave side serves as a trough through which the water falling from the eaves is carried away. From these same leaves a large, fat worm is extracted and eaten by the Indians, who consider it a great delicacy. The lower leaves and the roots are roasted, and from them are distilled two fiery, gin-like beverages, *Tequila* and *Mescal* — popular with all classes. But of far greater importance is the production of the liquor called *Pulque* — a product which has a direct bearing on the destiny of the Mexican nation.

Mescal, a product of the *agave*, is made in the States of Jalisco, Sinaloa, Puebla, Hidalgo, and Michoacan, and its consumption by the lower classes is very large. **Tequila** is distilled from a species of *maguey* called *Zotol*, which grows extensively in the State of Jalisco, near the town of *Tequila* — whence its name. Both liquors are transparent and harmless-looking, but they are to be studiously avoided. A wine-glass full will render the uninitiated intoxicated to the finger-tips. When drunk after eating certain Mex. fruits, it is said to engender sinister results. A common man drunk on *tequila* or *mescal* oftentimes harbors murderous intentions.

Aguardiente (brandy), which resembles *tequila* and is often confounded with it, is usually distilled from sugar-cane, although it is sometimes made from grapes. It is manufactured in large quantities in the sugar-producing States of Vera Cruz, Morelos, Jalisco, Oaxaca, Mexico, Coahuila, and Yucatan.

Pulque. In the production of *pulque* the plants are carefully cultivated. As soon as an old plant withers, a multitude of young shoots, or suckers, spring up from the roots, and they are removed and planted in symmetrical lines with a space of about three yards left between each. If the soil is rich, they require no attention until the flowering period, which is reached after 7–10 years. During this period they are unproductive. The plant is not easily affected by heat or cold, and

it requires but little water. Like the vine, the *maguey* yields the best liquor, independent of the climate, in volcanic or siliceous soil. When full grown the plant bears a striking resemblance to an exaggerated imbricated artichoke (*alcachofa*). The leaves are sometimes ten ft. in length, a foot in breadth, and eight or ten inches thick. From the centre of these great, fibrous leaves, the plant will, if unmolested, send up a giant flower-stalk 20 or 30 ft. high, upon which cluster two or three thousand greenish yellow flowers; after this crowning effort the exhausted plant dies. It is when in the throes of borning the flower that the central shoot is cut off, and then, for two or three months, the sap (*aguamiel*, or honey-water), which was destined to give brief life and beauty to the aloe's brilliant offspring, flows into the basin prepared for it and is converted into *pulque*. When the stem is cut off short, the heart of the plant is scooped out, leaving only the thick outer rind, which forms a small hollow in which the juice gathers. In a *maguey* field (*magueyal*) these mutilated plants are readily distinguishable by the fresh heart which is stuck on one of the sharp spines — as a signal to the gatherers that the plant is ready for attention. The *tlachiqueros*, or harvesters, know by unmistakable signs, almost the hour at which the central stem, destined to produce the flower, is about to appear, and the extraction of the heart of the plant is quickly accomplished. If performed too soon or too late, the operation is unsuccessful and the plant dies.

A productive plant will yield from ten to fifteen pints of unfermented juice every day until it dies. Two or three times a day the liquid is drawn from its receptacle by means of a gourd-like instrument (made from a species of calabash — *Lagenaria vulgaris*) with a small tube at each end, that acts like a pipette, and is called an *acocote* (also *guaje*). One end is thrust in the liquid, the other is placed in the peon's mouth, and suction draws the sap into the central bulb. Then the peon stops the lower hole with his finger, to prevent the escape of the liquor, and proceeds to fill the pig-skin. When this pig- (or sheep-) skin — which is usually slung athwart the *tlachiquero's* back — is full, the *aguamiel* is transferred to the *tinacal*, or fermenting-rooms at the *hacienda*. This "honey-water" is sweet to the taste, and is devoid of the offensive odor characteristic of the finished *pulque*. Fermentation is hastened by the introduction of *madre*, or mother-*pulque*, that has been kept for a fortnight and allowed to become rank and sour: mixed with the fresh liquid it acts as a sort of leaven and excites quick change. Within 24 hours the mass becomes the *pulque* of commerce. Twenty-two of the 33 species of *maguey* produce *aguamiel*, and six *pulque fino*, or fine *pulque*.

PULQUE is an alcoholic (about 6%) mucilaginous liquor, holding in suspension white corpuscles which give it its color; it has an odor *sui*

generis, a taste peculiarly its own (somewhat of the nature of sour buttermilk), and is more or less sugary — depending upon its strength. It resembles watered milk or thin flour paste. It spoils quickly, and one day converts it into *madre-pulque* and gives it the status of stale beer. It is akin to the durian of the Malay Archipelago and to certain European cheeses, in that its taste is supportable if one can induce one's nose to become reconciled to the smell — which is not unlike that of sulphuretted hydrogen or fetid eggs. The natives ascribe stomachic qualities to it and imbibe it in staggering doses.

The unfermented *aguamiel* "is a limpid liquor golden in color, sometimes whitish and mucilaginous (according to the species of the *maguey*), with a bitter-sweet flavor and of an herbaceous odor. When first taken from the root-stalk of the *maguey* at the point where the floral peduncle begins to unfold, it froths when shaken, gives an abundant precipitate with sub-acetate of lead, and when filtered the resultant liquor is colorless. An analysis of *aguamiel* by a celebrated chemist gave glucose, albumen, sugar, and water as the principal ingredients."

The finished *pulque* is stored in hogsheads and sold in *pulquerías* — *pulque* shops. The best *pulque* is said to come from the *Plains of Apam*, the centre of which is the town of *Apam* (p. 497). Long trains loaded only with *pulque*, leave this district each morning and bring the product to the *pulquerías* of the city.

The PULQUERÍAS are, as a rule, squalid and repulsive dens, usually distinguishable by a fringe of soiled, vari-colored tissue paper strung across the entrance; by façades painted in lurid colors and marked by low, bacchanalian scenes in which frowsy females in diaphanous draperies are the central figures; by the sour smell imparted by the *pulque*, and by the odd names given them by the caprice of the proprietors. A long counter stands across the interior; barrels painted in vivid colors are ranged along the wall; scores of cheap crockery plates are sometimes features of the alleged decoration, and tall glasses (exaggerated schooners) of pink and red *pulque* (like circus lemonade) stand upon the counter at each end. The *pulquerías* are usually thronged with blear-eyed, sodden male and female degenerates, and they are the foci of much of the crime which shames the intelligent element of the capital. Albeit the intoxicating qualities of *pulque* are slight, its cheapness (3 to 5 c. a quart) enables the poorest to buy it. The consumers are chiefly the idle and the common laboring classes, to whom it is meat, drink, and a constant stimulus to crime. Thus the very poorest and most ignorant of the city's population — those who stand most in need of education and uplifting — spend 20,000 *pesos* each day for the 100 or more carloads that come to the city. The Mexican's opinion of the beverage is expressed in the following lines:

"¿ Sabe que es pulque,—	Know you not that pulque
Licor divino?	Is a liquor divine,
Lo beben los angeles	And that angels in heaven
En vez de vino."	Prefer it to wine?

The *pulque* obtainable fresh at Apam may unite the many qualities ascribed to it by certain doctors and devotees. The manipulation of that, other than the bottled *pulque* (which is sold in considerable quantities in the capital and is well spoken

of), is said to be at variance with the promptings of hygiene, and inimical to certain accepted ideas of bacteriology.

History. The Spanish *conquistadores* found the Aztecs to possess a tribal drink called *neutle* (*pulque*). The vice was an inheritance from the Toltecs, received through the tribes which the Aztecs conquered and drove from the *Valley of Anáhuac*. The early Nahuas knew the maguey juice as *octli*. *Pulque* or *pulchre*, is a Chilean aboriginal term, applied to the liquor in some unaccountable way by the Spaniards. The following legend refers to the discovery of *pulque:*

"During the reign of *Tepancaltzin* (8th King of the Toltecs), one *Papantzin*, a kinsman of the king, observed a field-mouse gnawing a hole in the central bulb of a growing maguey. Securing the curdy liquid which oozed therefrom, *Papantzin* sent it to the monarch, employing as messenger his lovely daughter *Xochitl*. The impressionable king forcibly detained the girl and placed her in his harem. From their union was born a child called *Meconetzin*, or 'Child of the Maguey.' The downfall of the Toltecs dated from that epoch. In their thirst for the *blanco neutli* they neglected the arts — in the exercise of which they were noteworthy — agriculture, and the warlike practices that had enabled them to maintain a footing among the barbarous tribes which surrounded them. Their virility vanished, and they were driven out of the Valley of Mexico by the first strong tribe (the *Chichimecs*, about the year 1100) that appeared to dispute their sway. In commemoration of the legend many of the *pulquerías* (p. lxxxiv) call their places *La Hermosa Xochitl* — in the Toltec tongue, 'Beautiful Flower.'" (Comp. p. 316.)

Convinced of the prejudicial effects of the drink upon the Indians, and believing that much of the cruelty practised by the Aztecs was traceable to its brutalizing effects, several of the Spanish Viceroys strove to stifle the traffic. The first edict against it was launched in May, 1635, by the *Marqués de Mancera*. The measure received the sustained support of *Fray Payo de Rivera*, Archbishop of Mexico; of the *Conde de Paredes*, the *Margués de la Laguna*, the *Conde de Monclova* (28th Viceroy), and many other men of note, but the campaign failed of its purpose. The edict issued June 8, 1692, by the 29th Viceroy, *Conde de Galve*, resulted in a formidable riot; his *palacio* was stoned and an infuriated mob burned several public buildings. During the century following, many pamphlets were written on the pernicious effects of *pulque*-drinking. The archives at the Municipal Palace of Mexico City contain many documents which passed between the Viceroys of New Spain, the Spanish King, and the *Consejo de las Indias*, treating of the terrible vice and its wide-reaching influence for harm. During the reign of the 51st Viceroy, *El Conde de Revilla Gigedo* (in 1789–94), the annual consumption of *pulque* in Mexico City was four million *arrobas*, or one hundred million lbs., and the net revenue to the Crown from its sale was 800,000 *pesos*.

The Nopal Manso, or *Cactus Opuntia*, thrives best on the elevated table-land, and it reaches its greatest perfection in the State of Hidalgo. An odd feature of the plant is that each oval pad is a unit from which the entire tree is composed. As it attains age and development the lower internodes harden and produce a false kind of bark before merging into the semblance of a tree-trunk. It usually presents a variety of shadings, from a deep, greenish-brown at the base to a bright green at the upper terminal pads. When a branch is broken off a bundle of delicate, lace-like fibres is exposed instead of splinters and decayed wood. Around the edges of the prickly pads grows a delicious fruit — the Prickly-pear of the American and the Australian, the Indian-fig of the Englishman, the Barbary-fig of the Frenchman, and the *Tuna* of the Mexican.

It is about the size of a duck's egg, covered with fine prickles, as full of seeds as an ordinary fig, and of a color which ranges from whitish-gray to a beautiful crimson. A peculiarity of the fruit is that it is always cool when plucked, although it may have been taken from a plant growing on a sandy desert exposed to the direct rays of a blistering sun. A cooling drink — *colonche* — is squeezed from it. During the fruiting season the natives, in certain districts, subsist almost entirely upon the *tuna*, which is almost 80 % water.[1]

In districts where herbage is rare, and the *nopal* is plentiful, cattle feed on the pulpy pads — devouring them along with the thorns and stems. The plants make effective hedge-fences, and for this purpose they are widely employed.

The *nopal* figures prominently in Mex. history. It ornaments the national banner, and is stamped upon many of the old Mex. coins. For many years the primitive Aztecs wandered southward in search of their traditional *nopal*, with the snake and eagle, and they are supposed to have found it on the site of the ancient *Tenochtitlán* (comp. p. clxiv).

The Organ Cactus (*Cereus excelsus*) is common on the wind-swept highlands of the Central Plateau. It attains considerable height, is often found in bizarre shapes, and its deep-ribbed, spiny branches usually grow in clusters on a single parent stem — pointing straight upward like naked fingers, with thorns and flowers, in lieu of leaves and foliage. This species has spines as sharp as needles, and saw edges that rip anything with which they come in contact. One can hardly strike the tall, fluted cylinders without striking the thorns. The plants bear purple flowers, and whosoever wins these, deserves them. They are stately figures of the desert regions, with "lines as sinuous as those of a Moslem minaret and flutings as symmetrical as those of a Doric column."[2]

The Biznaga, commonly called the barrel-cactus, is somewhat rare, and is noted for a thin, short tap-root with an enormous upper reservoir in which it stores water. It possesses a most formidable armor of fish-hook-shaped spines that no beast or bird dare penetrate. The different forms of the *biznaga* are little more than vegetable porcupines, bristling with

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[1] Experts in the Department of Agriculture of the United States have made exhaustive studies of the *tuna*, and the student will find much to interest him in Bulletin No. 116, *The Tuna as a Food for Man*, issued by the Department at Washington; and in Bulletins Nos. 60 and 64, issued by the Agricultural Experiment Station, at Agricultural College, New Mexico.

[2] Closely associated with the Mexican cacti is the Cactus Wren (*Campylorhynchus brunneicapillus*), a small wren with a grayish-brown back, darker on the head, nearly pure white beneath, with a spotted breast and a white line over the eye. It makes a large, flask-shaped nest of grasses and twigs, lined with feathers, and lays it in the crotch of a cactus. This nest is entered by a covered way, or neck several inches in length. The bird is very sprightly, with a clear, ringing song. Were it not for the *nopal*, and other species of cacti, the Mexican deserts would be devoid of bird-life. When pursued by hawks, the smaller birds find the thorny covers a safe and always convenient retreat.

quills or hooks that catch or hold the intruder. In summer they produce a mass of yellow flowers that later turn to orange and then to dark red.

The Indian method of extracting water from the *biznaga* is interesting. A plant about five feet high is selected, the top is cut off, and a blunt stake is used to pound the white pulp into the standing trunk. This flesh is then removed and water is squeezed from it into a receptacle of some kind. Two or three quarts of clear, slightly salty, and a trifle bitter water are secured; to the desert traveller parched with thirst it is more than grateful. Tall cacti stems are deprived of their moisture by being cut down and placed on two stones, one at each end. The heavy plant sags in the middle, and there a small hole is made. Fires are built at each end, the heat drives the water to the centre, where it drips into a pan or bucket placed to catch it. By this simple method, coupled with the knowledge that every cactus plant is a water reservoir, Indians are enabled to cross so-called desert regions where white soldiers, unequipped with the information, would soon perish.

The ECHINO CACTUS [1] (*Echinocactus horizonthalonius*), called *Peyote* in Mexico, and known in the United States as the *Globe cactus*, as the mescal button, and as *Lophophora Williamsii*, is one of the most curious among the species. Its effect on the human system is very singular. It is one of the strongest stimulants known. It allays, for the moment, all feelings of hunger and thirst; it produces a direct effect on the genital organs and it is a powerful aid to abstinence.

The *Tarahumare Indians* (p. 57) and the *Huicholes* (p. 92) make a cult of the plant and use it in their pharmacopœia and in their religious observances. They undertake long and arduous pilgrimages to secure it, make sacrifices to it, worship it as a demi-god, and consider it a potent talisman against all ills.

The PITAHAYA CACTUS (*Cereus pitahaya*) is an ever-present feature of the broad plains of *Sonora* (p. 80) and *Lower California* (p. 84), and besides growing from one to two and a half feet in diameter, it sometimes reaches a height of sixty feet. It is first cousin to the organ cactus, and it produces a fruit allied to the *tuna*—soft, sweet, and nourishing. When plucked fresh and cool, at dawn, it is delicious; with a taste quite different from the fruit plucked at midday, when the sun has shone upon it. It ripens when most needed (at the height of the June dry season), and the harvest lasts about a month. The Mexicans and Indians are so fond of it that servants sometimes desert at this time to secure it. The beautiful macaw (*guacamaya*) revels in it, and in order to secure it, the bird arrives from its migration to southern latitudes when the *pitahaya* is in bloom. The Indians believe that it comes to see what the harvest will be, for it flies off to the coast, but returns unfailingly in June when the fruit is ripe. The lovely white flowers of the plant

[1] For curious data relating to this cactus, consult *Unknown Mexico*, by Carl Lumholtz. (Comp. p. ccxl.)

are never found growing on the north side of the stem. The plant attains to great perfection in Chihuahua State, in the Tarahumare country (p. 57), and the fruit has a place in the religious rites of the Tarahumare Indians. They gather the fruit with long reed sticks armed with four prongs, then place it carefully in little crates of split bamboo and carry it for miles to sell it to those who prize it.

Amole (a species of *agave*) grows in many parts of Mexico, and is known by the generic name of soap-weed, because native soap is made from it. Though scarcely larger than a big pineapple, the *amole* sends up a gigantic flower-stalk 12 to 15 ft. high and from 20 to 30 inches in circumference. One of these huge spikes will bear as many as 20,000 beautiful yellow blossoms, each as large as a tulip: a multitude of hummingbirds usually feed upon them. Certain Indian tribes pound the freshly-cut leaves of the *amole* and use the extracted juice as a poison. Other Indian fishermen crush the leaves, expose them to the sunlight for a few hours, and throw them into a shallow stream and trample upon them; as a result, the fish become stupefied and many die, but are eaten, as the poison does not affect the flesh.

The Cochineal Cactus (*Opuntia coccinellifera*), described at p. 543, was at one time of great value to the Mexicans, who exported cochineal to the value of millions of *pesos*. Since the discovery of aniline dyes, the cochineal industry has dwindled.

The Agave Sisalensis or *Henequén plant* is indigenous to Yucatan and is described at p. 583.

The Yucca, or *Spanish Bayonet* (from *Yuca*, its Santo Domingo name), a genus of American liliaceous plant familiarly called Adam's Needle, is one of the most stately figures of the desert. Its cream-white flowers are lovely.

When in full bloom certain of the cacti are very beautiful.

"What could be more lovely than the waving lightness, the drooping gracefulness of the Lluvia de Oro, the swaying, tossing, well-called 'shower of gold.' It is one of the most beautiful of the desert trees, with its white skin like the Northern birch, its long needles like the pine, and the downward sweep of its branches like the willow. A strange wild tree that seems to shun all society, preferring to dwell like a hermit among the rocks. It roots itself in the fissures of broken granite, and it seems at its happiest when it can let down its shower of gold over some precipice. Scarcely less interesting is the Sangre de Dragon (Dragon's Blood). Cut or break a twig of this plant, and a red sap like blood runs out. Touch it to the tongue, and it proves the most powerful of astringents. The Indians use it to cauterize bullet wounds. Again no animal will touch it." (*The Desert*, by John C. Van Dyke.)

XI. Mines. Opals. Jade. Turquois. Malachite. Onyx.

Mines. Mexico, called by *Baron Von Humboldt* the "Treasure House of the World," is one of the most highly mineralized regions known. Nature has endowed it with mineral resources well-nigh inexhaustible, for albeit vast quantities of

precious metals have been taken from its mines, there seems scarcely any limit to the supply. For years the Republic has figured as the largest producer of silver, and it bids fair soon to rank high among the gold-producing countries of the world.[1] The great mining region — the argentiferous deposits of which are fabulously rich — runs from the N. W. to the S. E., following the direction of the *Sierra Madre Cordillera,* extending (over 1500 miles) from Sonora at the N. to Oaxaca at the S.

With the exception of Campeche, Tabasco, and Yucatan, every State in the Mex. Republic possesses mines — of which there are some 21,000, that cover 633,213 acres of mineral land and give employment to 500,000 men. Three fourths of the mineral possibilities of the Repub. are said to be yet unexploited; but that they are attracting the attention of capitalists and miners is proven by the fact that upward of five thousand mining claims are registered each year. The greatest gold-mining camp in Mexico, if not on the continent, is at *Real del Oro* (p. 199) in the State of Mexico. The greatest silver-producing States are Guanajuato, Zacatecas, Durango, Sonora, Chihuahua, Mexico, San Luis Potosí, Hidalgo, Jalisco, Sinaloa, and Oaxaca. Guerrero is rich in gold.

Many mines and placer-workings were taken over from the Indians by the Spaniards, and the latter opened up many new regions. The first silver taken from a Mexican mine by Europeans and sent to a European country came (in 1521) from the still celebrated mines of *Taxco* (p. 457) in the State of Guerrero. During the three centuries of Spanish dominion (1521–1821), over three billions of *pesos* in gold and silver were extracted — almost one third of which came from the wonderful Mother Vein (*veta madre*) at Guanajuato (p. 138). According to Mr. W. A. Shaw (*History of Currency*), "by means of these vast remittances of precious metals the discovery of America was the salvation and monetary resurrection of the Old World." The largest silver nugget ever found in Mexico was discovered near a *Papago Indian pueblo* in Sonora (p. 82), and weighed 2,750 lbs.

There are upward of one thousand copper-mines in the Repub.; the largest group being those at Cananea (p. 71), said to rank third in size in the world. The iron mountain at Durango City (p. 100) is perhaps the largest solid mass of iron known. Many of the Mexican States produce beautiful onyx. Querétaro produces the opals (p. xci) for which the Mex. Republic is famous. The fine turquoises and turquois-matrix come from Zacatecas. The most important mercury deposits (low percentage) are at Huitzuco, some 70 M. south of Mex. City. Lead, zinc, antimony, asphaltum (*chapapote*), marble, coal (anthracite and semi-anthracite), topazes, emeralds, jade-

[1] The annual output of gold is about $35,000,000; silver, $60,000,000; copper, $40,000,000.

ite, nephrite, amethysts, garnets, agates, and minor products are found in many parts of the country. Extensive salt works (evaporation process) are found along the Pacific coast.

Igneous rocks of almost every geologic epoch form, to a large extent, the superstructure of the Great Central Plateau, where many of the most celebrated mines are located. This great table-land seems to consist mainly of metamorphic formations, which have been partly upheaved, partly interpenetrated and overlaid by igneous masses of all epochs, and which are chiefly represented by shales, greywacke, greenstones, siliceous schists, and unfossiliferous limestones. All these formations are alike remarkable for the abundance and variety of their metalliferous ores, such as silver, copper, gold, and whatnot. The highest ranges are formed mainly of volcanic rocks, such as granites, syenites, diorites, mineral-bearing trachytes, basalts, porphyries, obsidian (p. 423), pearlstone, sulphur, pumice, lavas, tufas, and other recent volcanic discharges.

From this amazingly prolific region the Toltecs and Aztecs obtained gold and silver, not only from shafts and galleries sunk at great expense of time and toil, but also from the beds of mountain torrents, and the auriferous sands of the coast streams. Like the natives of Peru, they worked mines that dated their origin from a period so remote that no man knew when they were begun. Of the amount of metal taken from these prehistoric mines there is no record. At the time of the *Conquest* the vassal states of the Aztec Confederacy paid tribute to Montezuma in silver, dug from these old mines, and in "golden grains found in the rivers, which they cast into bars and made into wonderfully wrought objects." According to Prescott (*Conquest of Mexico*, vol. i, chap. vi, p. 314), among the gifts which Montezuma's ambassadors presented to *Hernan Cortés*, when he landed at Vera Cruz in 1519, were shields, helmets, cuirasses embossed with plates, and ornaments of pure gold; imitations of birds and ornaments in wrought and cast gold and silver, a Spanish helmet sent to the capital and returned filled to the brim with grains of gold, and two circular plates of gold as large as carriage-wheels. One, representing the sun, and no doubt denoting the Aztec century, was richly carved with plants and animals, and was thirty palms in circumference; it was valued at twenty thousand *pesos de oro*. The silver wheel, of the same size, was also richly carved. The amount of gold taken from Montezuma by the Spaniards and sent to Spain is estimated at $7,000,000.

Little formality and less science were practised by the Spanish miners, and of the 3,000 mines estimated by Humboldt to be in operation in Mexico in 1800, not one was worked scientifically; the methods and machinery were so crude and so primitive that Indians and foreign miners to-day make good returns by working over the old tailings thrown out ages

ago. The Crown taxes upon mining, blasting-powder, and the like were so heavy that it was unprofitable to extract ore carrying less than 100 ounces of silver to the ton. The "King's Fifth" was collected upon all bullion presented for coinage (comp. p. xiii).

Apart from those of Sinaloa, Sonora, and Chihuahua, nearly all the historical mines lie on the South-Central Plateau at an elevation of from 5,000 to 10,000 ft. above the level of the sea. The stories of the "lost mines" (*minas tapadas*) of Mexico are many (comp. p. 82), and some are highly interesting — and improbable.

A still popular method of reducing silver ore is known as the *Patio Process*, invented by *Bartolomé de Medina*, a Spanish miner, at Pachuca (p. 422) in 1557. The system, which is economical and effective, is on the principle of amalgamating the metal with quicksilver. The *Lixiviation Process*, or that of crushing the dry rock and then roasting it in reverberatory furnaces, with salt, is also in vogue.

For additional information relating to mines, the traveller is referred to the Mex. States described in the Handbook, and to the Bibliography on p. ccxxxix.

Opal Mines (*minas de ópalo*) are usually quite deep. The matrix is drilled out with steel drills (*barrenos*), brought to the surface in sacks swung athwart the backs of peon laborers, broken into small pieces with hammers, and sent to the lapidaries, who polish the stones on grindstones of varying degrees of fineness. When a rich vein is found and opened near the surface it presents an unusually beautiful spectacle; the rock glistening with myriad rays of colored light. The first stratum, usually about five feet thick, is generally followed by a layer of earth of about the same thickness, and this is, in turn, succeeded by another bed of opal-bearing rock. This sometimes continues to a great depth. The matrix is so hard that dynamite is used to dislodge it, and many fine stones are unavoidably ruined in the blasting process. The Querétaro district (p. 119) is so rich in opaliferous deposits that traces of the mineral can be seen in the stone used roundabout for building purposes.

As certain of the varieties of opals found in Mexico vary in price from five cents to a thousand *pesos* each, the traveller unacquainted with the "tricks of the trade" is sometimes easily swindled, and he is therefore cautioned against making expensive purchases of street venders or unknown dealers. Mexico City is the best market for fine opals, and most of the good stones quickly find their way thither. The most reputable dealers sell only "seasoned" stones, i. e., those which have been tested for flaws, etc. The oxygen in opals tends to freeze easily, and freezing usually cracks the stones. Unscrupulous dealers have been known to immerse cracked stones in oil, which fills the crevices, and when the oil dries out the stones are found to be worthless. Again, a soft opal will scratch easily, and the surface soon becomes dim and lifeless. It is not unusual for venders at railway stations to offer a good-looking stone at an attractive price and substitute a poor one for it just as the train pulls out. Men who offer stones purporting to have been stolen from the

mines or from lapidaries, should be regarded with suspicion. The safest stones to buy are the fire-opals, which have hardness of 6 against 5.5 of the other varieties, and these should be bought only of reputable dealers.

The **Opal** (*ópalo*), a birthday (October) stone emblematic of Hope and Faith, ranking 6 in hardness (against 10 of the diamond) and from 2 to 2.65 in specific gravity, the most prized gem of the ancient Greeks and Romans, is found in many parts of the world (chiefly in Hungary and Queensland), and was accidentally discovered in Mexico, 10 leagues north-east of San Juan del Rio, by an agricultural laborer, in 1835. The first mine was called the *Esperanza* (hope), and it was not systematically worked until about 1870.

Opals are composed of silica with from 6 to 12 per cent of water, and are referred to by scientists as "silex in the soluble state." They occur in thin, irregular veins of trachytic rock of a reddish-gray color, and of a porphyritic structure; the matrix is thickly impregnated with cystallizations, and the volcanic glass which clings to the stone is usually polished and sold as red-opals, or agates. Many opals are found in the clefts and cavities of old lava, known as andesite. It is supposed that alkaline waters decomposed this rock, and, setting free the silica, deposited it in a gelatinous condition which afterwards solidified as opals. The color of the matrix is apt to vary, and the difference in color usually indicates the class of opal it contains.

The Fire-Opal (*girasol de fuego*), the finest opal of commerce, is usually taken from a grayish-red matrix; it is frequently called the "precious opal" from the variety and beauty of its coloring. "It is without a peer; an exquisitely beautiful stone displaying emerald tints upon a basic color of fiery red, and often flashing a fine flame from a rich crimson centre." The best specimens are the most resplendent of all the different kinds of opals, and, being almost as hard as the finest Hungarian stones, they are valuable and rare.[1]

Harlequin Opals (*arlequines*) are remarkable for an almost infinite variety of colors and color-combinations. They are usually distinguished by patches of brilliant and variegated tints which change their position and character as the stone is moved. Some show large blotches of color which shift with the moving of the stone, but these seldom show more than two colors at the same time, one being more pronounced than the other. Usually the colors are broken up into small speckled lights which play as the stone is shifted. Certain stones show a magnificent emerald play with flashes of carmine and a dark, violet-blue — the latter considered a rare and desirable color. Others show a reflection of emerald and green lights combined with a very fine, dark, ultra-marine blue.

[1] One of the finest mines in Mexico, of these uniquely beautiful stones, is worked by the Sonora News Co., referred to at p. 241.

These colors are produced by structural peculiarities, which in varying degrees diffract the light rays entering the stone and give a prismatic play of colors, and they are not, as is commonly believed, due to the chemical constituents. The colors are best brought out by a black background, hence dealers usually show them upon a black paper. The brilliancy of the opaline tints is heightened by a moderate heat, but although opals are infusible before the blow-pipe, its intense heat drives off the water and renders them opaque and colorless.

The beautiful CLOUDY (or milk — *lechoso*) OPAL —

> "Milky opals that gleam and shine
> Like sullen fires in a pallid mist" —

is found in the whitish porphyries. They are very common in Mexico, and they are not so much sought as the fire-opal.

The CAT'S-EYE OPAL, which exhibits a chatoyant line over the centre of the dome, similar to the cat's-eye, and which is usually of a bright green color, is the rarest form of opal.

AGATES (*ágatas*) and fossilized wood and bone are to be found opalized, and are called "agate-opals," wood-opals, etc.[1]

The **Jade** (or **Jadeite**) amulets, masks, beads, labrets, and similar objects, found in ancient Indian tombs in Mexico, make very desirable and attractive souvenirs for the lover of odd things. Aside from being genuine relics of vanished races, they are usually very interesting examples of the skill of the early craftsmen. The Aztecs showed great ability in boring cylinders and ornamental objects of jadeite, rock-crystal, and other hard stones, and no lapidary of to-day can do finer work than the *lapidarios* of old.

Most of the jadeite ornaments come from tombs in the State of Oaxaca, albeit some have been found in, and near, the pyramids of *San Juan Teotihuacan* (p. 425). Many of the celts — usually bored in two places for suspension, as badges of authority — are covered with undecipherable cryptographic inscriptions. Among the many notable examples of the consummate mastery of the ancient artificers in this material are pieces of jewelry encrusted with jadeite — doubtless used as congratulatory gifts and as talismans. Human teeth, undoubtedly of high antiquity, have been found inlaid with pea-green jadeite. Axes, chisel-blades (relics of the stone age),

[1] Agate is a variety of quartz, consisting of layers of different colors. It is crypto-crystalline, and is classed as a variegated chalcedony. The colors may be due to visible impurities, as in moss agate, which contains moss-like deposits of manganese oxide or other mineral substances. Agates may be banded or irregularly clouded. In banded variety the colors are arranged in parallel lines, usually wavy or erratic. The banded agate is supposed to have been formed by the deposit of silica from solution in irregular cavities in rocks, the colors being the result of the existing impurities. Agates have commercial value when they are polished and suitable for ornaments and as specimens for cabinets.

masks, beads, and many good pieces of this ancient handiwork are still to be found in the antique shops of the capital.

There is no mention of **Jade** in European literature before the discovery of America by Columbus. The early Spanish navigators brought back specimens of green stone which were highly valued by the natives of America, and which were worn by them as badges of rank, or as ornaments, and as a safeguard against certain diseases. The natives supposed the stones to possess occult curative properties in renal diseases, and from this circumstance the Spaniards named them (the name first appears in the works of *Monardes*, a physician of Sevilla, in 1565) *Piedras de hijada* — hypochondriac, or colic stones.

Early Spanish writers on Mexico and Central America frequently refer to a certain green stone called in the Aztec tongue *chalchihuitl*, or *chalchivitl*, which they say was more highly prized by the Aztecs and Mayas than the emerald itself. *Chalchivitl* is defined by Molina (*Vocabulario Mexicano*, 1571) as signifying *esmeralda baja*, or an inferior kind of emerald, while other writers call it *madre de esmeralda*: but it can hardly be the emerald proper, as that was called by the Mexicans *Quetzalitzli*, from the *quetzal*, or bird-of-paradise (*Trogon resplendens*), and *itzli*, stone — because of the similarity of the stone to the brilliant metallic-green plumes (worn by the Kings of Mexico and Central America as regal insignia) of this splendid bird. In some parts of Mexico the stone was also called *quetzal-chalchihuitl*. The Chinese, by a curious coincidence, no doubt accidental, derive the name *fei-ts'ui* from a kingfisher, the peacock-green plumage of which they often use inlaid on jewelry.

Bernal Diaz (*Historia de la Conquista*) says that among the presents which Montezuma gave to Cortés for the King of Spain, there were some jadeite pieces. Montezuma said, when handing them over, "To this I will add a few *chalchihuis* of such enormous value that I would not consent to give them to any one save to such a powerful emperor as yours. Each of these stones is worth two loads of gold."

Juan de Torquemada (*Monarchia Indiana*, 1613, vol. ii, p. 521) says that "when a great dignitary died in Mexico his corpse was richly decorated for burial with gold and plumes of feathers, and that they put in his mouth a fine *chalchihuitl*, as a heart. A great law-giver and high priest of the ancient Mexicans was miraculously begotten by a *chalchihuitl* placed in the bosom of the goddess *Chimalma*, and if a similar stone is laid upon the tongue of a deceased person it will help the soul to pass the seven ordeals before reaching *Quetzalcoatl* in heaven."

Bernardo de Sahagun (*Historia de Nueva España*, vol. xi, chap. viii) describes the *chalchivitl* as green, not transparent, and mixed with white: "They are much used by the chiefs, who wear them fastened to their wrists by cords, as signs of rank. The lower orders are not allowed to wear them. The labret, or chin-ornament (*barbote*) is set in gold and is fixed in the beard of the lower lip, so that it appears to come out of an opening in the flesh."

The name jade has been popularly given to several distinct kinds of ornamental stones of a tough, compact nature, although it is scientifically restricted to the minerals nephrite — a variety of amphibole, either tremolite or actinolite — and to jadeite, including in the latter term chloromelanite, a variety of jade rich in iron, of dark color and high specific gravity, used for decorative purposes, especially for jewelry. The term is not to be confounded with serpentine or jasper. The word jadeite was coined by the eminent French chemist *Damour*, in 1863, to distinguish from ordinary nephrite a peculiar kind of jade of granular texture and brilliant tone of coloring, which was found to be the material of some of the most beautiful carved pieces of jade brought to Paris after the sack of the Chinese Summer Palace of *Yuan-Ming-Yuan* in 1861.

Jadeite is a silicate of aluminum and sodium, with a hardness of about 7 (or that of quartz), and a specific gravity close to 3.33; it almost always contains, in addition, small quantities of iron, calcium, and magnesium. It is a member of the pyroxene group of minerals, and differs

from nephrite, which is a silicate of calcium and magnesium and belongs to the amphibole group. In point of color jadeite shows an almost infinite variety of shades and tints — apple-green, bluish-green, greenish-white, sometimes almost pure white, and white with spots of bright green. The common colors are tones of white and various shades of green. Emerald-green is the most prized color, both for its beauty and its rarity. The small ornaments are usually made of jadeite; the large ones, like axes, masks, etc., of nephrite. They are usually of a dull and wax-like lustre. Some fine specimens of jadeite-encrusted teeth (from skulls found in Yucatan) may be seen in the *Peabody Museum at Harvard University*. The *National Museum of Mexico City* possesses a fine collection.

The student may consult *Investigations and Studies in Jade*, by Heber R. Bishop (privately printed, New York, 1906), a superb and beautifully illustrated work (in 2 vols.), found only in National Libraries. Also Prescott's *Conquest of Mexico*.

Turquois (*turquesa*), the *teuchvitl* and the *chivitl* of the ancient Aztecs; known to scientists as "*Callaite*"; the Turkey-stone of the 16th century (so-called from its having reached Europe from the East viâ Turkey); was mined in Mexico long before the *Conquest*. The Mexican turquois is as fine as the famed products of the *Nishapur* and the *Khorassan* mines and is celebrated for its beautiful sky-blue color. At the present time the bulk of the world's supply of fine turquois is drawn from New Mexico and Mexico. In Mexico it is found only in compact form in irregular veins within a matrix. The latter is very attractive, and certain pieces make inexpensive and desirable souvenirs. The mass runs in blue veins through the rocks (usually of a reddish color) with now and then concretions called nuggets, which afford stones of value.

Turquois is a birthday stone (December) and is emblematic of prosperity; its hardness is 6, its specific gravity 2, and it has been used as a gem from very early times: it is the favorite jewel of many, and is considered peculiarly suited to blond complexions. It is a hydrous phosphate of alumina, the color being due to a small amount of copper compound, of which it contains (according to different analyses) from two to eight per cent. The proper color is sky-blue inclining slightly to green, but much of it is of greenish blue and green tints. The inferior quality is of a pale, muddy, yellowish green. The blue tint so much prized is often readily altered to green, both naturally by exposure to the weather, and artificially by heat; or, when worn, by contact with fatty acids, perspiration, soaps, or perfumes. Ordinary turquois should, therefore, be kept for some time before mounting for jewelry, to see if the color is permanent; and it should then be worn with care, especially as to contact with soaps and perfumes, the oils from which are very apt to alter the color. Intense heat sweats the water out of the stone and crackles it.

The green varieties of turquois resemble jade (p. xciii), but may be distinguished quite readily from it in several ways: by the lack of toughness; by inferior hardness; by lower specific

gravity (2.6 to 2.8), which is easily determined by weighing or by the *Sonstadt* solution; by the texture, which is compact and smooth, with no trace of anything either fibrous or crystalline (a scraped surface having the perfect smoothness of soap or ivory when cut with a knife), or by the complete absence of cleavage, and by almost uniform opacity. Perhaps the best turquois mine in Mexico is the *Santa Rosa* (p. lxxxix). The stones are sold by the Sonora News Co. (p. 241).

Malachite (*malaquita*), a hydrous carbonate of copper, rarely crystallized, but often fibrous and massive, with a mammillary or "botryoidal" surface with a specific gravity of 3.75 and a hardness of 6, is found all over the world, but rarely in large quantities. It is common in Mexico, and the tourist will be able to secure handsome specimens made up into curios. The color is usually a brilliant green, lighter and darker, frequently banded and clouded in different shades.

Onyx (*ónice*), a chalcedony or chalcedonic quartz consisting of parallel layers (usually curvilinear) of different shades of color, is mined in many parts of Mexico: the most valuable deposits are in the States of *Oaxaca* and *Puebla;* in which latter place it is called "Puebla marble," and "*Tecali*" — from the district whence it comes. The name onyx is derived from the Greek "finger-nail" or "veined gem." The Mexican onyx is actually an aragonite, and is softer than the real onyx. Scientists know the red onyx as *sardonyx*, the gray as *chalcedony*, and the black, green, or brown as *onicolo*.

The Mexican onyx is used extensively in the jewelers' trade; in the manufacture of small souvenirs (usually on sale in the curio stores), and in the interior decorations of churches and public buildings. As a decorative material onyx is seen to good advantage in the *Palacio de Correos* (p. 328) at Mexico City, and in the *Puebla Cathedral*, described at p. 512. The iron deposits which give color to onyx are somewhat affected by temperature changes. The variety without stripes is harder, but is not so handsome as the striped stone. Some of it is so translucent that it is used in lieu of window glass. The Puebla craftsmen fashion the Mexican onyx into many attractive shapes — plates, pen-holders, ink-wells, fruit pieces, etc.

XII. Theatres. Bull-Fights. Cock-Fights. Juego de Pelota. Museums and Picture Galleries. Churches. Holidays.

Theatres (*teátros*) are to be found in most of the Mex. cities; in the larger play-houses the performance generally lasts from 9 to midnight. Comedies (*comédias*), operas (*óperas*), dramas (*drámas*), and melodramas (*melo-dramas*) are popular; German and Italian grand opera is the predilection of the devotees in the capital. In certain theatres short *zarzuelas* (operettas,

farces, and the like) please the taste of the middle classes, and in others yet — places where the pieces and the audience change several times during the evening — one may pay by the hour or by the *tanda* — piece or turn. The theatres of Mex. City are not always crowded, as of the 450,000 population not more than one quarter can be counted upon to attend plays.

Tickets are usually bought at the ticket-office (*despacho de boletos*) in the lobby, on entering. Branch offices, so common and popular in the U. S. A. and elsewhere, are not customary in Mexico. Prices vary according to the *función* or *espectáculo*. *Orquestra* or pit (*luneta* — from *luna* — moon) seats range from 50 c. to $4. The best seats are in boxes called *plateas* or *palcos primeros* (first), which seat 4–6 persons and which correspond, in location, to the front row of the first balcony in American theatres: prices from $4 to $25, according to the quality of the play. The 2nd (*segundo*), 3rd (*tercero*), and following tiers of boxes are *palcos*, the prices of which are lower as the tiers ascend. Above these are the general seats (*asientos generales* or *graderías*, 25–50 c.) and the gallery (*galería*, 15–25 c.), usually crowded with the lower class population. In certain theatres there are several rows of seats behind the pit seats, called *asientos de anfiteatro*. Season tickets (*boletos para la temporada*) are sold at a reduction of from 15 to 25 per cent. The intervals between the acts are apt to be long. The custom of standing and ogling the audience through opera-glasses (*gemelos* — twins) is not yet obsolete. Smoking, formerly quite common, is now discountenanced by the authorities.

Bull-Fights. The *Gran Plaza de Toros* in the *Colonia de Condesa*, Mexico City (p. 371), occupies a space of 18,500 sq. meters, has a ring diameter of 450 ft. and a seating capacity of 20,000 persons — 6,989 more than the largest bull-circus at Madrid. Until the construction of this *plaza* (in 1907), that of *Valencia* (with a seating capacity of 16,851 spectators) and of *Murcia* (with space for 17,500) were considered the largest structures devoted solely to bull-baiting. The Mexican *Plaza de Toros* cost $700,000, and was the first to be made of structural steel. The *empresa* (management) enjoys the sole right to erect bull-rings in the Federal District, and for this privilege the Government receives 15% of the total gate receipts — which on a good day may reach $30,000 or $40,000. Within the enclosure are a chapel, an infirmary, a *toril* (where the bulls are kept), and many minor departments. The building may be inspected on "off days" by applying to the city ticket-office. A small fee should be given the care-taker.

The Bull-Ring is of the shape its name indicates; a huge amphitheatre, consisting of an arena (*redondel*) from which

rise tier after tier of seats. These are separated from the ring by a barrier (*barrera*) about 5 ft. high, usually of wood, behind which runs a narrow passage and a *contrabarrera*, which in turn is flanked by one or more other passages. The *toreros* spring from the arena into this first passage when too hotly pursued by the bull, which either vents its rage on the wooden barrier, or, if it is sufficiently agile, leaps it and pursues its tormentor around the enclosure. The lower row of seats — those nearest the passageway — are called *Asientos de Barrera* and *de Contrabarrera*. Rising from these are ten or twelve rows called *tendidos*. Above these, again, are the *gradas*, which are under cover of the first floor, and are divided into *delanteras* (front seats) and *asientos de grada*. Above the *gradas*, in the upper story, are the *palcos* (boxes) and the *andanadas*. As the crowd on the lower seats is apt to be boisterous, it is advisable, when there are ladies in the party, to sit either in a *palco* or in the *delantera de grada*, as exit is then possible at any moment without attracting attention.

As the fights take place in the afternoon, when the sun is declining, one half the plaza is in shade, the other exposed to the sun's glare. The best reserved seats (*localidades de preferencia*) are on the shady side, and besides being numbered they are the most expensive. Following these are the regular shaded seats (*localidades de sombra*); visitors should be careful to ask for a *boletín de sombra* — ticket in the shade: the usual price is from three to five *pesos*, while a *boletín de sol* (in the sun) costs from one to two *pesos*. The lower classes frequent the *sol* or sunny side, and ladies should never be taken there. The different seats and their prices are detailed in the bills of the play, with the names of the combatants, and the pedigrees and colors of the bulls.

The *aficionados* prefer the *tendidos* (pit) and the lower range, in order, by being nearer, that they may not lose the nice traits of *tauromaquia*. To catch a *torero's* hat or cloak tossed up from the ring is an honor greatly prized by them. To be near the *barrera*, and thus be able to impart an impressive thwack to the bull should he leap the barrier and course through the passageway, delights the lover of the sport almost as much as to be near enough to pelt an inept or clumsy *toreador* with oranges or whatnot.

The best fights (*corridas formales*) are held in the winter season, between Nov. and March. The *novilladas* (lesser fights) between April and Sept. — the off season. The latter are sometimes referred to as *Corridas Económicas:* the entrance fees range from one to two *pesos*, and the bulls are not always of the best class. Consult the daily newspapers.

The Fights are held under the superintendence of a municipal official called "presidente," who gives the signal to start. When he takes his seat in the central box, the band plays and

all the glittering procession of fighters pass in review before him. The entry is unique, marked by a diversity of colors which are very attractive.

The proceedings open with the appearance of two *alguaciles* (police-officers of the ring), who emerge from the gate beneath the *presidencia* (starter's box). "They are excellently mounted on prancing steeds in sleek condition, and are dressed in black velvet breeches, with a short cloak of the same material, and black hats with variegated plumes. Cantering around either semicircle of the ring, they meet at its further side and, dashing spurs into their horses, gallop back together, salute the president (of the ring), hat in hand, and disappear within the archway. A minute later they again emerge by the opposite entrance; the band, perched aloft among the *andanadas*, strikes up a stirring *paso-doble*, and now begins the pretty and imposing spectacle known as the *paseo de las cuadrillas*, or march-out of the fighters. The strictest etiquette is observed. Foremost are the *alguaciles* on their capering stallions, the plumes in the hats nodding in time to the hoofs. Close behind come the three *matadores* (*espadas*), striding abreast, their *trajes de luces* flashing splendidly. By a usage which is never transgressed, the oldest to have taken the *alternativa*, or doctor's degree, so to speak, of bull-fighting, goes always on the left; the next oldest on the right; the latest in the middle. Their glittering *capotes de paseo* rest upon their left shoulder, but the body of the cloak, passed round the waist from right to left, is caught up and held with the left hand over the left hip, leaving the right arm free.

"After the *matadores* come their *banderilleros;* then the mounted *picadores*. Needless to say, their garb is infinitely plainer than that of the *matadores*, consisting of the familiar broad-brimmed *picador's* hat with its pompon; the short jacket of colored velvet and black braid; the light yellow leather breeches opening over the boot; the *faja*, or scarf about the waist, narrow cravat, frilled shirt front, and low waistcoat. Then follow the ring attendants, vulgarly known as *monos sabios* (wise monkeys), who attend upon the horses, stanch the holes gored in them with pellets of tow, and thwack them to their feet when wounded; and lastly the *arrastres*, or teams of mules to drag away the fallen beasts, both equine and bovine.

"Arriving at a dignified, swinging stride beneath the presidential box, all the fighters lift their *monteras* in honor of the president, who acknowledges the courtesy by lifting his hat; and the procession breaks away. The *alguaciles* and the teams of mules gallop away out of the ring, and out of sight; so do the *picadores*, excepting two, who grasp their *garrochas* (iron-tipped pikes) and station themselves a few yards apart, the first being some twenty yards to the left of the *toril*. They are

then said to be *de tanda ;* while those who await their turn outside the ring are *de reserva*. The *toreros* throw their costly *capotes de paseo* (promenade capes) to their friends among the spectators, to fold and keep for them, and take instead, *matadores* and *banderilleros* alike, the well-worn *capas* of red and yellow percal, faded, as a rule, by long exposure to the sun, and smeared with ominous stains, mementoes of other *corridas*, that are patently other than vegetable dyes. The poor, trusting horses twitch their ears in blest unconsciousness of their inevitable doom. The ponderous *picador's* saddles, with huge bucket stirrups, bring their wasted rumps and withers into more prominent contrast." Diseased, emaciated, worn out with age and over-work, they are pitiable specimens, indubitably deserving of a better fate.

The fight (*lidia*) is a "tragedy in three acts, lasts about twenty minutes, and each consists of precisely the same routine. From six to eight bulls are usually killed during each '*funcion*' of *las corridas formales* (standard fights); occasionally another — *toro de Gracia* — is conceded to popular clamor, which here will take no denial."

"When all are ready" (says Mr. Leonard Williams, *Land of the Dons*), "*picadores*, *matadores*, and *peones*, the president waves his handkerchief. A drum and trumpet sound the appointed call which summons the egress of the bull, and one of the *alguaciles*, reëmerging, catches in his hat the key of the *toril*, which the president also tosses down, decked with ribbons. A veteran functionary, the *buñolero*, scours across the arena to the *alguacil's* horse, catches the key in his *montera*, and while the other escapes, moves away to the *toril*, where are the genuine heroes of the hour — the bulls. He inserts the key, opens the door, and retires within the space between the barriers. The passageway is narrow and as the bull rushes through it, an attendant leans over and plants between his shoulders a small keen *puntilla* (a thin dagger) from which flutter colored ribbons."

The public curiosity to see the first rush out is intense. "With a fiery snort of rage — if you are close enough you can see him blow quite a little cloud of sand into the air — the bull is in the ring, swirls round, sights or smells the two *picadores de tanda ;* feints at them one after the other, as they lower their *garrochas* in self-defence; and has put the whole arena behind him in about six seconds. Everything in the semblance of a fighter, except, of course, the *picadores*, has lightly vaulted the *barrera*, and is safe in the *callejon*, or space, some seven feet wide, between the barriers. No! The *matador*, cloak in hand, leaps back again, advances from the barrier, and calls to the *toro* with a quick little cry, '*¡Hoi, Hoi!*' He darts round angrily, pulls up dead, and surveys his enemy, some twenty feet away, who holds his *capote* in both

hands, directly in front of his body. To snort and charge at the cloak and the man is the work of a swifter second than was ever told by clock. Where is the bold *torero?* in pieces! Not he. Without moving his feet so much as the literal breadth of a hair, he swings his cloak out to the right with both arms, and the deadly weapons that would transfix a three-inch oaken plank have grazed the golden bobbins on his jacket, and the danger is thirty feet away. The bull, as soon as the violence of his onrush allows him, pulls up, turns, and repeats the charge, to pass again beneath the enemy's arm; and again, and again, till the eye turns giddy at the lightning-like manœuvre; and at every turn the valiant fighter makes that indescribable, graceful bend of his lithe body, and swings out his *capa* with unerring art. The masterpiece is yet to come. On the bull's charging for the seventh time, the *torero* gives an abrupt half-turn, trails his cloak over his shoulder, and walks deliberately away, the *toro* staring stupidly after him, without attempting to follow. The victory of man over brute intelligence is triumphantly declared, amid a rapid tempest of applause, just like the rattle of shingle on a stormy beach. The hero of the ovation, with a modest wave of his hand, presses his *montera* to his head, and seeks new worlds to conquer.

"The ice is broken. The *toro*, snorting and pawing the sand, is spoiling for another duel. Nor has he long to wait. The *picadores*, while the preceding incident was in progress, have cantered round the *barrera*, and pull up almost facing him. One of them is ordered to *picar;* and the man, arranging the bandage over the right eye of his nag, sets spurs to the already half-frightened beast, and resolutely advances, followed by the impatient exhortations of the multitude, who gibe and jeer without stint, if they suspect him to be funking. '*¡ Saca más vara y anda derecho!*' (Lengthen your lance and at him!) they yell.

"The bull, three yards or so away, sniffs, drops his head, and — half a yard of horn is in the horse's chest; both animal and rider rolling over and over, the man, as safety obviously demands, keeping to the side nearer the *barrera;* the horse, bleeding profusely from a ghastly hole, and struggling desperately to rise to his feet, between him and the bull. The bandage has fallen off, and the *penco's* eyes are wild and terror-stricken. But there is life and utility in him yet, and while an *espada* performs the '*quite,*' which consists in drawing off the *res* with a graceful turn of his *capa,* the 'wise monkeys' rush valiantly out from the barrier, and flog him, trembling in every limb, to his feet. The rider curses him, prods him angrily with the *garrocha,* and remounts. Again the bull is ready, as are the horse and rider. At the second *pica* the heart is touched — the horse's, I mean, not the spectators'. The victim, as soon as the shock is over, and the bull is again drawn off, does not fall,

but the *picador*, who ought to know what is taking place, dismounts. He, at least, has felt the death-stroke of the beast; and sure enough, from close behind the top of the fore leg the bright arterial blood begins to issue; at first in little jets, then spouting with the volume of a hose. The stricken animal rocks dully to and fro, and falls prone, twitching his ears and moving his under lip convulsively. A *mono sabio* relieves him in a leisurely manner of saddle and bridle, plants his foot upon his head, and taking out a small *puntilla* from his shirt, drives it smartly into the base of the brain and shakes it to and fro. A desperate kick or two; the eyes grow dim; the lip drops, disclosing the grinning teeth; and all is over. The *mono sabio* extracts the *puntilla*, wipes it on the poor *jamelgo's* hide, and attaching the halter, prepares his neck for the *arrastre*. *Vae victis!* The first of the *morituri* has fallen, and the populace, intoxicated with carnage, are roaring for fresh bloodshed.

"The *picador*, hampered by the *gregoriana* which covers his right leg, has limped off for a remount, and while a *reserva* emerges, number one supplies his place. This time the *suerte* proves more gory still. The *toro*, the blood from the previous *picas* trickling from his neck, and staining the fluttering *divisa* to a uniform maroon, is warming to his work. He dives at the belly of his prey and tears it open through a quarter of its length. The guts, dripping with blood and excrement, fall out and about the sand, and their reeling owner stamps upon them wildly. A man in front of me points pleasantly to the shining, bleeding entrails. '*Todos los trastos de la cocina*' (All the pots and pans of the kitchen), he remarks; the neighbors join in his laughter, and the joke passes for a good one.

"A new relay of cavalry arrives, and the *toro* is still game. But the *picador* is strong of wrist, and leaves him heavily *castigado*, driving the *garrocha* pitilessly into his shoulder, and holding it there while men might count a score. The horse is untouched, but the bull, by the time the *matador* practises the *quite* on him, is bleeding hard. '*Buena vara*,' shout the enraptured onlookers, and the *picador*, one of a class that earns more tumbles than *pesos*, touches his *castoreño*, and rides off, grinning.

"The president makes the appointed signal, the cornet sounds for the *suerte de banderillas*, and the cavalry retire. The two *banderilleros* hand their *capotes* over the barrier and grasp the *banderillas*, a pair apiece. These are of ash, rather over two feet in length, about two thirds of which is decorated with colored paper, cut in narrow strips. At the tip is a solid barb. The *banderillero*, then, whose turn it is, moves off to meet the *res*, and finds him standing motionless near the *tablas*, forming an angle with them. Standing some six yards away, and fully facing him, the *banderillero* calls to the *toro*, alternately lifting the *palos* to arms' length, and lowering them,

and rising lightly on his toes. He is now said to be *alegrando* or 'cheering' the bull. Finally, when the latter's attention is sufficiently fixed, he swoops upon him, and describing a part of a circle in order to keep clear of the horns, lifts his arms, and keeping both hands close together, *metiendo los brazos*, drives the barbed sticks into the *toro's* neck. Our hero has *clavado un buen par* in the manner which is known as *al sesgo*, and the feat is greeted with a roar of applause. The two barbs are planted close together, and exactly as the art demands, directly behind the head, neither too far forward nor too far back; and the *banderillas*, as the *toro* bellows and paws the ground at the receipt of this additional courtesy, fall gracefully aslant on either side of his face.

"The collocation of the second pair, a task pertaining to *banderillero* number two, is a longer affair. The *toro* is prepared for anything and everything, and as crafty as a Jew. His adversary, attempting the same device as his predecessor, halloes to him and springs as high as heaven, then shifts his ground and repeats the experiment. At length, when the proceedings have lasted rather longer than is opportune, and the spectators are revealing unmistakable signs of boredom, he resorts to treachery. For this purpose he sidles behind his quarry, and making ready the *palos* and giving an abrupt cry, brings the enemy swinging round upon him, and driving in the *banderillas*, darts nimbly away upon the other side of the *toro's* head. This is *de media vuelta* — half a turn; and being executed *como Dios manda* (as God commands), is met with renewed applause. *Banderillero* number one drives in a third pair, *de frente*, a trifle *abierto*, that is, with more space between the *palos* than should be, and therefore not so unimpeachably artistic as the others, and the *toro*, with the six, gay-colored, blood-bespotted harpoons dangling from his withers, is ready for the supreme *suerte* and dissolution.

"The cornet sounds again, and the *matador*, who for some little while has been resting by the barrier, advances, *estoque* and *muleta* in hand, to just beneath the presidential box. The president raises his hat, the *matador* his, and holding both sword and *engaño* in his left hand, and emphasizing every period with a flourish of the *montera*, delivers his *brindis*, or *matadorial* speech. The oration, fortunately for the impatient multitude, is not a long one; in fact, a dozen seconds will have covered it all, when the *matador*, swinging his *montera* jauntily round him and up into the *tendidos*, turns on his heel and strides majestically forward to complete the doom of the *toro*.

"The executioner's first step is to wave off all his men '*¡fuera gente!*' an action that is always popular as signifying pluck, and professional *pundonor*. Then, *liando el trapo*, namely, adjusting the scarlet *muleta* to a small stick, from

the end of which a spike projects and secures the cloth, he advances to within three yards of his opponent and sidles warily round him, gradually describing almost the complete circumference of a circle, and keenly scrutinizing his every movement. In these moments you may be sure he is deciding on the nature and even the number of the *pases de muleta* he means to employ. When his mind is made up and the bull has been suitably circumnavigated, the *matador* thrusts out the *engaño* on his left, holding it in his left hand and almost brushing it against his victim's nose. He is now said to be *empapando*, or smothering the bull's face with the red cloth. The *toro*, dropping his head, charges the *muleta*. To all appearances he is oblivious of the man, who, without moving his feet, raises the cloth, and sweeps it backward, followed by the bull, both *bicho* and *trapo* describing with infinite swiftness a small portion of a circle. This manœuvre is the *pase natural*, and the *matador*, always with the same sure-footedness and calm, repeats it no less than seven times. The vigilant, reflexive dexterity of the human, as opposed to the blind, impetuous savagery of the brute, seems to have left the latter completely stunned and silly; but any *aficionado* will tell you that the *toro* carries his head too low; so the *diestro* gives him a couple of '*pases por alto*,' lifting the *muleta* at each sweep over and across the horns, and when he finds him to be sufficiently *cuadrado*, with fore and hind legs properly set together, and head at the desired elevation, prepares for the *volapié*. Lifting in his right hand the gleaming *estoque* to the level of his shoulder, and aiming, by running his eye along the blade, for all the world as though he were sighting a rifle, at the scientific point on the top of the bull's neck, with his left hand he extends the *muleta* beyond his right side, under his sword arm, and *perfilándose* with his body, that is, planting himself sideways in the same line with the bull's length, delivers the thrust at the same juncture that he darts forward, smothering as he does so, the *toro's* face with the *muleta*, and giving the animal the *salida* on his right, at the identical instant that he himself escapes on his left. The *estocada*, in the hands of so consummate a classic, is naturally perfection's self, and the only visible vestige of the weapon is the *cruz*, or hilt, peeping from the flesh, deluged with welling crimson, of the victim. Yet even thus it is a matter of a good many moments before the vanquished falls to earth — *se echa*. First of all the *peones* dash forward, and throwing out their *capotes*, whirl him alternately to right and left, but this is resented by the spectators as a violation of fair play, and the *matador* again steps forth to execute the *descabello*. Newly confronting his foe, he dazes him by a number of short *pases* known as *de pitón á pitón*, and carefully taking aim, almost by feeling with the point of the *estoque* for the spot desired, namely, the base of the brain,

delivers one vicious little dig, and over rolls the valorous but unfortunate *cornúpeto*. The indispensable 'wise monkeys' harness his stiffening remains for the *arrastre*, the *banderillas* are dragged out, likewise the *estoque*, the *peones* withdraw to the *estribo*, and the incomparable *matador*, after repeating, this time without rhetoric, his salute to the president, moves triumphantly round the ring to the inspiriting strains of a popular *tango*, and the frenzied acclamations of his worshippers. Quite a warehouse of hats is thrown down to him, and cigars galore. The latter he disdains to grope for, leaving them to an attendant *peon ;* but he gathers up the headgear, sends it with his own hand spinning back to the proprietor, and even takes a quarter of a mouthful from a *bota*, obsequiously lowered from a *tendido*. For the time being he is the most conspicuous and the most applauded man in the *República*.

"The general outline of the programme does not vary. Each bull is first of all attacked and weakened by the *picadores*, then he passes on to the *banderilleros*, and finally to the *espada*. Of course the incidents and details vary. If, during a *suerte de vara*, the *picador*, through carelessness or funk, or want of skill, leaves his *garrocha* sticking in the bull's neck, while the brute is being enticed sufficiently near to the barrier to lug away the projecting shaft, the *público* riddle the cowering misdemeanant with volley upon volley of oaths and ribald epithets. Horses, fewer or more as the case may be, will fall and be thwacked again to their feet by the assiduous *peones*, and gored in every possible manner, until they are ripped to shreds and little of their flesh and nothing of their life remains to them; and then the teams of the *arrastre*, to the music of their merry bells, will drag them away and out of sight; and upon the morrow, says your neighbor facetiously, the price of *chorizos* (sausages) will be cheaper."

The course of the *corrida* includes manœuvres so many, and so variously executed, that to attempt to describe them all would be inevitably to bewilder. *Toreros* are not unfrequently gored, and the terrible *cornada* received from a Mexican bull by the *matador Antonio Montes*, in the Mex. City ring in Jan. 1907, which caused his death a few days later, proves that *suertes* not down on the bills may be looked for at any moment.

History. The BULL-FIGHT (*corrida de toros*) was instituted by the Moors in Spain (about the 12th century) for the encouragement of proficiency in the use of martial weapons and for the celebration of festal occasions; they were first known (to the Spaniards) as *Fiestas de Toros* — bull-feasts. In the early bull-fights (which were prerogatives of the aristocracy down to the 16th cent.) the animal was attacked by a gentleman armed only with the *Rejon* — a short projectile spear or lance about four feet long. This original form of bull-fight (now only given on grand occasions, in Spain) is called a *Fiesta Real* — Royal feast. Formerly they were a part of the coronation ceremonial.

The *Cid Campeador* was perhaps the first cavalier to descend with

the lance into the arena and kill, on horseback, the formidable animal. The Moors, who invented the *suerte de banderillas*, killed the bull on foot in a form widely different from that of the present day. They carried a cloak over the left arm, and used but one weapon at a time, which they threw, not planted. This was a small barb, or dart, called an *azagaya*, — javelin. Later, it came to be known as a *rehilete*, or *arpón* (harpoon), and is now the *banderilla*.

In the early years of the sport accidents were very frequent. History narrates that no less than ten knights lost their lives at a single *Fiesta de Toros* (in Spain) in 1512. During the Middle Ages kings went into the arena, and the spectacle was the favorite one of the courts, both among the Spaniards and the Arabs, who vied with one another in the bull-arena as they would on the field of battle.

By the 15th cent. the art of bull-fighting had become essential to every *caballero*. The sport continued to make steady progress, though Isabella the Catholic Queen was violently opposed to it, and Pope Pius the Fifth (in a Papal Bull of November 20, 1567) "threatened to excommunicate all princes who suffered its exercise within their dominions, and forbade Christian burial to bull-fighters who met their death within the arena."

Early in the 18th cent. the sport passed from the hands of the aristocrats into those of professionals (*toreros*). It was soon stripped of its chivalrous character, and it degenerated into the repulsive butchery of today. Professional *toreros* obtained a definite standing coincident with the construction (1743) of the first *Plaza de Toros* in Madrid. From that date the *corrida* became a public spectacle.

"The modern bull-fight, more or less as now practised, is accredited to the little city of Ronda, high poised among the mountains of Andalusia. Here was born, in or about the year 1700, *Francisco Romero*, the first great exponent of the modern *toreo*. He invented and practised the *suerte de muleta*, and first used the little red flag one sees in the hands of the modern *matador*. He met the bull, we are told, face to face as it charged, after playing it into position with the *muleta*, and killed it with a single thrust of his sword, *á pié quieto* (without moving a foot).

"Seville, the home of ninety per cent of all the Spanish bull-fighters, soon became a sturdy rival of the Ronda school. The two were entirely distinct. The keynote of the *Sevillians* was *arrojo* — daring; of the *Rondeños serenidad* — coolness. The former fought *á pié movido*, shifting their feet; the latter *á pié quieto* — keeping them still. This latter method was undoubtedly the more complete and meritorious. It demanded an equal degree of nerve, and an infinitely greater study of the bull. Where the *Sevillians* risked, the *Rondeños* calculated. These latter were artists who made it their boast to despatch their bulls with elegance and neatness, not to jeopardize their lives in break-neck exploits. The *Sevillians*, on the contrary, aimed at keeping the spectators in a fever by the extravagance and even folly of their tricks, executing *suertes* nowadays never heard of. The *salto del trascuerno*, or leap across the bull's head, was quite a common item of their programme. So was the *salto del testuz*, or leap along the bull's back.

"A dare-devil of that period was *Martín Barcáiztegui* (surnamed *Martincho*) a cowherd of *Guipúzcoa*. His feats sowed panic among the spectators. His favorite accomplishment was to mount upon a table, where his legs were closely fettered with massive irons. The whole was then set opposite the *toril* where the bull was kept and whence he entered the arena. The bull, emerging, sighted the table, covered with a crimson cloth, and charged it, when *Martincho* would leap along his back from head to tail, and alight in perfect safety. On a certain occasion, at Zaragoza, *Martincho*, seated in a chair, killed a bull by a single thrust, using his hat as a *muleta*.

"*Pedro Romero*, third and greatest of the Ronda family, who was born in 1754, died in 1839, at the age of eighty-five, after having killed, during his fighting career of thirty years, 5,600 bulls, the greater part of them *recibiendo* — a dangerous and crucial but effective method of planting the sword while the bull advances.

"The *indumentaria*, or costume of the *torero* at the middle of the 18th cent. was a plain, buff-colored jacket and breeches, with low shoes and a leather belt. Thirty years later *Costillares* replaced the belt by a sash resembling that now worn, and later still, in the time of the celebrated *Pepe-Ilo* (horribly gored and killed in the Madrid Plaza in 1801), the severity of the uniform was further improved into a similitude of the present *traje de luces* (brilliant dress), but the trimmings upon the jacket were merely of black braid. Some twenty years later this was replaced by the massive gold embroidery which has continued to the present."

As Spain is the alma mater of the Mexican tauramachists, or *aficionados* — lovers of the *Lidia Taurina* — it is quite natural that the spectacle should have been introduced into Mexico by the soldiers of *Cortés*, who erected a bull-ring in the Mexico City Zócalo (p. 265) soon after the Aztec city was conquered and long before the corner-stone of the Cathedral was laid. "Bull-baiting in any shape," says Richard Ford, "is irresistible to the Spaniard (and this holds true of the Mexican); his hostility to the bull grows with his growth, and the very children play at *Toro*, just as ours do at leap-frog." Few grown up-Spaniards (or Mexicans) can pass a bull (hardly a cow) without bullying and insulting him, by waving their cloaks in defiance of *el capeo*.

BULL-FIGHTERS (*Toreros*, *Lidiadores*, or *Gente de Coleta* — they of the little queue) are, as a rule, readily distinguishable from common mortals. Their dress, outside the circus, consists of a squat black hat, a tight-fitting jacket which is left unbuttoned and does not reach the trousers; an open waistcoat which displays a finely ruffled shirt-front set with yellow gold studs; two tiny gold studs which take the place of a cravat; peg-top trousers (usually black or gray), which fit the buttocks like the tights of a ballet-dancer and which fall into many wrinkles above the shoe-tops; a tiny pigtail (about the size of a lead-pencil) which falls from, or is looped-up on, the crown of the head; a massive watch-fob and a variety of other jewelry and personal adornments. They walk with a noticeable mincing gait, speak very rapidly, eat the terminations of their words, and infuse into their conversation and deportment a sort of bravado common to Andalusian plebs. Fighters are usually known by some *nom de guerre*, such as: *Conejito* — little rabbit; *Gallito* — little rooster; *Blanquito* — the little white one; *Minuto* — minute; and similar pseudonyms. In the absence of a *Puerta del Sol* at Mexico City, members of the craft congregate in certain streets (notably the *Avenida 16 de Septiembre*), and the neighborhood usually smacks of them and their agile profession. The house-walls are pasted with announcements (*anuncios*) of coming *lides*; with illuminated post-cards showing noted *diestros* in various attitudes, and with all manner of advertisements having reference to them and appealing for their patronage. The average yearly kill of a popular *torero* is 100 to 200 bulls, according to the number of engagements he fills.

The profession of bull-fighter is low caste, although "the champions are much courted by certain gilded youths, and are the pride and darlings of all the lower classes. Those killed in the arena were formerly denied the burial rites, as dying

without confession." It is a lucrative profession for the expert *matador* (killer), but one attended by constant danger while in the ring. "Not all the practice in the world can render the *torero's* trade a sinecure. Mistakes are common to humanity, and a bull often turns out to be other than was anticipated. Even a slip may prove the *matador's* undoing. In the actual moment of delivering the *estocada* (thrust) the *matador* must achieve both one and other of two objects. He must kill the bull, and avoid being killed himself; the first by driving the sword with proper strength and in the proper direction, in a very limited and un-get-at-able area; the second, by simultaneously affording the animal a proper egress with the *muleta*. Of course this sounds particularly easy, but possibly, with those needle-like horns a couple of inches from your chest, the impression is less exhilarating." In spite of all precautions, the list of accidents (*cogidas*) in the ring, fatal or otherwise, is a long one. When a fighter, whatever his category, is "caught" and dashed to the ground, without the bull's affording him time to rise, his best chance of escaping with a minimum of injury obviously consists in lying perfectly motionless, face downward. Here, again, is a maxim more easily dictated than observed, yet the presence of mind the average plucky *torero* retains, throughout so crucial a moment, is quite astonishing. On certain occasions it is possible for a *torero* to save a comrade's life by *coleando*, or hanging from the bull's tail, a risky and self-sacrificing act.

"*Cogidas*, though frequent, are naturally not of constant occurrence, but even a slight wound caused by a bull's horn requires delicate treatment, and is predisposed to complications. Apart from the splintering of the horn,[1] it is almost sure to be covered with grit and sand, or steeped in the blood of diseased horses. Owing, again, to the positions commonly adopted by the fighters in order to perform their work, a *cogida* is more often than not about the groin or thighs, jeopardizing the femoral artery, the intestine, and the kidneys — the most vulnerable portions of the body."

"Not only must the *matador* be cool, alert, patient, and thoroughly understand the duties of his *cuadrilla* in order to capably direct their work, but his judgment must be ripe and accurate, his nerve unflinching. He must be impervious to the animadversions of the multitude, from whom he is sure to hear, upon an 'off day,' a deal of ribald criticism and insolent censure. Nothing, however aggravating, must put him out of temper. He must trust implicitly to his experience of the dangerous beasts he has to kill. He must make his 'passes' close to his enemy without shifting his feet, which is always ugly, and prone to be interpreted as *asco* or 'funk.' He must *pass* in rigid accordance with the precepts of the game, employing

[1] "The correct term in *toresque euphuism* is *astas*, spears; *cuernos*, horns, is seldom mentioned to ears polite, as its secondary meaning might give offence."

certain 'passes,' to correspond with certain indications on the part of the bull, and when he has worked the latter to a proper posture, squarely planted (*cuadrado*), exactly facing him, with head at a suitable elevation, and each pair of feet planted closely together, he must drive the *estoque* home at the proper spot, and provide for his own exit.

"The magnificent costume of a *matador* adds very considerably to the brilliance of the spectacle. His glittering attire costs him hundreds of *pesos*, and consists of the black, curly cap or *montera*, jacket, waistcoat, and breeches, all three elaborately worked, and heavily loaded with flashing bobbins of gold thread; white embroidered shirt, with narrow wristbands and low collar, long, narrow tie, silk sash, two pairs of stockings, and heelless running shoes. All this, together with the gorgeous *capote de paseo*, or 'parade cloak,' completes the outward *matador*. Just as though he were some theatrical *artiste*, he is dressed by his *criado* (servant), who puts him through the lengthy process of drawing on two pairs of tight-fitting stockings, the under pair of white cotton, the upper of flesh-colored silk; then winding him round and round in his sash — seven times is the approved number — and 'doing his hair,' that is, attaching to the natural *coleta* or diminutive pigtail, twisted up at the back of his head, the mushroom-shaped bunch of black silk known as the '*moño*.'"

A famous *matador* will sometimes receive from $3,000 to $5,000 for a single *corrida*, but from this sum he pays the salaries of the three *banderilleros* and the three *picadores* of his *cuadrilla*.

The salary of a *banderillero*, who ranks next to the *matador*, or *espada* (swordsman), is in absolute disproportion to that of his chief, and it seldom exceeds $50 for an afternoon's work. "Neither is the risk run by the *banderilleros* a slight one; for to drive a couple of barbs at a yard's distance into the hide of a furious and nimble beast, is also an operation of considerable nicety. The *banderilleros* go right up to him, holding the arrows at the shaft's end, and pointing the barbs at the bull; just when the animal stoops to toss them, they dart them into his neck and slip aside. The service requires a quick eye, a light hand and foot. The barbs should be placed exactly on each side — a pretty pair, a good match — *buenos pares*. Sometimes the arrows (*banderillas de fuego*) are provided with crackers, which, by means of a detonating powder, explode the moment they are affixed in the neck. The agony of the tortured animal frequently makes him bound like a kid, to the frantic delight of the people.

"A very clever *banderillero* will sometimes seat himself in a chair, wait for the bull's approach, plant the arrows in his neck, and slip away, leaving the chair to be tossed into the air. This feat is uncommon, and gains immense applause. The

public sometimes shout for the principals to *banderillear* a single bull, generally the fifth, and the *maestros* not infrequently concede the favor.

"The *picadores*, who appear to run the greatest risk of all, are subject to hairbreadth escapes and severe falls; few have a sound rib left. They have a long way to fall, and are attacked by the bull while he is quite fresh, added to which, if they tumble *al descubierto*, on the side of the barrier furthest from it and nearest to the bull, they are in a bad plight, for a metal or thick leather case is upon their leg, so that they are powerless to rise without assistance. Nevertheless, a *picador* is seldom killed outright, unless, which rarely happens, his head be cleanly dashed against the barrier. His body is thickly padded, and he generally possesses the ability to fall 'lightly' like a cat. The bull often tosses horse and rider in one run; and when the victims fall on the ground, exhausts his rage on his prostrate enemies, till lured away by the glittering cloaks of the *chulos*, who come to the assistance of the fallen *picador*. These horsemen often show marvellous skill in managing to place their horses as a rampart between them and the bull. The *picador*, if wounded, is carried out and forgotten, — *los muertos é idos no tienen amigos* (the dead and absent have no friends), — a new combatant fills the gap, the battle rages, he is not missed, fresh incidents rise, and no time is left for regret or reflection.

"The *picador* wears the broad-brimmed Thessalian hat with its pompon, his legs are cased with iron and leather, which gives a heavy look; and the right one, which is presented to the bull, is the best protected. This greave is termed *la mona*, or *gregoriana*, from the inventor, *Don Gregorio Gallo*."

The best Fighting Bulls (*toros bravos*) are Andalusian. They are bred by *ganaderos* (breeders) of world-wide repute, some of them men of wealth and title. Those reared in the *vacadas* (establishments) of the *Duke of Veragua*, the *Marqués de Saltillo*, *Pablo Romero*, *Campos Varela*, and *Señor Miúra* (Spain) have the greatest reputation at present. Some Portuguese cattle are also imported. When a *torero* signs a contract to appear in Mexican *plazas de toros* he usually plans to bring a certain number of valiant Spanish bulls with him.

Every year (usually in the spring) the *ganadero* holds his *tienta*, or trial of the fighting qualities of the calves, a ceremony which is intended to weed the bad *becerros* from the good, these to be fought in the bull circus, the faulty ones to be sold for killing or agriculture. An intermediate class are those which are fought under the name of *novillos*, by second-rate *matadores* or *novilleros*, and not in the *corridas formales*, but at *novilladas* (p. xcviii). These *novillos* belong to the *desecho de tienta*, the "rejected in the proof," but it is not unusual

for them to make a very respectable fight, notwithstanding. The *tienta* can be performed in more ways than one, but as a rule the young animals are driven singly into a yard where a horseman, preferably a *picador*, aided by a helper afoot with a *capote* (cape) offers at them with a lance tipped with a very small goad, and considerably shorter than the *garrochas* (pikes) employed in the ring proper. If the bull dashes at the horse, ignores the pain of the goad, and returns with spirit to the charge, he will do, and is promoted to the *aprobados*, or selected candidates. The heifers are also tested, since the mettle of the dam must narrowly concern her offspring, and the *semental* or stud-bull is sure to be a stately and expensive beast of noble presence and proven lineage.

The *ganadero* sells his beasts a *corrida* at a time, the usual number being consequently four or six or eight, and the price per head, in the case of the choicest Spanish cattle, delivered at the *hacienda* (*ganadería*) in Spain, is about 2,000 Spanish *pesetas*, about $400 American money, or $800 Mexican. The huge cage in which they are transported, the marine freight, and the cost of the attendant, and the added expenses when the animal reaches Mexico, bring its cost to about $1,200 Mexican silver. The Mexican-bred bulls — among the finest of which are from the *haciendas* of *Tepeyahualco*, *Piedras Negras*, *Santín*, *San Nicolás Peralta*, and *San Diego de los Padres* — cost less than half this sum, but they sometimes lack the *bravura* (courage) of their Spanish brothers. Some, however, particularly those interbred with imported cattle, are as fiery as any one could wish for. The animals are all numbered, and on the bills their names and colors are given. These names usually refer to some characteristic of color; some trait or physical defect. A splendid old bull will be known as the *Mira-Cielo* (star-gazer); *Cochinito* (little pig); *Golondrino* (male swallow); *Rabicano* (usually applied to a horse with white strands of hair in a dark tail); *Relamido* (prude), and the like.

Imported bulls require at least three months' rest after their long journey, to fit them for the ring. When not carried through the city streets in ponderous boxes — not unlike a bathing-machine, but with a lift-up end — they pass through at night, accompanied by *cabestros*, tame oxen, who keep the wild bulls together with the watchfulness of a collie controlling a flock of sheep. They not infrequently break away and career through the streets, sowing consternation in their path. The day before the fight, the bulls, now in the corral adjoining the *toril*, are on exhibition, and the unemployed public flocks out to see them, sizing up their good points, just as a book-maker at a race-track estimates the racing qualities of some 'dark horse.'

"The bulls, variously known as *animales*, *bichos*, *cornúpetos*, *toros*, and whatnot (the public possesses an extraordinary range of names for the cowardly ones), are of several sorts —

levantados, the bold and rushing; *parados*, the slow and sly; *aplomados*, the heavy and leaden; *sanguijuelas* (leeches), when they keep the public in suspense, and *bueyes de carreta* (cart oxen), when they refuse to fight and turn tail. The worst of all are the sly bulls: when they are *marrajos, y desentido*, cunning, and not running straight; when they are *revueltos* — those that stop in their charge and run at the man instead of the flag, they are the most dangerous. The lifetime experience of the *torero* avails but little with such an animal, and his life hangs in the balance. A bold bull sometimes is cold and shy at first, but grows warmer by being punished. Those which are very active, *alegros, ligeros, con muchas piernas;* those who paw the ground — *que arañan la tierra*, are not much esteemed: they are hooted by the populace and execrated as *becerritos* (little calves), *vacas* (cows), and the like. Should the *empresa* (company), by any ill luck, calculation or lack of it, bring several cowardly bulls into the ring, thus depriving the public of their just rights, pandemonium breaks loose. The people execrate them for *ladrones* (thieves) and *embusteros* (fakes), pound the animals with sticks, pelt the *cuadrilla* with anything movable, and often go to the extent of wrecking the bull-ring. The authorities force the *empresario* to return the public's money, and as a gentle reminder, fine him $500 or more for having disappointed the assembly. This is not an uncommon occurrence in the smaller Mexican cities."

In the last analysis the bull-fight is a curious and picturesque spectacle — one no doubt doomed to disappear soon from Mexico. While bull-fighting is not the national sport of Mexico, the visitor with an idea that only the rabble attends the exhibition is referred to the vernacular newspapers, which usually print the names of the prominent persons who like and support the fights.

On more than one occasion bull-fights have been forbidden within the Federal District, but popular clamor has caused them to be reinstated. At present the laws of many of the Mexican cities and towns forbid them.

The *Liga Anti-taurina* (society for the suppression of bull-fights) is engaged in an active propaganda against the alleged sport. That this is in a flourishing condition in Spain is evidenced by the following statistics which refer to the year 1906.

During the year, 586 bull-fights were held in Spain, an increase of 35 over the year 1905. These involved the killing of 2,879 bulls valued at $183,700; the value of the horses killed in these encounters amounted to $177,000. The other expenses amounted to over $350,000. Thirty-three *matadores* took part in the affairs, one of whom was a woman, and 849 other *toreros* were also engaged whose salaries amounted to a total of $300,000, making a total expense of $1,700,000. The receipts were $2,400,000. Despite numerous accidents, only one had fatal results.

Cock-Fighting (*Pelea de Gallos*), a senseless and cruel sport, is usually practised by the less reputable classes and is frowned

upon by the Government. Most tourists will prefer to eschew the sight: those who are interested will perhaps witness the best fights at country fairs, of which almost every provincial town in the Republic has one or more annually. Impromptu cock-fights are daily occurrences in many Mex. towns. Game cockerels are the prized possessions of many Mex. families of the ignorant class, and they are to them what razor-back swine are to the Georgia Cracker and hounds to the Kentucky mountaineers.

The **Juego de Pelota**, an interesting Spanish ball game said to have been introduced into Mexico by the Basques, and very popular among Spaniards, is something like tennis, and "has its nearest analogue in the *pallone* of the Italians." It is played in large halls called *frontones* (seating capacity about 1500), from the high front wall, *frontis*, against which the ball (*pelota*) is thrown. The side wall, which is 74 meters long, is called *derecha*, and the rear wall, against which the ball rebounds, is *rebote*. The cement floor where the players stand is *cancha*, and the strip between this and the seats, or *localidades*, is *contra-cancha*. The professional players (*pelotaris*) are usually Basques or Navarrese, who receive from $250 to $1200 a month salary. They wear a kind of cestus on the right hand, attached to a leathern gauntlet, bound on with thongs, and are noted for unusual agility, considerable endurance, and no mean skill. The balls are of rubber, usually covered with leather, like tennis-balls, and weigh about 4 oz. They are cast from the cestus against the end wall to rebound and be caught by the opponent; failure to catch them in the cestus scores in favor of the adversary. The two players nearest the *frontis* are *Delanteros*, the two in the rear *Zagueros*. The serve is termed *el sáque ;* a good one being *limpio* (clean), a bad one, *sucio*, or dirty. The performance or *función* is usually composed of two games with a score of 30 and 35 respectively (*partidos á 35 tantos*), between two pairs of players (the colors of one couple being blue, the other white), and of two *quinielas á 6 tantos* — two short games in which one couple among six players wins. Betting is freely indulged in; men wearing red caps pass among the crowd and register bets (*apuestos*), and the house serves as stake-holder and reserves 10% (*diez por ciento*) for its profit. There is also a betting-stand, like that at a race-course, where the "house" is the book-maker, and where the visitor may pick his combination (applied to the *quiniela*), invest two *pesos* or more, and stand to lose them or to gain twenty or more *pesos*. On week days there are usually three performances (Tues., Thurs., and Sat.), from 9 to 12 P. M., and one on Sunday from 3.30 to 9 P. M. General entrance fee, $1.25; with reserved seat, $2.50. Ladies will prefer the *palco primero* (6 seats for $8), or first

gallery, where there is immunity from being hit by the ball.[1]

Museums and **Picture Galleries** are generally open (free) on every day but Saturday (cleaning day), between 10 and 4. Those of Mexico City (p. 265) are the best in the Republic. Outside of the National Capital there are but few picture galleries worth seeing. As a rule each State has, in the Capital City, a MUSEO DEL ESTADO (usually located in the *Palacio del Estado*) devoted to state products and antiquities. The traveller can spend his time to better advantage inspecting the National Museum at Mex. City. Fees are unnecessary. Certain of the country churches possess pictures worth seeing, and these are described in their proper places in the Handbook.

Most of the Mexican **Churches** are open all day (free) except from 12 to 3. They are always open early in the morning (6 to 10), and at this time the attending natives may be studied to good advantage. Non-parochial churches, wherein the worship differs from that of *parroquías*, are usually closed for the day at 10 A. M., excepting Sundays, when they are open all day. Travellers will do well to plan their visits accordingly, as the sacristan opens the doors somewhat grudgingly if aroused from his noonday siesta, and the operation may entail delay and a fee. Saturday is not a good day to visit churches, as they are usually cleaned on this day to be ready for the Sunday services. Tactful strangers will be careful not to disturb the worshippers by talking during the services, passing in front of the high altar while others are praying before it, or by showing contempt or a lack of consideration for the Catholic ceremonials. No man will fail to remove his hat when entering a church, and all will remember that the house is open for rest, meditation, and prayer. As fees are never exacted in Mexican churches (it being forbidden), and as strangers are freely permitted to inspect objects of interest, sometimes even during services, well-bred persons will feel it their duty to conform as nearly as possible to the few requirements.

The visitor will find the naves and aisles of some of the churches blocked up with boarding and scaffolding, and many months sometimes elapse before an uninterrupted view of the interior is obtained. Many of the churches built by the Spaniards are so old as to require almost constant repairs; when these are undertaken the order of the decoration is not infrequently changed. It is the prevailing fashion to "renovate" them, sadly to the detriment of the fine old altars and *coros*. The native stone-cutters are adepts in the art of chiselling designs on work already in position, and this often accounts for

[1] Certain historians hold the belief that *pelota* (the Aztec *tlaihiyotentli*) was introduced into Spain (from Mexico) by *Hernan Cortés*. Consult *La Ciudad de Mexico*, by José María Marroqui, tomo iii, p. 185.

the modern enrichments the critical travellers will observe on piers, architraves and whatnot whose basic decorations belong to older orders. The Byzantine order is the favorite with Mexican ecclesiastics of the present school.

It is the custom to hang or paste *ex-votos* on the doors and outer walls of Mexican churches, and various notices invoking *pater-nosters* (or *aves*) for the repose of the souls of departed friends: advertisements soliciting alms or referring to forthcoming functions at other churches, and exhortations and death-notices, are usually to be found on church façades. These sometimes mislead the visitor regarding the name of the church — to be sure of which he should always ask the *sacristán*. Religious tracts, silver or wax objects to be used as votive offerings, ribbons purporting to give the size of the virgin's head, or of that of some particular *santo* or *santa:* photographs of holy personages, prayer-books, and such, are usually offered for sale at the church atriums or just within the entrance. There is usually a tallow-chandler's place hard by, where candles[1] ranging in size from five inches to as many feet are sold to the faithful. Wheedling beggars of both sexes are often permitted to solicit alms, search their dirty garments for indiscriminating and nimble fleas, or to replace loathsome bandages on disgusting wounds within or near churches. Pickpockets (*rateros*, comp. p. lxvii) also ply their trade in churches, and the traveller should be constantly on his guard against them.

The claptrap, meretricious display resorted to in certain Mex. churches which pander to the bad taste and imagination of Indian parishioners, is not always to the liking of the enlightened bishops, who issue synodals opposed to it: the practice still flourishes, however, in the remote towns.

As a general rule, the student (and particularly the ecclesiologist) should carefully inspect the metropolitan church of each See, as it will usually be found to furnish the type of the minor collegiate and parochial churches within the diocese: "and although a general homogeneous style marks architectural periods throughout the Republic, yet architecture, like dialects and costume, has its localisms and provincialisms, which are apt to be pronounced in Mexico." While some of the minor churches are noteworthy for the trumpery character of their ornamentation, — particularly those favored by Indians, — many are rich in historical interest, beside being attractive from an architectural viewpoint.

For a better understanding of Mexican churches the following data and technical terms may be found useful.

A Cathedral (Spanish = *Catedral*) "is the roof to protect

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[1] Candles (*velas*) to the value of ten thousand *pesos* a month are said to be used in the churches of the Mexican Republic.

and the walls to enclose the *cathedra*, the chair of the bishop — the throne which that high officer occupies for certain occasions of ecclesiastical ceremony." The proper term is cathedral-church. Such a building is not necessarily large or splendid, but those found in most of the large Mexican towns are, as a rule, larger than the other churches. The cathedrals generally have a *Capilla* (chapel), fitted up as a parish church, attached to them, and called *Sagrario* (sanctuary, tabernacle), of which the Sagrario Metropolitano, at Mexico City (p. 290), is an example. Many of them have also another, called *Capilla Real* (royal chapel) — because high personages are buried there — in each of which separate services are performed by separate establishments of clergy.

Parochial (*parroquial* or *la parroquía*) or parish churches, presided over by a *padre* (priest), are features of all Mexican towns, even the small Indian *pueblos*. They generally face or flank the *Plaza de la Constitución* or central square, and they are often mistaken for cathedrals.

Collegiate Churches (*colegiatas*) differ from cathedrals only in the ecclesiastical organization. They are usually found in the larger towns.

Sanctuaries (*santuarios*) are churches or chapels wherein are enshrined figures or images of celebrated *santos* or *santas*, such as the Collegiate Church or *Santuario de Nuestra Señora de Guadalupe* (p. 397). They differ but slightly from the ordinary *parroquía*, but they are usually held in higher esteem, as places consecrated to some alleged miracle-working object.

Convents (*conventos*), hundreds of which were suppressed by the Reform Laws, exist in but few places in Mex. They have lost their original status and are now only religious schools or hospitals under strict Government surveillance.

The large churches (*iglesias grandes*) are generally in the form of a Latin cross (*cruz latina*): the arms of the cross form the transepts (*crucero*). Above this rises the dome (*cimborio, cúpula, media-naranja*), oftentimes painted within, and covered on the outside with colored tiles (*azulejos*). The nave (*nave*) is flanked by piers (*columnas, pilastras*), whence spring the roof (*bóveda*). The piers are oftentimes draped with damask or velvet hangings (*colgaduras*), while streamers in the national colors — emblematic of Government sovereignty over the Church — pend from the high dome or from some point in the interior. The lateral chapels (*capillas laterales*), open on the aisles (*alas*) — of which there are ordinarily two — and flank the nave. In some of the cathedrals the choir (*coro*) follows the Spanish fashion and is placed in the middle of the nave (because of its suitability to the Romish ritual), blocking it and destroying the view (*vista*) from the entrance (*entrada*) to the high altar. The *coro* is lined with stalls (*sillas*), and the seats (*sillería del coro*) are often beautifully carved; as are also

the chorister-book desks (*atriles*) and the lectern (*facistol*). Where the *coro* is placed in the nave, the back, or *tras-coro*, is customarily occupied by a chapel dedicated to *Nuestro Señor del Perdon*, and called *Capilla del Perdon*. The sides of the choir (*respaldos del coro*) are generally adorned with pictures — sometimes with a small altar. The handsomely carved organ-case of cathedral choirs is oftentimes noteworthy. In the smaller churches the *coro* usually occupies the organ loft, above the main entrance (*entrada principal*). In certain cathedrals there are two organs (*órganos*), one above the entrance, the other (used only on special occasions) behind the high altar. Just inside the doorway of churches is a stoup (*pila*) which contains the holy water (*agua bendita*). The crypts (*cryptas*) are underground vaults where bishops and other ecclesiastics and notables are buried. Because of the moist sub-soil, crypts are not as common at Mexico City as elsewhere.

The High Altar (*altar mayor*) oftentimes fills the entire end of the nave, and is usually the most attractive feature of the church. When located in the apse, it is generally backed by a resplendent *Churrigueresque* or *Baroque* retable (*retablo*), with many miniature paintings and figurines, and much gilded work. Certain Mexican cathedrals have fine stained-glass windows in the east end of the nave, and the morning light (sunrise) effect is beautiful. On special occasions the *altar mayor* — which is usually adorned with statuary, elaborate candelabra, etc. — is decked with embroidered coverlets: at such times the vestments worn by the officiating clergy are beautiful and costly. A massive silver railing (*barandilla, comulgatorio*) not unusually encloses the high altar. On passing the high altar Catholics always bend the knee or cross themselves, since the Incarnate Host (*Ostia* or *Purísima*), in the form of the Consecrated Wafer, is always placed thereon: in order not to offend, the considerate Protestant will manifest an outward respect for this custom. This altar in Roman Catholic churches usually faces east, where the Star of Bethlehem rose. Many Mexicans remove their hats when passing the entrance to a church, or when they hear the church bells ring.

The church pulpits (*púlpitos*) are often several in number — usually of onyx, marble, or wood, quaintly carved or gilded. The chancel (*cancel*) is the huge wood structure, resembling a storm-door, just within the church entrance. The *presbiterio* is the platform whereon mass is said. In certain cathedrals the high altar occupies this platform and is reached by a series of *gradas* or steps.

Churches are often surrounded by a long stone platform which, if ascended by steps, is called a gree (*grado*). That portion directly in front of the entrance is the atrium (*atrio*). The Mexican coat-of-arms is customarily placed above the

main entrance; and above this is a flag-pole from which the national flag (*bandera, pabellon*) floats on certain occasions. The towers (*torres*) are frequently left unfinished to disarm the evil eye, and to serve as a constant pretext for begging pious contributions for their completion.

Many of the altars and pictures in churches are concealed by curtains (*cortinas*), which should not be drawn without the proper permission. This can usually be obtained from the sacristan (*sacristán*), who rarely demands a fee, but who never refuses one. According to a current Mexican proverb the average *sacristán* "does not know enough to bless himself" — *no sabe persignarse* — and visitors should not expect trustworthy information from his kind. A sacristan may be employed in a church for years without knowing, or caring, to what *santo* it is dedicated, and also be totally ignorant of the church's historic associations. The names of paintings or painters will, as a rule, be totally unknown to him. He is usually strong on *milagros* (miracles), but wofully short on facts. Good nature is, however, often his redeeming feature, and the traveller in Mexico will rarely find a disobliging or crusty sacristan.

The life-size devotional images found in most Mexican churches are replicas of originals which became very popular in Spain in the early years of the 16th cent. They may be divided into two groups — Roods (figures of the Saviour crucified), and figures of the Blessed Virgin and of various Saints. The first are, as a general rule, sanguinary and repugnant, representing the Redeemer in attitudes of great physical pain, crowned by exaggerated thorns and bleeding from realistically ghastly wounds. It was formerly the custom to carry these figures, during Holy Week, at the head of street processions; on which occasions the ignorant populace worked itself to a high pitch of religious frenzy. The statues of the Virgin vary from life-size to those of a small doll. Almost every church possesses one or more images or figures of the Virgin, often gaudily dressed, and so covered with jewels (usually false) and tinsel, that nothing but the face remains visible. Certain of the famous Mexican shrines, notably *Guadalupe, Cholula, Amecameca, Tlaxcala,* etc., contain greatly reverenced paintings or carved figurines. In certain churches it is customary to worship a lay figure of Christ, called the *Santo Entierro,* or Holy Interment: the figure is usually clad in voluminous petticoats, placed on a framework resembling a trundle-bed, and is wheeled about the church, now stationed at one chapel, now at another. Only the head and feet (the latter oftentimes of ivory with white toe-nails) of the figure are visible and these are kissed to a high polish by the ostensibly devout. "This is the most extreme point," says an authority, "to which the degradation of the fine arts can reach."

The zealous but oftentimes bigoted friars who ruthlessly

destroyed the early Indian manuscripts and idols, professing to believe them works of the devil, lost no time in replacing them with their own divinities in wood or plaster, and these, with singular inconsistency, they worshipped with even greater fanaticism.

Good music (military) is more often heard in Mexican *plazas* than in the churches, where it is of a purely devotional character. The Gregorian Chant (*canto Gregoriano*), popularized by St. Gregory the Great (b. 540, d. 604), is employed in certain of the Mexican churches, to the exclusion of other music. The choristers (*ccristas*) are men or boys; women are excluded from the choirs. The Mexico City churches of *San Francisco, La Profesa, Santa Brigida* and the *Basilica of Guadalupe* have good choirs and fine organs. The Protestant Church choirs are, as a rule, volunteers, and though the music is good, it is not as noteworthy as that of professional choirs elsewhere.

In the vestries or Sacristies (*sacristías*) of some of the churches are interesting relics (*reliquias*) and pictures. The old carved Spanish chests (*estantes*), in which the vestments (*vestuario*) are kept, are sometimes very large and fine. The magnificently embroidered vestments make excellent souvenirs. Before the Reform Laws nationalized the Church property, some of the *sacristías* were veritable museums of rare pictures, silver-plate, vestments, and a wealth of ornaments and relics acquired by the Church. Some of these sacristies, notably that of the Cathedral in Guadalajara, that at Mexico City, and at Puebla, are well worth visiting. Many of the splendid pictures once possessed by the Church have been exported, appropriated by Government for the National Academy of Fine Arts, or sold to dealers in antiques.—Many Mexican dwellings possess private chapels, or sacrariums, and those in the homes of the rich are often very sumptuous.

For reference to Church Festivals, see below: for Church Architecture, see p. cxxviii.

Holidays (*dias de fiesta*) are frequent and popular. Of the 131 holidays in the year (counting the 52 Sundays), 52 are saint's days (*dias de santo*), 15 solemn feast days, 3 holy days (church), and six family feast days. More than half the population observe them all, and on certain of them the laborers drop work, and by becoming intoxicated render themselves unfit for work for several days afterward. Mexico has its blue Monday, known as *San Lunes* (holy M.), which many employees utilize to recover from the effects of Sunday dissipation. Government offices, banks, and business houses in general close (sometimes for the forenoon only) on many of the accepted holidays, and the traveller will save himself time and annoyance by considering them when forming his plans. The national military holidays, and the more formal church *fiestas*

are rigidly observed. The most popular of the former is May 5 (*Cinco de Mayo*), which commemorates the signal victory of the Mexicans under *General Porfirio Diaz* and *General Ignacio Zaragoza*, over the French, at Puebla City. September 15 and 16, the anniversary of Mexican Independence, are joyous and picturesque days, in which the traveller will always be interested. The Battle of Flowers (at Mex. City), usually in April, is very popular. Christmas (*la noche buena*), New Year (*el año nuevo*), Easter (*pascua*), Holy Week (*la semana santa*), All Saints and All Souls (*dia de los muertos*), and a host of minor holidays are celebrated with considerable pomp and are generally announced beforehand in the newspapers. Americans celebrate the Fourth of July, and the tolerant Mexicans likewise join heartily in its observance: Thanksgiving Day is observed in a limited way. The French celebrate the Fall of the Bastile; the Italians the entry into Rome of the troops of United Italy; the Germans the birthday of the Kaiser; the Swiss their Confederation; the Spanish the birthday of King Alfonso and the important and highly picturesque *Fiesta de Covadonga*,

"¡Covadonga, el sitio triunfante
Cuna que fué de la insigne España,"

while in many places the annual Carnival is celebrated with great *regocijo*.

Prior to the passage of the transcendental Reform Laws, by virtue of which the priesthood lost their great influence, *Fiestas* and *Romerías* (Festivals and Pilgrimages) were so frequent that they proved a serious bar to progress. Many of them have been abolished, and efforts are now being made to reduce the list on the calendar. The *romerías*, such as the annual pilgrimages to the shrine of the *Virgin of Guadalupe*, the alleged Passion Play at *Tacuba*, and the veneration of the sacrosanct figure at *Amecameca*, are not without interest, but the prevalence of pickpockets and other vermin detract from one's enjoyment of them.

Akin to these *romerías* are the *ferias*, or country fairs, which take place in many of the country towns during the year. They are usually a mixture of commercialism and religious devotion, at once attractive and picturesque, and they enable the stranger, curious in such matters, to study local customs and manners in a very satisfactory way. Some of these *ferias* deserve special notice, and are mentioned in their proper places in the Handbook.

The Church ceremonials on great days are equally of interest to the traveller. Although now much shorn of their original splendor, some of them are still very impressive, and they should be seen when time permits, especially those of Christmas, Holy Week, *Corpus Christi*, etc. Since the abolition of

religious street processions, the clergy are less zealous in such matters, and the attendance is not so great as formerly. The Easter-tide celebrations are, however, still conducted with great pomp. A typical Mexican *fiesta* is that of St. Peter and St. Paul (*Pedro y Pablo*) in June, on which day the devil (*diablo*) is supposed to roam abroad to tempt the unwary. Children look forward to this day, as they are usually the recipients of toy swords, pistols, and similar gifts.

An interesting Church ceremony is that of the *Cuarenta Horas*,[1] or exhibition of the *Hostia* or *Consecrated Wafer*, in the different churches for 40 hours; when the same spiritual benefit may be obtained by praying before it, as by an actual pilgrimage to St. Peter's (at Rome). As many of the Church *fiestas* are movable, the traveller is referred to the newspapers for dates and minor information concerning them. In addition to the above, some States have special local holidays.

During many of the feast-days and holidays the hotels are apt to be uncomfortably crowded, and lodgings should be arranged for in advance.

XIII. Physiography: Area. Boundaries. The Mexican States. Government. Army and Navy. Mountains. Lakes. Rivers. Gulf of Mexico.

La República Mejicana — often called Old Mexico — extends from north latitude 14° 30′ to 32° 42′, and from 12° 18′ 46″ of E. longitude to 18° 6′ 15″ of longitude W. of the Meridian of Mexico City, or between 86° 46′ 8″ and 117° 7′ 8″ west of Greenwich. It is bounded on the N. by the U. S. A., on the S. by Guatemala, on the E. by the *Golfo de Méjico*, and on the W. by the Pacific Ocean. It has a coast-line of 6000 miles, and a superficial area of 1,958,912 sq. kilom., or 766,000 sq. miles. Its greatest length, mainly represented by the gigantic dorsal ridge of the Sierra Madre, is 1970 M. in a straight line from the northwestern extremity of Lower California to the southern border of the State of Chiapas. Its maximum breadth, from E. to W. on the line of N. latitude 26°, is about 750 M. and its minimum, at the Isthmus of Tehuantepec, 140 miles.

The *Rio Grande* (big river) represents a part of the dividing line between Mexico and the United States, but the unstable character of this river, and its persistent efforts to change its course, occasion many international discussions. New Spain once included all the territory lying between N. latitude 15°

[1] This spectacle and privilege was first introduced at Valencia in 1697, having been established at Rome in 1592 by *Clement VIII*. It is a reversal of the custom of the pure, primitive Church, which almost concealed the sacramental emblems from all except the initiated.

and 42°; by the treaty between Spain and the U. S. A. (Feb. 22, 1819) the northern boundary was placed at the mouth of the Sabine River, in Texas; by the Treaty of Guadalupe, Feb. 2, 1848, the dividing line was fixed at the *Rio Grande*. Prior to this treaty the area of Mexico was 1,650,000 sq. miles, but the U. S. A. gained over half this territory and an additional 100,000 sq. miles. By the "Gadsden Purchase" Convention (1853) the U. S. A. secured a further addition of 45,535 sq. miles. Mexico stands fourth, on the American continent, in its possession of territory, being somewhat smaller than the U. S. A. (including the Dominion of Canada), Brazil, and the Argentine Republic.

The main body of the **Mexican Territory** is a vast table-land, a distinct geographical region, traversed by extensive mountain chains of remarkable heights. These mountains (*Sierra Madre* or Mother Range), a continuation of the Cordillera of South America, trend northwesterly from the Isthmus of Tehuantepec and have but a moderate elevation in the southern States of Chiapas and Oaxaca. But farther north the mean altitude is 9,000 ft. above sea-level, and two peaks, *Popocatepetl* and *Orizaba*, rise to great elevations: the latter forms the culminating point of Mexico. At the 21st parallel the Cordillera becomes very wide, and divides itself into three ranges. The eastern branch runs to Saltillo and Monterey; the western traverses the States of Jalisco and Sinaloa, and subsides in northern Sonora; while the central ridge extends through the States of Durango and Chihuahua, forming the water-shed of the northern table-land. The range decreases in elevation going northward. In these cross-ridges (due to igneous action), thrown out from the longitudinal system, are many volcanoes; nine exceeding 10,000 ft. and twenty or more rising above 4,000 ft. (comp. mts. and altitudes).

The great plateau (*mesa*) is about 1,500 M. in length, by 530 in breadth, with a mean height of 6,000 ft. above the sea-level: it is known as *La Mesa Central de Anáhuac*, and it is widest in the latitude of Mex. City. The surface is cut up into numerous *barrancas* (ravines), some of great depth. Two passes afford outlets to the eastward; one at Jalapa, now traversed by the Interoceanic Rly., and through which *Cortés* built a road during the Conquest: and one at Saltillo, at present utilized by the National Rlys. Through this pass the American soldiers climbed to the plateau during the Mexican War. The central plateau is subdivided into four minor *mesas: Toluca*, with a mean elevation of 8,570 ft.; *Actópan*, with a mean of 6,450 ft.; *Ixtla*, 3,320, and the Valley of Mexico, 7,470 ft.

Configuration of the Coast. The Atlantic coast line is about 1,600 M. long, and the Pacific (and Gulf of California)

about 4,200. The eastern coast is extremely fertile. The most important ports are Vera Cruz, Tampico, Progreso (in Yucatan), Campeche, El Carmen, Frontera, Coatzacoalcos (Isthmus of Tehuantepec), Tuxpam, and Matamoros. Vera Cruz ranks highest, with Tampico next. The western coast is fertile and possesses some splendid harbors. Chief among them are Acapulco and Guaymas; the latter, according to Mex. geographers, one of the safest harbors on the globe. Manzanillo is of considerable importance, and Salina Cruz, the Pacific terminus of the Isthmian Route, is perhaps destined to become as celebrated as Port Said. Pacific coast ports of minor importance are Agiabampo, Topolobampo, Altata, San Blas, Las Penas, Chamela, Zihuatanejo, Puerto Angel, Tonalá, and San Benito. The Pacific coast is healthier than the Atlantic. The country contiguous to both is low; but the land rises gradually toward the interior. The flat region of the eastern *tierra caliente* has an average breadth of 65 M.: that of the western varies from 40 to 70 M. Earthquakes (*terremotos*, *temblores*) are somewhat frequent.

"We are accustomed to consider Mexico as lying entirely south of the United States, and as entirely hot and tropical; but nearly one half of the area is north of the southernmost points of the U. S. A. Furthermore, one half of its area, even much of that extending into the tropics, is cool and temperate.

"Mexico lies at the meeting-place of two zones, — the temperate and the torrid; and from its geographical position, combined with its varying altitudes, possesses a greater variety of soil, surface, and vegetation than any equal extent of contiguous territory in the world. Basking in the sunshine of the tropics, her head pillowed in the lap of the North, her feet resting at the gateway of the continents, her snowy bosom rising to the clouds, she rests serene in the majesty of her might. She guards vast treasures of gold and silver, emeralds and opals adorn her brow, while the hem of her royal robe, dipped in the seas of two hemispheres, is embroidered with pearls and the riches of ocean.

"Mother of Western civilization! cradle of the American race! a thousand years have been gathered into the sheaf of time since her first cities were built. When the Norsemen coasted our northern shores, she had towns and villages, and white-walled temples and palaces. When the Pilgrims landed on Plymouth Rock, a hundred years had already passed since the soldiers of *Cortés* had battled with the hosts of *Montezuma*. In no country in the world can you pass so rapidly from zone to zone, — from the blazing shores of the heated tropics to the region of perpetual winter, from the land of the palm and vine to that of the pine and lichen, — for in 12 hours this can be accomplished, and the traveller may ascend a snow-peak with the sands of the shore still upon his shoes." (*Travels in Mexico*, F. A. Ober.)

STATES AND TERRITORIES OF THE UNITED MEXICAN STATES

(*Estados y Territorios de los Estados Unidos Mexicanos.*)

States and T.	Abbreviations	Area in sq. kilóm.	Pop.
1. Aguascalientes	Ags.	7,644	105,000
2. Campeche	Camp.	46,855	86,542
3. Chiapas	Chis.	70,524	360,599
4. Chihuahua	Chi.	227,468	327,800
5. Coahuila	Coah.	161,550	297,000
6. Colima	Col.	5,587	65,120
7. Durango	Dgo.	98,470	370,294
8. Guanajuato	Gto.	29,458	1,061,724
9. Guerrero	Gro.	64,756	479,205
10. Hidalgo	Hgo.	23,101	605,000
11. Jalisco	Jal.	82,503	1,153,891
12. Mexico	Mex.	23,957	934,463
13. Michoacan	Mich.	52,261	931,000
14. Morelos	Mor.	7,184	160,500
15. Nuevo Leon	N. L.	62,998	400,000
16. Oaxaca	Oax.	91,664	986,000
17. Puebla	Pueb.	31,616	1,150,000
18. Querétaro	Qro.	9,215	232,389
19. San Luis Potosí	S. L. P.	65,586	600,000
20. Sinaloa	Sin.	87,231	296,701
21. Sonora	Son.	199,244	221,682
22. Tabasco	Tab.	26,094	160,000
23. Tamaulipas	Tam.	84,394	218,948
24. Tlaxcala	Tlax.	4,132	172,315
25. Vera Cruz	V. C. (also *Ver.*)	75,651	981,030
26. Yucatan	Yuc.	91,201	314,087
27. Zacatecas	Zac.	63,386	462,190
28. Territorio de Baja California	B. C.	151,109	47,624
29. Territorio de Tepic	Tepic	29,211	150,098
30. Distrito Federal	D. F.	1,200	600,000

For the purposes of civil administration the Mexican Republic is divided into a Federal District, 27 States and 2 Territories, known as the **Estados Unidos Mexicanos.** The States are free and sovereign in all matters pertaining to their internal administration, their government being vested in the State Government, State Legislature, and State Judicial Power. For convenience the States and Territories are classified as follows, according to their situation : —

Central States: Federal District, Aguascalientes, Durango, Guanajuato, Hidalgo, Mexico, Morelos, Puebla, Querétaro, San Luis Potosí, Tlaxcala, and Zacatecas, with an area of 372,480 sq. kilómetros.

Gulf States: Campeche, Tabasco, Tamaulipas, Vera Cruz, Yucatan, and its adjacent *Territorio* of Quintana Roo, 323,610 sq. kilom.

Northern States: Chihuahua (largest, with an area of nearly 90,000 sq. miles), Coahuila (which once comprised Texas), Nuevo Leon, and Sonora, with 658,032 sq. kilom.

Pacific States: Colima, Chiapas, Guerrero, Jalisco, Michoacan, Oaxaca, Sinaloa, with the territories of Baja

(Lower) California, and Tepic; the combined area measuring 629,037 sq. kilom.

These vast possessions represent the most highly mineralized region on the globe. In some of the States, three harvests are annually secured. There are 52 varieties of mammal quadrupeds, 203 varieties of fowls, 50 kinds of humming-birds, 353 species of birds, 77,000 (catalogued) coleoptera, 43 classes of reptiles, 13 batrachians, and a greater variety of plant life than is known to exist in any other country. For detailed information referring to the above States and Territories, consult the different headings in the Handbook.

The present **Constitution of Mexico,** promulgated Feb. 5, 1857, and subsequently amended, declares that the Mexican Republic is established under the representative, democratic, and federal form of government, composed of states free and sovereign in everything relating to their internal administration, but united in one single federation in accordance with the principles set forth in the said Constitution. The Supreme Government is divided into three coördinate branches: Legislative, Executive, and Judicial. The legislative power of the nation is vested in a general Congress, consisting of two Chambers, the Deputies, and the Senate. The Chamber of Deputies is composed of representatives of the nation elected every two years by the Mexican citizens and in the proportion of one Deputy for every 40,000 inhabitants, or fraction over 20,000, the term of service being two years. The requisite qualifications are similar to those of other countries. The Senate consists of two Senators for each State and the Federal District, chosen in the same manner as the Deputies, and subject to certain limitations of age, etc.

The Congress has two ordinary sessions annually — the first, which may be extended 30 days, beginning on Sept. 16 (the great national holiday) and ending on Dec. 15, and the second, which may be prorogued for 15 days, convening on the 1st of April and adjourning on the last day of May.

The Executive Power is lodged in a single individual, known as the President (*presidente*) of the United Mexican States, with a salary of $50,000 a year. There is also a Vice-President.

The *Presidente* is elected indirectly by electors chosen by the people. His term of office is six years (law of May 6, 1904), commencing on the 1st day of Dec. after election. By an amendment to the Constitution, under date of Dec. 20, 1890, he may be reëlected indefinitely.

The judicial power is vested in the Supreme Court of Justice and the District and Circuit Courts. The Government of the States is divided into the same branches as the General Government. The States are divided politically, as a rule, into districts governed by a *jefe politico*, or a prefect, who is

responsible to the governor — *gobernador*. The minor divisions are *municipalidades;* the local authority being an *ayuntamiento*, corresponding to the town council in the U. S. A. The main clauses of the Constitution, with respect to the rights of men, are similar to those of other advanced countries. Aliens enjoy the civil rights belonging to Mexicans, but they can be expelled (Article 33) from the country if they prove to be pernicious to the Government.

Mexico has a small navy, and an effective army of about 40,000 men. The normal revenue of the Government is about 100 million *pesos* ; the expenditures amounting to about 93 millions. The national debt is about $380,000,000. Mexico's foreign credit is high.

The Army (*ejército*) is composed of regular and auxiliary troops of the reserve; the strength of the former is fixed by law at 30,000 men, that of the reserve at 28,000, and that of the second reserve at 150,000. The infantry is armed with Mauser rifles of the pattern of 1901, 7mm. calibre, and with "Porfirio Diaz" rifles; the cavalry with carbines of the same pattern. *Schneider* rapid-fire mounted guns are used. The effective strength of the army in time of war is given at 3,500 officers, 120,000 infantry, 20,000 cavalry, and 6,000 artillery. At present the regular army establishment is made up of sections quartered at different points in the Republic.

The Navy (*marina de guerra*) is modest, and was established simply to meet the requirements of coast patrol necessary to a country at peace with all. The personnel of the navy consists of some 150 officers and about 350 men.

Mexico is a land of **High Mountains**; it is estimated that there are 156 mts. of a volcanic character scattered through the mt. ranges of the Repub. The following are the highest:

Name	Height	States
Orizaba or *Citlaltepetl* (p. 496)	18,225	Vera Cruz
Popocatepetl (p. 463)	17,782	Mexico
Iztaccihuatl (p. 464)	16,060	Mexico and Puebla
Xinantecatl, or Nevado de Toluca (p. 199)	15,000	Mexico
Matlalcueyatl, or Malintzi (p. 497)	14,740	Tlaxcala
Ajusco (p. 434)	13,612	Federal District
Nauchampatepetl (p. 504)	13,403	Vera Cruz
Volcan de Colima (p. 186)	12,782	Jalisco
Pico de Tancítaro (p. 224)	12,653	Michoacan
Cerro de Patamban (p. 224)	12,290	"
Zempoaltepetl (p. 541)	11,965	Oaxaca
Los Llanitos (p. 145)	11,013	Guanajuato
Pico de Quinceo (p. 224)	10,835	Michoacan
Gigante (p. 145)	10,653	Guanajuato

Lakes. There are many lakes (*lagos*) in Mexico, and most of them are high among the mountains or on the great central plateau. As a rule they are beautiful sheets of water, amid at-

tractive surroundings. The chief lakes are *Chapala* (described at p. 152); *Patzcuaro* (p. 213); *Cuitzeo* (p. 225); *Texcoco* (in the Valley of Mexico, p. 244); *Zirahuen* (p. 226); *Yuriria-pundaro* (p. 145); *Zipimeo* and *Tecacho* (in Michoacan, p. 224); and the *Laguna de los Caimanes* (p. 188).

Very few bays indent the coast. Among these are *Ascensión*, *Espiritu Santo*, and *Chetmul*, on the Yucatan Peninsula; *Manzanillo*, on the Pacific; and *Magdalena* and others in Lower California. The east coast is broken by extensive lagoons (*lagunas*) like that of *Términos* described at p. 569. The great *Gulf of California* separates the peninsula of that name from the main portion of Mexico. The only peninsulas are *Lower California* and *Yucatan*. Some islands of minor importance lie off the coasts.

The **Mexican River System** is neither varied nor extensive. The rugged configuration of the country converts most of the rivers into impetuous torrents, which quickly drain the surface of the table-land and form innumerable waterfalls as they plunge downward to the *tierra caliente*, on their way to the sea. Even the longest rivers are navigable for but a short distance. Shallow draught steamboats ply inland on some of the southern rivers — the *Usumacinta*, the *Coatzacoalcos*, etc. Sand-bars obstruct the mouths of nearly all the rivers emptying into the ocean, and over these bars but three or four feet of water is found at low tide. The best known river (1,644 M. long) is the *Rio Grande del Norte*, which forms a part of the boundary-line between Mexico and the United States.

The **Gulf of** (*Golfo de*) **Mexico**, an arm of the Atlantic Ocean, is bounded on the N. by the United States and on the S. and W. by Mexico. It is oval in form: its greatest length is from E. to W., about 1,000 miles; from N. to S., about 800 M.; area about 700,000 sq. M. It has a continuous coast-line of about 3,000 M. Its maximum depth is about 12,715 ft., and within the basin, exclusive of the submerged coastal plain, the average depth is about 9,000 ft. The outlet of the Gulf is on the E. between the peninsulas of Yucatan and Florida, a distance of about 400 M. The Yucatan channel opens into the Caribbean Sea, and the Florida Strait enters the Atlantic.

The temperature of the Gulf is from 8° to 9° higher than in the Atlantic in the same latitude. The temperature at the point of greatest depth is 39½° C. The chief current is the Gulf Stream (a name applied to it by Benjamin Franklin), which enters the Gulf through the Yucatan Channel, circles the interior, and passes out through the Florida Strait. The basin off the Mexican coast sinks rapidly to the submarine plain, and a short distance from the shore reaches the maximum depth. The Bay of Campeche is the largest indentation. The level of the Gulf is thought to be a trifle higher than

that of the Atlantic Ocean, which may account for the great velocity of the stream (from 60 to 120 miles per day), one of the strongest on record.

XIV. Historical Sketch of Art in Mexico before and after the Conquest

Architecture.[1] — "The architecture that grew up in Mexico with the Spanish Conquest and colonization of the country has qualities that justify an effort to make lovers of art in the world at large better acquainted than they have been with its more important examples. It furnishes the most extensive illustration of the transfer to the soil of the New World of a notable phase of depictive art. It is by no means an overstatement to say that in Mexico there is to be found more architecture of a monumental character than in all other parts of the western hemisphere. The reasons for this are to be found in the enormous wealth of New Spain, particularly in the development of its marvellous mineral resources; the comparative tranquillity of the country throughout the nearly three centuries of Spanish rule, the abundance of building material that lends itself to expression in substantial and permanent form, and a corresponding scarcity of material that encourages slight, crude, and necessarily temporary construction, and the dominance of ideas, political and religious, that naturally found realization in rich and impressive shapes.

"The Provincial-Mexican work, as it may be called, has its chief interest in a sort of forceful picturesqueness, mainly resulting from the heavy masses worked up out of a material like *adobe*, whose expressive capacity is necessarily limited to the production of broad, general effects.

"So extensive was the architectural activity in Mexico throughout the historic periods of the Spanish-Colonial occupation, so prolific in results, so general, and — for this continent — so unexampled in its lavish employment of the decorative arts, that it might be easy for a student of its phases to subject himself to the charge of over-enthusiasm, of an overestimate of its qualities. These qualities reside largely in strongly impressive effects, — such as a monumental domination of environment, a union with, and accentuation of, the fascinating elements of landscape and climate, inexhaustibly picturesque and enchantingly spectacular. Classic in fundamental derivation, and possessing markedly Oriental attributes, this architecture is freely romantic in its development — often most waywardly so. In these traits, of course, it is thoroughly Spanish; as, indeed, it is Spanish practically throughout. But the foreign flavoring imparted to home-de-

[1] *Spanish Colonial Architecture in Mexico*, by Sylvester Baxter (Boston, J. B. Millet & Co.).

rived essentials in the colonial parts of an imperial domain is customarily distinctive; as in the present instance.

"A merit of this architecture, and a very high one, is the frankly organic character of the structural work, freely confessing itself in all its functions. A closely related and complementary trait, likewise an acquisition of Spanish architecture from the Orient through the Arabs, is the universal concentration of ornament at a few salient points.

"The contrast between the plain and the decorative parts of the typical monumental edifices in Mexico is of the strongest description, producing, in the height of emphasis thereby attained, an extraordinary vividness of effect. The transition is immediate, the demarcation between the plain and the decorated surfaces being as abrupt as that between sea and shore — the former, as a rule, kept absolutely devoid of all ornamentation; the latter decorative in the extreme. The huge bulk of the structure looms above its surroundings in a mass of rude masonry almost cyclopean in its rough-hewn character, like a gigantic monolith — a great block of stone that seems akin to a cliff carved by the elements. At certain points on this mass there is an efflorescence of rich ornament, much as Nature in places clothes the rock-face with a luxuriance of foliage and flowers.

"The ancient Aztec stone-carving is marked both by an excellent technique in the handling of most refractory material and by a bold freedom in design, with a large sweep in flowing movement as a conspicuous trait.

"The earlier structures in Mexico, erected in the first generation succeeding the Conquest, had little architectural character. Utility was the sole consideration. The early ecclesiastical edifices were built under the supervision of the Franciscan friars, who were the pioneers of the Church in New Spain. These churches in various parts of the country have a rudely massive character, with a look of austere severity, frowningly sombre. They are commonly distinguished by battlements that suggest defensive functions, and are of an easily recognizable type that might be termed 'EARLY FRANCISCAN.' A noteworthy survival of this work is the old Franciscan church at *Cuernavaca*.

"The churches of this primitive period are characterized more by Middle-Age styles than by the Renaissance. A form of ribbed vaulting, reminiscent of the Gothic, is commonly employed. The great church of *San Francisco* at *Cholula* is fundamentally Gothic in type. On the other hand, the curious *Capilla Real*, or Royal Chapel, also at Cholula, likewise over a century later in date and built to accommodate a vast concourse of Indian worshippers, was suggested by the *Mesdjid al-Djâmi*, the great mosque of the Moors at Córdoba (Spain); having a similar plan, with sixty-four large round col-

umns supporting the numerous little domes that form the roof.

"The Free Renaissance and its subsequent decadent manifestations dominated architectural taste in Spain during the periods of greatest activity in the fine arts in Mexico, where the architecture of the land took shape accordingly. This accounts for the universal prevalence in Mexico of a characteristic feature of Renaissance.

"The Dome, one of the noblest and most impressive forms of architectural expression, is the predominating architectural characteristic of the country. Mexico is peculiarly a land of domes. Outside of the Orient, probably no other country in the world has so many domes — domes in the truest sense of the word, arched of solid masonry. When nearly every Indian village in central Mexico has its domed church; when not a few small towns, so little known that they have no place on the general map, are to be seen clustering about a group of several domes so lordly that they would form a boasted landmark in any of our large cities, it will be seen that it is no exaggeration to say that domes are to be found in that country literally by the thousand.

"A common name for the dome, in Spanish, beside *cúpula* and *cimborio*, is *la media-naranja*, the half-orange. The dome made its appearance in some of the very earliest Mexican churches, and speedily became an almost universal feature, appearing to some extent in secular architecture, as well as religious. While the hemispherical shape commonly marks the type, the lines of Mexican domes vary greatly, and are often distinguished by exquisite delicacy in effect. Differences in architectural detail, in ornamentation, and in color lend a fascinating diversity to this predominant feature of the country. The earlier domes are more likely to be rather low, and somewhat depressed in form; in later periods a tendency toward original lines is manifest. The base is almost universally octagonal. The most common form has the arch springing directly from the level of the roof, with a dormer window in each section of the dome. Very frequently these dormers are so treated as to give the effect of a regular base for the dome, corresponding to a drum. In the City of Mexico this manner of treatment is illustrated in the dome of *San Hipólito* and that of *San Fernando;* and in the two lower domes of the *San Francisco* group; while in the upper dome of the latter we have a good instance of the frank segregation of the dormers. It is not uncommon, however, to have a genuine drum, as in the dome of *La Santísima Trinidad* and of the Cathedral of Mexico. Almost invariably the domes in Mexico are single in construction, having one shell and following the same lines within and without, while the interior is lighted both from the windows of the dormers, or of the drum, and

of the lantern. An exception to this rule is the dome of *Santa Teresa la Antigua*, in Mexico City. This dome, which has an interior shell, is of modern construction, having been built to replace the one designed by the first professor of architecture in the academy of San Carlos, *Antonio Velasquez*.

"Another very general architectural feature in Mexico is the free use made of tiles, particularly GLAZED TILES, in decorative surface treatment. This, like the dome, is of Oriental origin, brought to Spain by the Arabs who, in turn, acquired the art from Persia, where it was carried to a remarkable degree of perfection. Whether the art is of Persian or Chinese origin may be questioned. The covering of domes and lanterns with glazed tiles is common throughout Mexico, and in some locations wall surfaces are similarly treated. The rich effect of color, the dazzling reflections, the sparkle, the luminous glow produced by these tile-covered domes and towers glittering under the tropical sun, against the deep blue of a cloudless sky, set gem-like in a glorious landscape, can hardly be imagined by those who have not been subjected by the spell of scenes that in a measure reproduce in the New World something of the enchantment of the ancient fairy-like glories of Moslem Spain.

"When the Renaissance made its influence felt, the dome was almost universally adopted. The vast revenues of the Church in the colony, its organization modelled upon that of Spain, where it was more dependent upon the King than upon the Papacy, furnished the means for the erection and decoration of magnificent temples. Under the tremendous energy of the conquering race fired by the lust for wealth and power, working hand in hand with religious zeal, New Spain blossomed in the space of a few short years into a marvellous kingdom, dotted throughout its length and breadth with the splendid cities that emerged from the primitive wilderness or occupied the sites of preëxistent cultures. And the vast domain remains a land of contrasts to this day.

"The influence of the full Renaissance was dominant in Spain when the great cathedrals of Mexico and Puebla were begun, in the latter half of the sixteenth century. *Don Manuel G. Revilla*, professor of the history of art in the National Academy of Fine Arts in Mexico, in the admirable study entitled '*El Arte en Mexico en la Epoca Antigua y durante el Gobierno Virreinal*,' says of these two structures that 'they are the only edifices of the viceregal epoch up to the arrival of *Gonzalez Velasquez* and of *Tolsa* which are distinguished by correctness, simplicity, and sobriety.'

"In the remaining part of the sixteenth century and throughout the seventeenth, both religious and civil architecture were dominated by the BAROQUE, with its capricious proportions, its accidental profiles, its heavy and corpulent members, its

ragged fronts, its abundant, irregular, and crude mouldings — but picturesque withal, and, in Spanish hands, of extraordinary character. Among the eminent examples of the Baroque are the church of *Santo Domingo* in Mexico City, the first story of the State Palace in *Guadalajara*, the *reredos* in the chapel of *Los Reyes* in the Puebla Cathedral, after designs especially from Spain by *Juan Martínez Montañez* — recently much injured in color by repainting and the substitution of white for gold in the groundwork, and the church of *Santo Domingo* in Oaxaca City.

"The decadence of Spain had extended its influence to the fine arts, and its impress was stamped upon the Colonial architecture. In this architecture two styles maintained a sort of joint dominance — the BAROQUE and its peculiarly Spanish outcome, the CHURRIGUERESQUE, in the second of which the decorative tendencies of the Free Renaissance went to the uttermost extreme of architectural unrestraint. Both of these styles are characterized by the interruption of straight lines, the breaking of entablatures and pediments, the varied curvature of arches and lintels, the ornamentation of panels, etc. But in the *Baroque* the column is retained, although perhaps twisted or storied, while panels may remain undecorated and profiles preserve their due regularity. In the *Churrigueresque* the column and the anta are transformed into pillars and pilasters replete with decoration, all panels are decorated, lines are infinitesimally broken, and the sculpture becomes an integral portion of the structure, serving as decorative members.

"Among the best examples of the *Churrigueresque*, of which there are many in Mexico, may be cited the two façades of the *Sagrario Metropolitano* at Mexico City, designed by *Lorenzo Rodriquez;* the church of *La Santísima;* the magnificent *Altar de los Reyes* in the Cathedral, designed by the Spanish architect *Gerónimo Bálbas*, who came from Seville expressly for the work, having previously executed the altar of the same name in the cathedral of that city; the old *Jesuit Church* at Tepozotlan, the *Casa de Alfeñique* in Puebla, the church interiors of *Santa Rosa* and *Santa Clara* at Querétaro, designed by *Eduardo Francisco de Tresguerras*, and the churches of *San Diego* and of *San Cayetano de la Valenciana* in Guanajuato.

"Unhappily the extraordinary enthusiasm for the *Churrigueresque* was followed early in the present century by what seems to have been an almost fanatical rage for its extermination. This movement appears to have had its active origin with the celebrated Tolsa, who began to change over various chapels in the Cathedral of Mexico, destroying the *Churrigueresque retablos* and replacing them with Græco-Roman work. What the grand interior of the Cathedral must have been in the days of its full splendor is indicated by the superb

Capilla de los Reyes, and the various detached examples of Free Renaissance, PLATERESQUE, and *Churrigueresque* that remain to impress the beholder amidst a melancholy nakedness of devastated surfaces. The movement thus started was accelerated by the importation of various mediocre Italian architects in succeeding years. In consequence there was a universal transformation of church interiors throughout the land, the old work remaining only in various nooks, here and there, that chanced to escape the sweep of the destroying flood, surviving to give the visitor a faint idea of the splendor with which Mexico teemed in the days when this really beautiful work set forth the magnificence of the viceregal régime. Interiors were ruthlessly stripped of their superbly gilded wood carvings, the grand *retablos* were ripped out and smashed into kindling-wood, and fine old canvases were stacked by the cord in dusty corridors. In their place against the naked walls appeared the lifeless altars of affectedly classic form, whose air of tawdry decorum has destroyed nearly all the charm of the church interiors of Mexico to-day, except that which comes from general lines and spacious effects.

"The surviving examples of the *Churrigueresque* are, however, sufficiently numerous to impress upon the art-loving beholder who becomes intimate with the Mexican manifestation of the style, a profound sense of the excellent qualities that assert themselves above its fundamental irregularities and its fabric of debased and perverted forms. It is in the interiors that the style may best be studied, and here are displayed all the resources of its art. These altar retables, worked in wood, offer a greater richness in forms, and a greater refinement, than are attainable in the stone portals of church exteriors; a refinement and richness that may be well appreciated by reason of the proximity of the altars in which the spectator may stand.

"'The dominant tones of the gold,' says *Revilla*, 'the richly ornamented pilasters that ascend to the lofty vaulted ceiling; the cornices, flowing in curving and rebounding lines; the broken pediments that develop into volutes; the sockets and pedestals adorned by numerous lambrequins; the panels, tablets, and friezes embroidered with scroll-work, shells, and foliage; the niches charged with carvings; the multitude of paintings of saints or of passages in the life of the Saviour or of the Virgin; the medallions in low relief and the polychrome sculptures of martyrs, of prophets, of virgins, and of angels that reveal themselves in the penumbra against the gold background of the *retablos* toned down by the smoke of incense and of candles and by the dust of years; the infinite variety of details and the commingling of forms and colors — the whole constituting a mysterious and impressive *ensemble* that, under the contemplating gaze possess the spirit with surprise, admiration, and mysticism, until the beholder is penetrated by a

holy awe as if he had just finished reading the verses in a chapter of the Apocalypse.'

"Many a visitor to Mexico," says Mr. Baxter, "can recall few spectacles to compare with the effect of the richly elaborated façade of the *Sagrario* in the national capital when bathed in a silvery flood of tropical moonlight, the ornament revealing itself in a soft clearness with a sort of spiritual distinction and mystical splendor out of the vague depths of mysteriously intense obscurity.

"Very naturally a style so unconventional as the *Churrigueresque* gives great freedom to the artist. There is, therefore, a correspondingly marked individuality, together with a wide diversity, in the character of design in the various representative examples of the work in Mexico, as will be evident from a comparison between such works as the façade of the *Sagrario*, *La Santísima*, and *San Francisco*, in the City of Mexico; *San Diego*, in Guanajuato; *San Cayetano de la Valenciana*, with its closer texture in ornamentation and marked infusion of the Arabesque; and finally largeness of conception and vigorous freedom of the work in the resplendent retables by *Tresguerras* in the churches of *Santa Rosa* and *Santa Clara* in Querétaro. Moreover, with all its florid exuberance, its almost wanton capriciousness, the *Churrigueresque* in its best moments achieves the full dignity of its exceeding magnificence.

"The *Churrigueresque* altars are wonderfully intricate with excellent carvings, bold and strong, or clear and delicate, as the case may require. The wood is usually covered with a thin coat of plaster upon which is laid the gilding; heavy leaf, or rather almost thin plate, now turned by time to a rich 'black gold.' In the case of ungilded work, one frequently finds that the wood has not been treated in any way. Examples of this are the benches in the church of *La Compañía* at Guanajuato and one of the confessionals in the Cathedral of Mexico, both in teak. Many of the chapel gratings, railings, and window guards are of wood, frequently painted green in simulation of bronze, but more often gilded, with figures of saints and angels in colors, diapered garments, and shaded flesh.

"Another purely Spanish style, the MUDÉJAR, — the style developed by the Christianized Moors, — has made its influence evident in much of the architecture of Mexico, particularly in the polychrome tile-work of Puebla. The finest secular example of *Mudéjar* (or Moorish-Christian) influence is the celebrated *Casa de los Azulejos*, the House of Tiles, occupied by the Jockey Club in the City of Mexico. This style is also strongly manifest in the notable *Capilla del Pocito*, the Chapel of the Sacred Well, at Guadalupe. The *Mudéjar* is characterized by Arabic decorative motives, perhaps more or less modified by European influences, lavishly applied to work in which

the fundamental form is more distinctively European. As in Spain itself, so in the architecture of Mexico, these Spanish styles are so often blended with each other that it is difficult to tell which is dominant.

"The impression of exceedingly massive solidity made by the buildings of Mexico in the earliest days of the Spanish dominion has been abiding. It has been stated that the Spaniards are second only to the Romans as constructors. *Señor Revilla* says that if, at first thought, the assertion might seem exaggerated, its verisimilitude would be conceded on contemplating the fabrics left in New Spain; 'Houses and palaces, castles and temples, bridges, fountains and aqueducts; all solid, robust, and grandiose works.'

"Such work as the remains of the superb choir of San Agustin (p. 361) in Mexico City indicate that a great deal of good decorating of the kind was in existence before the spoliation of the churches and convents by civil war, or their mutilation by the even worse form of vandalism wrought by the itching of ecclesiastical authorities for something brand-new, clean-scrubbed, and spruced-up, and the consequent sacrifice of invaluably precious antiquities — a process that is still working untold mischief.

"Of the CHURCH INTERIORS in general it may be said: the ceilings — except in some of the very earliest work — are almost invariably vaulted. The vault is often of large, soft bright-red brick. But very frequently stone is used throughout. The stone is often very small, and the cement is usually so exceedingly good as to bind the whole into practically a monolithic mass. This is true of walls and domes as well. The vaulting is almost invariably covered with plaster, either decorated or left plain. The prevailing color is usually white, and, in older decorations, there are bands and centre-pieces, for the most part very pleasant in effect; dull reds, blues, and yellows, together with an abundance of black in the way of outlining.

"The fresco painting, even of the best period, is apt to be bad; though in certain cases, as at Ixtacalco, it is charming, because of a certain naïve striving. Much excellent fresco painting has been ruined by the humidity of the walls, by blistering, and by cracks caused usually by earthquakes. In the older decorations the arches and piers carry down the frescoing of the ceiling with gold — often conventionally represented in chromes shaded with black. The interior decorations in many of the Mexican churches are undergoing almost constant change.

"The bases are practically always of stone, usually very pure in style — either Tuscan or Attic. The floors in the most important structures are commonly of stone, and sometimes of marble. But frequently, even where least expected, as in

Carmen at Celaya, *San Francisco* at Cuernavaca, and at Taxco, they are of wood. Commonly, however, they are of large brick, similar to that used in the vaulting, or of large red tiles, and, not infrequently, of a combination of wood and brick. The brick is usually laid in herringbone pattern, though frequently different designs, and also many patched places, slabs, etc., occur to break the regularity.

"Really good CHANCELS are rare in Mexico. But few of the good old fittings are left, all having been destroyed to make room for the so-called 'classic' introduced by the Italians at the beginning of the 19th century. A few churches, as at *Tepozotlan, Taxco, Ocotlan*, and *Valenciana*, still possess at the high altar their original gilded *Churrigueresque retablos*. The ceilings and walls are usually decorated and painted — either good, bad, or indifferent; but far more often with painted columns, entablatures, garlands, and panelled arches in perspective, cold and gray in tone, and well done.

"The iron-work is usually simple in pattern, but excellent in execution; notably the work designed by *Tresguerras* at Querétaro, where, in the case of Santa Clara, it is partially gilded to harmonize with the gorgeous *Churrigueresque* wood-carving from which it projects.

"Rather infrequently one finds inlay, as at Querétaro, where it is or was a local specialty of manufacture; or at Puebla in the marvellous (cathedral) choir, which in workmanship bears a strong likeness to Dutch marquetry.

"The vestibules are often formed by strangely and grotesquely panelled inside 'storm-doors,' sometimes left unfinished in every way, trusting to the color of the mahogany, walnut, oak, or teak, of which they are constructed, for their effect. This also applies to the confessionals, and not infrequently to the outer doors, which are apt to be ponderous wood affairs, deeply carved, and swung on huge wood or iron bolts set in sockets above and below.

"The glass windows (*vidrieras*) are of European and Mexican origin, and are not noteworthy. The chandeliers are commonly gilded, with glass pendants. Formerly many churches possessed beautiful silver candelabra, which were taken to swell the war chest of certain belligerent generals.

"In the *Baroque* style as practised in New Spain the distribution of sculpture follows a conventional system. In the façade the great entrance is usually flanked by one or a pair of statues on either side, placed in niches or standing against the panels between columns or pilasters. In the second, and perhaps the third story, the same arrangement may be repeated, a great low relief that represents leading events in the life of the saint in whose honor the church was erected often serving as the central feature. On the side portals a similar system is observed.

"In the *Churrigueresque* exteriors the arrangement is much

less conventional: besides the principal statues and low-relief panels, there is a lavish use of minor figures, groups, cherubs, heads, medallions, etc., like fruit and flowers with foliage, as such details show amidst the luxuriant mass of ornamental forms.

"In the 17th century sculpture began to be extensively employed in the adornment of the richly decorated church façades. Some beautiful examples of this work may be seen in the stone relief over the portal of the *Biblioteca Nacional*, at Mexico City, the sculpture on the façade of the cathedral at Oaxaca City and the medallions in high relief that flank the portal of the *Alhóndiga* at Puebla — works good in detail, well-proportioned, and individual in feature."

The *Churrigueresque* style, after the architect *José Churriguera*, who was born in Salamanca, Spain, about 1660 and died in 1725, is known in Spain by that name, but in Italy it was called the *Borromenisco*. It was imported into the Iberian Peninsula during a period of architectural decay, where it was "improved" upon by *Churriguera* until it reached an extravagant point, lasting during the 17th and part of the 18th centuries. Coincident with its appearance came the ecclesiastical apparatus for moving the head, the eyes, and the mouth; the wooden dolls with real hair and real dresses, and much of the gaudy church furniture employed in the most theatrical ceremonials. In their extravagant adoption of it the zealous ecclesiastics both in Spain and Mexico destroyed or covered over many of the classic altar-pieces of earlier times, banishing splendid examples of the plastic art for the coarse materialism which the "decorative delirium of the *Churrigueresque* style" was able to produce. With the passing of the craze in Mexico many of the altars were sold to dealers in antiques or were relegated to church storerooms.

Churriguera's name fell into disrepute soon after his death. Writers vie with each other in anathematizing his style; *Richard Ford* called him "the heresiarch of bad taste, and whose name is synonymous with absurdity," while *Cean Bermudez*[1] said, "He profaned with his architectural style the decorum and sobriety of the temples."

Painting. The artistic cravings of the *Nahuas*, the *Mayas*, and other early inhabitants of Mexico found expression in mural inscriptions, calculiform characters on altars, monoliths, and temple walls; cartouches, paintings on pottery, robes, stones, and the fibrous leaves of the maguey (p. lxxxi), and in glyphs on stone, hard wood, jadeite, obsidian, and whatnot. The southern tribes were the most skilful and the most advanced. To the Indian mind pictorial art achieved its highest expression in the *códices*, or codexes, illuminated documents made of fibre-cloth and spoken of as the American papyrus.

Though now so rare as to be immensely valuable, these *códices* were of the crudest sort. The human face is sometimes indicated merely by calligraphic lines, and in some of the Aztec *códices* the human form is scarcely recognizable. War, the chase, peregrinations, and other tribal epochs and happenings were generally represented; the colors were usually sombre and monotonous, and the pictures lacked perspective and expression. There was little inventive faculty, a narrow range of sub-

[1] *Diccionario Histórico de los más ilustres Profesores de las Bellas Artes en España.*

jects, an absence of technique in the art motives and a notably unskilful handling of the themes to be represented. But few of these ancient codexes exist outside of museums, and those in the *Museo Nacional de Mexico*, at the Mex. capital, will prove of interest to those fond of antiquarian research. A list of most of the authentic *códices* is given below:

MEXICAN AND MAYA CÓDICES, THEIR LOCATIONS AND PUBLISHERS.

Names.	Location.	Published in—
Berlin	Royal Library	Kingsborough, ii.
Baranda	Museo Nacional de México.	Chavero, 1892.
Bodleian	Facsimile in Bodleian Library, Oxford.	Kingsborough, i, ii.
Bologna	Library of Scientific Institute.	Kingsborough, ii; Duc de Loubat.
Borbonicus	Palais Bourbon, Paris	Duc de Loubat.
Borgia	College of the Propaganda, Rome	Kingsborough, iii, 66; Duc de Loubat
Boturini	Boturini Collection	Kingsborough, i.
Campos	San Juan de Cuauhtlantzinco, Puebla.	Starr, 1898.
Colombino	Museo Nacional de México.	Antigüedades Mexicanas.
Cospianus		Duc de Loubat.
Cortesianus (Mayan)	Royal Museum, Madrid	Madrid.
Dehesa	Museo Nacional de México	Antigüedades Mexicanas.
Del Rios (3738)	Vatican Library	Duc de Loubat.
Dresden (Mayan)	Royal Library, Dresden	Kingsborough, iii; Förstemann, 1886.
Fejervary	Possession of M. F., Hungary	Kingsborough, iii.
Fernandez Leal	México	Peñafiel.
Lienzo de Tlaxcala	Museo Nacional de México.	Antigüedades Mexicanas.
Mendoza	Bodleian Library, Oxford	Kingsborough, i, v, vi.
Nuttall [1]	British Museum.	Peabody Museum of Harvard University.
Peresianus or Mexicanus II (Mayan)	National Library, Paris	Archives Paleographiques, Paris, 1860, i.
Porfirio Diaz	Museo Nacional de México.	Antigüedades Mexicanas.
Ramirez		
Telleriano Remensis	National Library, Paris	Kingsborough, i, v, vi; Duc de Loubat.
Relievo de Chiapas	Museo Nacional de México.	Antigüedades Mexicanas.
Troano (Mayan)	Madrid	Brasseur, 1869; Thomas, 1882.
Vaticanus	Vatican Library, Rome	Kingsborough, ii, iii, v, vi; Duc de Loubat.
Vienna	Imperial Library	Kingsborough, ii.

"In the preparation of dyes and paints, both mineral, animal, and vegetable colors were employed, the latter extracted from woods, barks, leaves, flowers, and fruits. In the art of dyeing, the *Aztecs* probably excelled the Europeans, and many of their dyes have since the *Conquest* been introduced throughout the world. Chief among these was the cochineal (*nochiztli*), an insect fed by the *Nahuas* on the leaves of the nopal, from which they obtained beautiful and permanent red and purple colors for their cotton and other fabrics. The flower of the *matlalxihuitl* supplied blue shades; indigo was the sediment of water in which branches of the *xiuhquilipitzahuac* had been soaked; seeds of the *achiotl* boiled in water yielded a red; ochre, or *tecozahuitl*, furnished yellow, as did also the plant

[1] About 25 copies of this codex were made some years ago at the expense of the Peabody Museum. In addition to the above *códices*, others are, from time to time, exhumed from Mexican Indian tombs. They usually find their way to the National Museum, or to private collections.

xochipalli ; the latter being changed to orange by the use of nitre; other shades were produced by the use of alum; the stones *chimaltizatl* and *tizatlalli* being calcined, produced something like Spanish white; black was obtained from a mineral, *tlaliac*, or from the soot of a pine called *ocotl*. In mixing paints they used *chian*-oil, or sometimes the glutinous juice of the *tzauhtli*. The numerous dye-woods of the *tierra caliente*, now one of the chief exports from that region, were all employed by the native dyers. It is probable that many of the secrets of this branch of *Nahua* art were never learned by the Spaniards.

"The *Nahua*[1] paintings showed no great artistic merit, being chiefly noticeable for the excellence of the colors. It is not known that the *Nahuas* ever attempted to paint natural scenery, except that they prepared maps of the sections of their territory on which they rudely represented the mountains, rivers, and forests, indicating the lands of different owners or lords by the use of different colors. Very little is known of ornamental painting on the walls of private dwellings, but that on the temples naturally partook to a great extent of a hieroglyphic character." (Bancroft.)

Painting was first taught in New Spain by Europeans, who established (in 1521) a clerical school under the supervision of the *Franciscan Friar Pedro de Gante*, aided by *Rodrigo de Cifuentes* (p. cxlv), who was the first Spanish painter to follow *Hernan Cortés* to the New World. The earliest paintings the traveller is likely to find in Mexico are feeble imitations of the early productions of the Flemish and Spanish schools; as a rule, they lack the delicacy of color, the grace of composition, the excellent workmanship, and the charm of subject characteristic of the better productions of the cis-Atlantic School. The insipid, ashy coloring of some of them is perhaps due both to the unskilful mixing of colors and to the baleful chemical action of the sunlight at a high elevation, during several centuries. Many of the paints in use in the 16th century were not "light-proof," and not a few of the first Mexican paintings have faded beyond recognition. Certain of the faulty copper-plate paintings done just after the *Conquest* had to be covered with a composition to protect them. An occasional specimen of this old work is sometimes to be found in the antique shops of the capital, but its only merit is its age, for much of the later work is more virile and much better in color. At this period the Mexican taste was still unformed by a native school, and as it was also uninfluenced by the great painters — *Cabrera, Ibarra,* the brothers *Juarez,* and the admirable *Tresguerras* — it reflected strongly that of the mother country.

During the 15th century the churches in Spain were lav-

[1] A few can be studied in the form of codexes in the National Museum.

ishly adorned with paintings — chiefly of the Flemish School,[1] brought thence by traders or by the painters themselves — and with richly painted *retablos* and *coros*. From this circumstance, many of the ecclesiastics who followed in the wake of the Great Conqueror reached the New World with an inherited love for pictures and gorgeous church decorations, and when they found themselves rich and powerful, they devoted vast sums to the purchase of art-works to decorate newly erected cathedrals, chapels, and sacristies. "The Church" (says Mr. Baxter) "soon became the great patron of art in Mexico. The wonderful mines had filled the country with riches, and the Church, in the enjoyment of its *décimo* — its apportionment of a tenth part of the product of precious minerals — revelled in wealth and employed it in most luxurious adornments." From 1525 and onward, temples were everywhere rising under the supervision of zealous friars, and there sprang up a steady demand for pictures to adorn them. At first, pictures of the early Flemish School were most in demand — as they were indeed also in Spain — and not a few of the best productions of the Netherlandish masters found their way to the new Crown colonies. As time went on, the demand showed an enormous increase. As early as 1550, certain of the Mexican churches — particularly those located in the rich mining-camps — became possessed of vast wealth; some of it deftly extracted by the shrewd friars from the credulous natives, some of it willed to the Church by fortunate speculators or miners, and some openly collected by the great ecclesiastical monopoly, then coming into almost unexampled power.

Toward the close of the century, the Mexican taste underwent a slight change. In 1584 Felipe II undertook the decoration of the Escorial, and intrusted almost the whole work to Italians, with the result that the Venetian style was everywhere apparent. During the years that followed, the Mexican demand was for Italian paintings, and more than one masterpiece of *Titian*, *Paolo Veronese*, and *Tintoretto* found its way hither. Europe was ransacked for art-treasures to satisfy the ecclesiastical ambition, and rich collections comprising the best examples of the Flemish, Italian, and Spanish Schools were soon features of the rude mining-camps and of the *palacios* of "silver kings" of the New World. The most highly esteemed painters in Mexico were those who could copy successfully the great masters of the Italian School. In time, *Francisco Herrera* (1576–1656), regarded by Spaniards as the originator of the national style; *Jusepe Ribera* (1588–1656), the admirable painter of *Concepciones* and *Crucifixiones*; *Francisco Zurbarán* (1598-1661), the incomparable painter of monks and the various ranks of the brothers of the tonsure; and, finally

[1] Many pictures by masters of the Flemish School found their way to Mexico when the Low Countries were under Spanish dominion.

Bartolomé Esteben Murillo (1617–1682), the greatest of all painters of *Madonnas*, rose to popularity, and their pictures were almost as numerous in Mexico as they were in Spain. *Murillo* in particular, with his dainty *Andalusian santas*, came nearest of all to the Mexican heart, and so steady was the Mexican demand for his work that special envoys, with a whole mine in bonanza at their backs, were sent to Spain to purchase his matchless productions for New World churches.

This steady demand for paintings spurred the native craftsmen to sustained effort, and the art of painting developed to such a point that preliminary steps were taken toward the founding of a Mexican School, at Mexico City. Vice-regal interference, however, soon checked the development of native talent, and history contains no record of Mexican painters of note of the 16th century.

The rise of Mexican Art dates from the middle of the 18th century. The establishment of the *Académia de los Nobles Artes de San Carlos de la Nueva España* in 1778 exercised a great influence on the development of art, especially in the City of Mexico. The capital had absorbed nearly all the talent of the country, and quite a group of skilful painters were then at work there. *Miguel Cabrera, José Ibarra, Cristóbal de Villalpando,* the great *Baltuzar de Echave* (*el Viejo*), *Sebastian Arteaga,* and the splendid *Juarez* brothers had already left their impress on the national art, and its star of achievement rose toward the zenith. At this period Mexico perhaps possessed more gems from the European schools than any other country. Added to these were the splendid productions of the native artists, and of the great painters who had deserted the mother country for the freer life and greater wealth of the Crown colonies. It is perhaps not too much to say that every cathedral possessed a masterpiece, and the sacristies of parochial churches contained treasures that would grace any national collection of the Old World.

During the unhappy period which followed the faint, but far-reaching, cry for independence (1810–1821), collections became scattered; sacristies were looted to provide funds for the revolutionists; financial ruin threatened many collectors, and scores of noted pictures took the backward course and found their way again to European museums and art collections. Almost priceless gems of the great masters were sold to native or foreigner alike, for what they would bring. The *revolucionários* cared not whether the pictures were exported or destroyed, so long as the proceeds of their sale favored their political career. The magnificent private collections for which Mexico was noted were soon scattered forever.

To carry on his disastrous war with the United States, General *Antonio Lopez de Santa Anna* rifled many a church and chapel of their treasures, to procure funds to swell his de-

pleted war-chest. *Rafael Lucio*, writing in 1864 (*Reseña Histórica de la Pintura Mexicana en los Siglos XVII y XVIII*, published at Mexico City), laments the expatriation of so many valuable pictures. "During the last three years," he says, "I have seen many hundreds of pictures exported; some of them Mexican, of such excellent workmanship as to deceive the connoisseur, who thought them by European masters."

The French marauders of the lesser Napoleon, steeped in the history of the questionable exploits of *La Houssaye* (a relico-maniac) in the Spanish Peninsula, swept Mexico clean (1867) of every picture they could lay their hands upon. When unable to smuggle their booty out of the country, they destroyed the paintings, as in the case of the *Santo Domingo Convent* at Oaxaca City, for the sake of the canvas only, soaking them in water and beating the paint off against the stones. For years the beautiful *Assumption of the Virgin* (*Murillo*) at Guadalajara was hidden in the cathedral walls to preserve it from their repeated attempts to gain possession of it. It is for the above reasons that the Mexican School is not fully represented in any public or private collection in the Republic. Mexico has always been prodigal of her great riches; hers has been a generosity almost unparalleled. To the foreigner she has given with an open hand vast railway concessions and landed estates, and the wealth of her fabulously rich mines. Many a private art collection abroad has been enriched by masterpieces which should have remained in the country, but which were nevertheless taken from the churches and convents of New Spain. Not wholly untrue is the Mexican proverb, "Mexico is the mother of foreigners and the mother-in-law of Mexicans."

But all the pictures were not exported, as is proved by the two thousand or more which now repose in the *San Carlos Academy* at Mexico City. Some of these were removed hither from the *Convento de la Encarnación*, where they were grouped and stored after the Reform Law edict. Prior to the passage of these laws, which aimed at the secularization and nationalization of church and conventual estates, certain churches possessed a fortune in pictures. Some beautiful and almost priceless examples of the best native mural work perished with the destruction of the *Profesa* Convent (M. C.), and the old *Convento de San Francisco* (M. C.). Some of the church corporations were able to cling to their most cherished possessions — notably the Cathedral at *Guadalajara*, and the Parish Church of *Tzintzuntzan*.

To-day Mexico possesses but few private collections of pictures, and there is a dearth of noteworthy public galleries. That of the *San Carlos Academy* is the most complete. During the troublous revolutionary times there was usually to be found in the larger cities some art lover who devoted his

money and time to preserving the national treasures, and the National Academy collection owes many of its most prized works to those patriots who collected and preserved them, to present them later to the Central Government. The public collections in the provincial towns are usually beneath notice, and the few important private galleries that remain are usually inaccessible to the traveller. The towns and churches which contain meritorious pictures are mentioned under the proper headings in the Handbook. It is only recently that connoisseurs in general have awakened to the richness of the Mexican field, and the present demand for pictures (and similar art objects) is so keen that collections are apt to change ownership and location, thus rendering it impossible to give accurate information regarding them. Two magnificent collections, for which the city of Puebla was long known to artists, changed hands not long since; the fine *Cabrera Collection* going to a celebrated antique shop at Mex. City, and that of *Don Alejandro Ruiz Olavarrieta* to the Government: the latter collection is now in the *Académia Nacional de Bellas Artes.*

The lover of small painted gems will often experience a sudden, quiet joy from the quaint old medallion-like pictures that peer down at him from the gorgeously gilded *Churrigueresque* altars and *reredos* in the cathedrals and the older churches. In the ancient times when the ecclesiastical world went wild over the mazy and dazzling productions of *Churriguera,* it was not an uncommon proceeding to cut up the fine old masterpieces, extract the figures and portraits, and set them into the *retablos* — then considered the most precious adornments of cathedrals and *parroquias.* The observant traveller is sometimes charmed by the great beauty of certain of these diminutive canvases and panels — mayhap painted with reverence and zeal by some forgotten artist, but now skied and dusty and almost lost in the gilded maze of altars in apse or transept.

The stranger may at first find himself embarrassed in his attempt to classify the old paintings, many of which are unsigned and undated. In the early days a copy was appreciated with the original, if equally well painted, and some of the Mexican painters were adept copyists, working with a purity of effect that puzzles the student of to-day. Certain pictures reveal an art strongly suggestive of *Murillo ;* others are so true to the ideals of the old Flemish and Italian masters that skill is required to properly rank them. Certain of the 18th century artists painted enormous canvases, and when convents and churches were demolished, it was not an uncommon form of ecclesiastical vandalism to trim the pictures to fit other spaces, thus destroying whatever name and date they might have borne. For this reason alone, there is perhaps more than one masterpiece in Mexico whose author will never be known.

That no Mexican painter of ability or renown has employed his art to depict the horrors of the Inquisition in New Spain is perhaps due to the rather unique and forceful method of reprisal enjoyed by that detestable institution. It is equally noteworthy that the bull-ring, also a Spanish institution, and one of which certain Mexicans are passionately fond, has not been chosen as a subject by any of the early Mexican artists. Nor did many of them seek inspiration in the terrific and transcendental episode of the Spanish Conquest. Some of the painters of the 19th century took up this thrilling theme, and a few of the scenes live again for us in the picture of the *Visita de Cortez á Montezuma* (by Juan Ortega); *Episodio de la Conquista* (by F. Parra); *El Senado de Tlaxcala* (by Rodrigo Gutiérrez); *Fray Bartolomé de las Casas* (a stirring scene, by Felix Parra); *La Reina Xochitl* (a Toltec legend referring to the discovery of *pulque*, by José Obregon), and a *Colon Despues del Descubrimiento de America* (by Juan Cordero), all in the San Carlos Academy at Mexico City, and all delightful adjuncts to the fascinating history of the country. A more or less popular subject has been the torturing of *Cuauhtemotzin* by the Spanish soldiery, but few good pictures of the harrowing test exist. As the greatest patron of art in New Spain, the Church no doubt dictated and chose its subjects, with the result that 75% of the canvases of the early painters are of religious import; a large percentage *Virgins*, *Santos* and *Santas* and *Holy Families*. Mexicans have, as a rule, always been indifferent to the physical beauties of their wonderful country, and notwithstanding the existence in the Republic of waterfalls that are miniature Niagaras, snow-clad volcanoes in tropical settings that vie in beauty with the winsome Fujino-Yama and the grim giants of the Andes, and lakes that rival in loveliness the gems of Northern Italy, the traveller must not expect to see many of them reproduced on canvas. Nor will the most zealous seeker find pictures of the splendid Indian types, the picturesque *ranchero*, the dashing *vaqueros* and *rurales*, and the ragged beggar boys and girls, of whom there is no dearth. Albeit Mexico is one of the most beautiful countries of the world, it has never produced a great landscape painter. Nor yet an animal painter. It is significant, too, of the attitude of the present-day painters, that one may travel from El Paso to Guatemala, and not encounter above a half-dozen indifferent portraits of that lion-hearted, gentlemanly ruffian, *Hernando Cortés*, or of the pusillanimous but ferocious *Motecuhzoma* (Montezuma) II, and certainly a pair of more fetching blue-beards could scarcely be found on any canvas. Of war pictures there are a few, all painted, as a rule, by modern artists. The following list of Spanish and Mexican painters may perhaps aid the student and the art collector interested in the subject.

Rodrigo de Cifuentes (born in Córdoba, Spain, in 1493) followed the first Franciscan friars to Mexico, which he reached in 1523, one year after the Conquest. He was the first painter of any note to come to New Spain, and his first work of importance there was a portrait of *Hernan Cortés* and one of his Indian consort, *Marina*. *Cifuentes* aided the Flemish monk, *Pedro de Gante*, to establish the first school (1523) in which painting was taught in the New World. About 1538 he painted the portraits of several ecclesiastics of distinction, as well as those of some members of the first *Audiencia*. From a historical viewpoint, one of his most interesting pictures (now in the *Académia de San Carlos*, at Mexico City) represents *Cortés* on his knees thanking Heaven for the Conquest of Mexico. Specimens of his now exceedingly rare paintings can be studied in the *Palacio Municipal* (M. C.), among the portraits of the early viceroys of New Spain. The *Baptism of Magiscatzin*, in the old *Church of San Francisco*, at *Tlaxcala*, is attributed to *Cifuentes*.

Andres de Concha (who died about 1599) was the second painter to come from Spain to the New World. Padre Bourgoaque (*Historia de los Predicadores de la Provincia de Oaxaca*, 1674) calls *Concha* the "Apelles of the New World," and says he came from the Escorial — the latter undoubtedly a fiction, as *Concha* left no record of his work on the walls of the Escorial. His best-known paintings in Mexico are in the high altar of the *Church of Santo Domingo, Yauhuitlan, Oaxaca*.

Baltazar de Echave, called *El Viejo* (the elder) to distinguish him from his son, who was referred to as *Echave el Mozo* (the younger), a Spaniard born at Zumaya, in the Basque Province of Guipúzcoa (Spain), a student of the Venetian School who emigrated to Mexico (about 1590) with his style partly formed, is perhaps the foremost figure among the early New World painters. He is mentioned as the founder of the Mexican School, and he was active on this side of the Atlantic for at least 40 years. Perhaps no painter had a greater influence on art in New Spain; no one showed more of his fellow craftsmen the way to originality and greatness. While his earliest work is unequal, defective, and academical in manner, time brought out his artistic greatness, and the reputation he acquired in his later years was widespread. His pictures were eagerly bought; his style was studied by zealous imitators; he was reverently called the *Mexican Titian* — because of a similarity in his work to that of the great Venetian — and his adopted countrymen boastfully likened him to the greatest master of the Spanish School. "Echave was a painter of adaptable temperament, and his work at successive periods shows much diversity of style and method, so that he cannot be fairly judged by any one painting or series of paintings. In some of his pictures, for instance, his admirable drawing most

prominently asserts itself, in others it is the charm of color, or the fertility of invention in his pose, the diversity of types and his power of composition. A certain grandiosity, a spectacular pomp, and ever a large quantity, mark his productions. Faces of both Raphaelesque and Flemish influence indicate that he may have been a pupil of the Valencian painter, *Juan de Juanés*, who studied in Italy copying the works of Raphael and his School so faithfully that he was known in Spain as the Spanish Raphael." (Sylvester Baxter.)

Echave excelled in his large canvases, which he was wont to fill with exquisite detail. In his sectarian pictures he delighted in delineating the flat-bosomed dames of his time, squeezed into funnel-shaped corsets and choked by starched ruffs, or in portraying certain of the lantern-jawed, sinister-looking Viceroys, livid of complexion, fish-like of eye, and with cruel or sensuous faces. His portraits are sometimes excellent. He ranked high as a mural painter of conventual scenes, and many fine examples (now unhappily destroyed) of his work once adorned the *Convento de la Profesa*, at Mexico City. He was a brilliant colorist, and his grace of composition, harmony of tone, and subtle mastery of the highest qualities of his art made him a noteworthy leader of the cis-Atlantic School. His earlier pictures of which the date and origin can be determined with certainty are those painted between 1603 and 1630. His phenomenal mastery of detail — more apparent in some of the later works — reminds one of the most painstaking early Flemish masters; his work was often mistaken for theirs. A splendid *Saint Cecilia*, which once hung in the *capilla* of the old *San Agustin Church* at Mexico City, was considered by critics the equal of some of the productions of the Italian masters. His best work extant is perhaps the *Oración del Huerto* in the *Académia Real de San Carlos* at Mexico City. The expression of grief in the Saviour's face is purely human and touching. The unusually truthful rendering of the other details has excited the admiration of the Mexican art critics, who do not hesitate to compare it with some of the best work of the Spanish School. A silly story, perpetuated by some writers, to the effect that *Echave* learned his art from his alleged wife, *La Zumaya*, is not borne out by the facts. An 18th century annalist, *Licenciado Don Cayetano de Cabrera y Quintado*, in his *Escudo de Armas de Mexico* (Mex. 1746, page 140), says very quaintly, with reference to the *San Sebastian* attributed to her:

"In one of his altars, and it is that one which is erected in the *trascoro*, is seen through glass his Image, and valiant Picture, a marvel to Professors of the art, and the work, according to tradition, of the famous *Sumaya*, a celebrated painter in this city, Mistress not only in painting, but in that she taught the celebrated Viscaino, Balthazar Echave the first, and whom she had for her husband, and disciple, and the sons of these parents degenerated not: this beautiful image has been lately

placed in this same site and altar, which is also that of Nuestra Señora del Perdon."

Echave had many pupils and imitators, whose inferior works are usually attributed by ignorant guides to him or his pseudo-wife. To this mythical "Zumaya" *Rivera Cambas* also attributes certain of the pictures in the *Altar de los Reyes* in the Mex. City Cathedral.

Echave can be studied to the best advantage in the San Carlos Academy, where he has a *Martirio de San Pedro Arbeus*, *Aparición de Cristo y la Virgen á San Francisco de Asis*, *San Juan Evangelista*, *Martirio de San Ponciano*, *La Visitación*, *Santa Ana y la Virgen*, and other pictures.

Sebastian Arteaga, a notary of the Inquisition, who signed himself *Notario del Santo Oficio* (p. 356), is joined with *Echave the Elder* in the honor of having founded the Mexican School. He studied in Italy during the last years of the 16th century, and came to Mexico from Spain with his style formed and influenced by the Spanish School. Some of his pictures present sharp contrasts; his human figures are, as a rule, well drawn, while the detail is marred by carelessness and insipidity. Certain of his drawings are so defective in their conventional stiffness, and so exaggerated in expression, that one is led to believe his spirit was warped by the questionable institution which he served. He was not wanting in vigor, as can be seen by his *Christ and St. Thomas* in the San Carlos Academy. The general effect of his *Los Deposorios de la Virgen* in the same gallery is good, albeit the detail, particularly in the faces of his angels, is deficient. At times his color is ashy and disagreeable in tone, but his best work is striking. *Arteaga's* varying moods, and the wide difference between his best and poorest work, proved misleading to the critics. A painting by *Francisco Zurbarán* (a Spanish painter of Estremadura, 1598–1661) at the Academy, *El Castillo de Emmaus* (said to be worth $150,000), was long supposed to be *Arteaga's* work, until the cleaning of the canvas revealed the signature of the Spanish Master.

More than one of *Zurbarán's* pictures are believed to exist in Mexico, and lucky indeed is the traveller who succeeds in adding one of these unique and almost priceless canvases to his collection. "*Zurbarán* pushed the realistic method to a strange and even painful extreme. He seemed to pride himself on being freer from fancy or imagination than any other painter who ever existed. Even his angels and other heavenly personages look like photographs of the ugly boys and girls he placed on his model's stand, dressed in white linen drapery fresh from the laundry. His female martyrs wear half-fashionable, half-fantastic costumes arranged on a scheme of three colors, and their fashionably flat bosoms and pointed bird-like faces resemble the curious figures of saints reproduced by the Netherlandish artists at the end of the Middle Ages. On the other hand, he is seen to advantage in his scenes from monkish legends, where he depicts the cowled members of the great establishments that patronized him with unexampled truthfulness and *grandeza*. In fact, he raised this previously insignificant branch of art to new importance. The Carthusian scenes in the Museum of Seville and the Mercenarian scenes in the cathe-

dral of that city are among the earliest of his works. These and later productions form a priceless gallery of characteristic popular types. Nobody else has ever had so sharp an eye for monkish life and gestures, discriminating subtly among the various orders and the various ranks of the brothers of the tonsure. In most of his works all the light comes from one side, throwing sharply defined shadows, relieved by reflections. At a later period he acquired a softer manner, with dark *sfumato* shadows on a ground glowing with light. In his later style he imitated the composition of the Italians, but with little success." (Prof. Carl Justi.) Some of *Zurbarán's* pictures are decidedly Flemish in character.

Luis Juarez, a contemporary of *Echave the Elder,* was such a zealous imitator of that master, that some of his pictures, at first glance, resemble the greater painter's work, though lacking its vigor. They can usually be distinguished by the profusion of admirably drawn angels' heads, in the painting of which *Juarez* excelled. His best work was done between 1610 and 1630. In 1621 he painted a grand altar-piece for the *Church of Jesus María* (Mex. City), for which he received nine thousand *pesos* — a considerable sum in those days, and illustrative of the wealth of the new Crown Colonies, since Murillo, who painted (in 1674) the eight grand pictures *La Caridad* (of Sevilla), received but $4,000 for them. Certain historians aver that *Juarez* exercised considerable influence on Mexican art by his pictures. His colors were soft — in the style of the Spanish School — and were deftly manipulated. The majority of his pictures have disappeared, and the most that can be said of those extant is that they show a certain individuality and a pleasing style. Those at present in the San Carlos Academy are a *Retrato de una Virgen, Santa Ana, La Anunciación, Busto de Virgen, Deposorios de Santa Catarina,* and others.

José Juarez, who studied under *Baltazar de Echave the Elder,* a tireless worker, whose pictures bear dates between 1642 and 1653, achieved such fame that most of his pictures were exported in the belief that they were by better known masters. He drew admirably, and his best work is ranked with some of that of *Echave.* Comparatively little is known of the life of *Juarez.* Critics agree that he was an adept in catching shades of facial expression, that his work was much sought after by art lovers, and that he exercised a considerable influence on painting in New Spain. Mr. Baxter holds the opinion that the two *Echaves,* father and son, the *Juarez* brothers, *José* and *José Rodriguez,* and *Arteaga* represent the highest achievement of the Mexican School. *Juarez's Aparición de la Virgen á San Francisco,* now in the San Carlos Academy, is excellent for its wealth of detail. A few of his pictures are to be found in private collections in the Republic. Whether or not *Juarez* should occupy the high place assigned him is a question upon which the critical traveller may form his own judgment "without fear of offending any of the generally accepted canons of criticism."

Baltazar de Echave el Mozo (junior) copied his father's

splendid manner with poor success. He lacked the florid imagination, the dignity and skill of the elder, and time proved him deficient in the artistic refinement which lent such enduring charm to his father's best work. He strained his capacity to the utmost in an effort to truthfully portray the devotional sentiments; failing signally. Some of the decorations in the sacristy of the Puebla Cathedral are by him. *The Triumph of the Church* and the *Triumph of Religion* are transcriptions from Rubens, with modifications due to his inability to faithfully reproduce a work of that master. One of his pictures now in the San Carlos Academy, *Cristo Llevado al Sepulcro*, with the date 1669, is perhaps one of his best works.

Diego de Borgraf, believed to have been a Spaniard residing in Mexico, painted (about 1650) pictures that were scarcely distinguishable from some of the best work of the early Italian School. So closely did his most careful work resemble that of the European masters that most of his pictures were exported in the belief that they were of Italian origin.

Cristóbal de Villalpando, a man of a noteworthy talent, one of the most popular artists of his day, who painted jointly with an equally celebrated man, *Juan Correa*, was born about 1649, and died about 1714. History makes an all too meagre reference to *Correa*, who is thought to have died about 1739. The aim of these collaborators seems to have been to leave great and grandiose works to posterity; the most important of their productions are the seven enormous paintings that decorate the sacristy and the *coro* of the Mex. City Cathedral. Of the pictures in the *sacristía*, *Villalpando* painted *The Apocalypse*, *The Triumph of the Sacrament*, and *The Glory of Saint Michael*, while *Correa* painted *The Assumption of the Virgin*, *The Allegory of the Church*, and *The Entrance into Jerusalem*. The central painting in the Cathedral choir, a scene from the Apocalypse, shows *Correa* at his best. His *Souls in Purgatory*, on the W. wall of the choir, is not in his best manner. In the *Capilla de San Pedro*, of the Cathedral, there are also 14 paintings representing scenes in the life of St. Peter, that are attributed to *Correa*. Other good examples of *Villalpando's* work are the *Oration in the Garden*, *San Juan de la Cruz*, and *The Flagellation*, in the sacristy of the *Carmelite Church of San Angelo Mártir*, at *San Angel*. His series of paintings for the lunettes of the cloisters at the *Jesuit College of Tepozotlan* are richly luminous in coloring.

A noteworthy painter of the Mexican School, **Juana Ines de la Cruz,** Mexico's earliest female poet, and by far the most remarkable woman (b. 1651; d. 1699) the country ever produced, painted several ecclesiastical pictures of note, although their present whereabouts is unknown. One of the most curious of her paintings (a small picture of herself) is now in possession of the Pennsylvania Museum, at Philadelphia, Pa.,

U. S. A. In the National Museum at Mexico City there is a life-size painting (by *Miguel Cabrera*) of her in her library.

José Rodriguez Juarez (b. 1676; d. 1728), sometimes spoken of as the *Mexican Carracci*, — because of the similarity of his work to that of the Bologna School, — produced some of his best pictures between 1702 and 1720. His productions are marked by great dignity and impressiveness; he was perhaps the first to adopt the manner (patterned after Murillo) which was later improved upon by *Cabrera*, and which became popular in Mexico in the 18th century. The technique of *Juarez's* best pictures is excellent, the colors are brilliant and clear and the shades are deftly contrasted, with fine gradations of tone. A marked freedom of touch which produces truthful effects in a simple manner is noticeable in his finer work. The best known of his productions is the series of twenty paintings for the great *Capilla de los Santos Reyes* in the Mex. City Cathedral. The centrepiece of the splendid *Churrigueresque reredo*, the *Adoración de los Reyes Magos*, is regarded as his masterpiece. He has a number of paintings scattered throughout the Republic, but none are equal to those above mentioned, with the exception, perhaps, of two excellent pictures, *La Santísima Virgen* and *La Huida al Egipto*, in the cloister of the beautiful *Jesuit Church of Tepozotlan*. The *San Juan de Dios* and a *Retrato del Pintor Miguel Cabrera*, in the San Carlos Academy, are inferior to his best work.

Nicolás Rodriguez Juarez (a brother of J. R. J.) was a monk and portrait painter of some renown. His *Triumph of the Virgin*, a composition of richly decorative quality, in the *Church of Nuestra Señora del Carmen*, Celaya, is spoken of as one of his best works. It bears the date of 1699.

José María Ibarra (b. 1688; d. 1756), next to *Miguel Cabrera* the greatest Mexican painter of the 18th century, was a brilliant colorist and because of this quality he was called the *Murillo of New Spain*. That he strove for the evanescent and incredibly charming Murillo quality is very evident in all his works, certain of which are considered the equal of *Cabrera's* best productions. In point of fact, Murillo's methods raised a host of imitators in the New World, and no Old World painter was copied more extensively; certainly none had a more extensive following in New Spain. According to *Rafael Lucio*, *Ibarra* studied under *Juan Correa* (p. cxlix), who is referred to as the master of *Ibarra*. Although Murillo had died (1682) six years before *Ibarra* was born, the latter studied the work of the great Spanish master from his boyhood, when he painted pictures in imitation of the many which Murillo himself, when yet a mere boy, "painted for exportation to the Spanish colonies of America." He copied Murillo's angels in such a very excellent way that he soon gained a considerable reputation as an able copyist, which reputation he

later enhanced by developing an originality and execution which placed him in the rank of the greatest painters of the New World. Like Murillo, *Ibarra* claimed attention by a startling mastery of effects which rise above the purely materialistic, and in this he vies with the Italians of the Academic school. His favorite colors for draperies were red and blue; his expression was oftentimes weak, but his best works were marked by a warm, harmonious coloring, and a truthful rendering of nature which makes them noteworthy. Despite his ardent admiration for the works of the greatest painter of *concepciones*, *Ibarra* never attained that unexampled fidelity, the marvellous versatility which enabled the incomparable Murillo to portray his almost divinely beautiful Virgins. Critics have perhaps failed to realize that *Ibarra's* Creole and Indian environment did not lend itself to the production of the fine Andalusian types which form the always charming base of Murillo's most admirable work. *Ibarra* can perhaps be studied to the best advantage in the *Académia de San Carlos*, where he has a number of pictures, among them a noteworthy *Circunsición*, *La Purísima*, *Adoración de los Pastores*, *Cristo en Casa de Simon*, *La Mujer Adúltera*, *La Samaritana*, *Cristo y la Mujer del Flujo*, and a series of eight small paintings, *Nacimiento de la Virgen*, *Adoración de los Pastores*, *La Presentación*, *La Resurrección*, *La Ascención*, *Pentacostés*, *La Asunción*, and *La Virgen del Apocalipsis*. Excellent examples of *Ibarra's* work are the four large paintings on the wall of the *coro* in the Puebla Cathedral.

Miguel Cabrera, a Zapotec Indian (b. 1695; d. 1768), a native of Oaxaca City, the most extraordinarily popular of all the Mexican painters of his time, is frequently referred to as the foremost artist of his century. His best work resembles some of the fine *Luca Giordano* frescoes in the Escorial. He was a prodigious worker, with a uniform style, and he furnished the walls of many cloisters and churches of New Spain with some huge and admirable pictures. Albeit no Mexican painter covered larger canvases, *Cabrera* devoted considerable time to small bits, and formerly a great number of little painted gems on wood, copper, and canvas, bearing the dates of 1750–67, were scattered throughout the Republic. *Cabrera* borrowed many of his compositions from the inventions of trans-Atlantic painters by means of engravings and the like, and his adroitness in evolving from this eclecticism a style which, though manifestly that of others, was yet his own, reveals an astuteness characteristically Indian. His inherent and peculiar style of handling the pencil and brush was so marked that when he copied in oil celebrated trans-Atlantic pictures, his admirers claimed that he bestowed new attractions by changing the composition to suit his own rich fancy. His best pictures show traces of combined Italian and Flemish

influence, with a light, easy, and masterful touch. His colors were thinly spread upon the canvas, and he employed the pigments which after the *Conquest* made the Aztecs celebrated throughout the Old World. His constructive ability was noteworthy and was marked by unusual excellence. "His capacity to represent the human hand, like that observed in all Mexican painters of his century, was deficient, but his drawing and the expression of his heads are singularly good. He introduced a broad and grand mode of treatment but little inferior to the great European masters, and by so doing he made a revolution in Mexican art."

Intensely religious by nature, the narrow bigotry of the Spanish Viceroys, the terrors of the Inquisition, and the influence of the priesthood tended to impart a somewhat sombre character to his pictures. A firm believer in miracles, an ardent and zealous Catholic, he became the court painter of Archbishop *Rubio y Salina,* and he was long the favorite painter of the Jesuits. In 1756 he wrote a small brochure to prove that the alleged miraculous painting of the *Virgin of Guadalupe* (Mex. City) was "painted neither in water-color, nor in oil, nor in any other manner artificial or human." He was something of an architect and enjoyed a small reputation as a sculptor. Because of his peculiar, and unfortunate, talent for mural decoration, many of his best paintings perished when the conventual estates were sequestrated and later demolished. The splendid series of paintings representing scenes in the life of Santo Domingo, once the chief adornment of the old *Santo Domingo claustro* (M. C)., were ruined when the structure was torn down. A number of his works, most of them of minor merit, are still to be found in the church interiors of the Republic. He has the credit of being the author of all old paintings by unknown hands. Modern critics consider his large canvas, the *Virgin of the Apocalypse,* in the *San Carlos Academy,* as perhaps the best example extant of his work. It was painted in 1760, and is very striking when seen from the opposite side of the room wherein it hangs. Other pictures by him, in the same gallery, are a *Retrato de un Pintor Mexicano, San Ignacio de Loyola, La Virgen de la Merced, San José y el Niño Jesus recibiendo las Peticiones de los Devotos, San Anselmo Obispo,* and others. The series of the 14 Stations of the Cross, painted for the Puebla Cathedral and now much injured by restoration, were at one time excellent examples of his work.

Francisco Martinez, a painter of whom little is known and but few of whose works are to be found in the Republic, painted between 1721 and 1736.

José Alzíbar, a pupil of *Ibarra,* and one of the last representatives of the older Mexican School, did his best work between 1762 and 1793. He might almost be said to have carried on *Ibarra's* work and to have worn the mantle of that

master, as *Ibarra* died in 1756 and *Alzíbar* rose steadily into prominence later. The few of Alzíbar's pictures that remain in Mexico — notably the admirable *Last Supper* and the almost equally good *Triumph of the Faith*, in the *Claveria* of the *Mexico City Cathedral* — show that his style was formed upon, and that he strove to acquire, Murillo's "third manner," termed by Spanish critics *vaporoso* (misty), from a gradual and almost imperceptible fusion of tints, producing a kind of hazy effect. (Murillo's lasting fame rests upon his mastery of this style.) *Alzíbar's San Luis Gonzaga* — formerly a possession of the Cathedral sacristy, but now in the San Carlos Academy — is a masterpiece in its way. Many of *Alzíbar's* productions were exported in the belief that they were painted by the celebrated *Ibarra*.

By far the most striking figure in the history of Mexican painters of the 19th cent., and certainly the most interesting one in the history of Mexican architecture, is that of **Francisco Eduardo de Tresguerras** (b. 1765; d. 1833), an architect, a sculptor, a painter, an etcher, an engraver on wood, a musician, and a poet. He is known as the *Michael Angelo* of Mexico, and as an indefatigable worker, of celebrated versatility. A Creole, or native Mexican of Spanish blood, and the last celebrated architect of the Colonial or Vice-regal régime, *Tresguerras* was of a profoundly religious nature, and he devoted his great energy to building and decorating churches in his native town of *Celaya*, in *Querétaro*, and other near-by towns. It is at *Celaya* that his best work in this line can be studied: in the celebrated *Church of Nuestra Señora del Carmen*, his masterpiece, and, at the same time, one of the most celebrated churches in the Republic. His largest and most important painting is the magnificent mural decoration in the sacristy of the collegiate *Convent of Santa Rosa de Viterbo*, in Querétaro City, the "*Hortus Conclusas*" in the charming allegory of the Closed Garden. No less a critic than the late Charles D. Warner pronounced this painting "one of the most notable in Mexico; one that would do credit to Murillo; a representative of the best flowering of the great Spanish School on Mexican soil." *Tresguerras* was paid $15,000 for this picture, the finest example extant of his earliest work. Specimens of his best manner can be studied in the *Chapel of the Last Judgment*, in the *Church of N. S. del Carmen*, at *Celaya*. *The Last Judgment*, though sketchy in character, is intensely dramatic. *The Entombment of Tobias* and *The Resurrection of Lazarus* are admirable examples of his later work, which shows a proud, free talent, a more truthful rendering of nature, and a defter manipulation of the medium. The *Church of N. S. del Carmen* is such a beautiful structure and is enriched by so many admirable frescoes and oil paintings of the master, that no lover of such should leave Mexico

without seeing it. Few Mexican painters have so well understood the art of pictorial composition, or known so well how to charm the eye by gradations of light, skilful attitudes, and adroit foreshortenings; few have calculated their effects more carefully than *Tresguerras*. As a painter of allegorical subjects he is perhaps unsurpassed in Mexico. He was a brilliant colorist, and he produced light and shade effects that were altogether charming. That his whole soul was in his work is evident to the most casual observer. He was such a close and devoted student of Murillo that many of his slight works might easily be mistaken for sketches by the great Spaniard. History does not record the master who gave *Tresguerras* his thorough training in the fundamentals of his art. Whosoever this might have been, this Celaya student easily surpassed him and rose almost to the sphere of positive genius. That he received some of his inspiration from the paintings of the great *Ibarra* is quite possible, as a similarity can be detected in their work. It is surprising that his many occupations permitted *Tresguerras* to paint the many splendid pictures which survive him. As an all-round craftsman and artist he was unique in Mexican annals; untainted by even a dash of Mexican indolence; one who had mastered his various accomplishments, and who gave them form with simplicity and speed. Although some of his early works were marred by harshness and a sketchy effect which detracted from them, age brought him into his own, and his later manner is replete with a serious individuality and a pride which acknowledged his worth, and "which recks not how it may look to others." All the qualities of his mature experience are found in his later works, referred to above. His *Santa Ana y La Virgen* in the San Carlos Academy at Mexico City is not representative of his best manner.

Francisco Antonio Vallejo, whose best works bear dates from 1767 to 1778, was a successful imitator of Murillo. His drawing is frequently exaggerated and lacks ease and flow; his coloring is conventional and sometimes weak, but there is a delicacy and refinement in some of his pictures which have earned him the praise of some critics. He was a rapid worker and favored large canvases. He must have painted with a diligence somewhat unusual in Mexico, for beside a fine votive picture in the *Conservatorio de Música*, at Mexico City, a *Feast of the Pentecost* and a *Holy Family* in the old *Colegio de San Ildefonso* (p. 360), he has 12 huge canvases (some 8 by 12 ft. square) in the *Capilla de los Dolores*, in the *Church of San Diego* (p. 334), all bearing nearly the same dates.

Literature. The history of literature in Mexico antedates the Conquest, and begins perhaps with the Mayas of Yucatan, who had books like those of the Siamese, written on parchment or native paper doubled into narrow pages and folded

like a screen. Father Landa, the historian of the invasion of that peninsula, says (*Las Cosas de Yucatan*, chap. xli, p. 316): "The Maya priests wrote books about their various sciences and imparted their knowledge to those whom they considered worthy of enlightenment. . . . We found a great number of their books, but because there was nothing in them that had not some superstition or falsehood of the Devil, we burned them all, at which the natives were marvellously sorry and distressed." Whether these works were of a high literary order, no one knows. Landa confesses that among the Maya books were some on medicine, astronomy, chronology, geology, and theology. "They had," said he, "books containing the early history of their own nation, and of others with whom they had intercourse. Their written and spoken language was complex; one in which fine shades of thought could be expressed." Beside burning these books Landa fed the flames with twenty-seven large manuscripts of parchment and destroyed many statues and vases. "Pure bigotry actuated Landa, for he possessed but a very imperfect knowledge of Maya writings. Thus perished the priceless records of the early Americans, an irreparable loss which mere words fail to express. At the time of the arrival of the Spaniards, great quantities of manuscripts were treasured up in *Anáhuac*. Numerous persons were employed in picture writing, and the dexterity of their operations excited the astonishment of the Spaniards. Unfortunately this was mingled with other and unworthy feelings. The strange, unknown characters on them excited suspicion. They were looked on as magic scrolls, and were regarded in the same light with the idols and temples, as symbols of a pestilent superstition, that must be extirpated.

"The first Bishop of Mexico, Don *Juan de Zumárraga* (comp. p. 402) — a name that should be as immortal as that of Omar — collected these paintings from every quarter, especially from *Tezcuco*, the most cultivated capital in *Anáhuac*, and the great depository of the national archives. He then caused them to be piled up in a 'mountain heap' — as it is called by Spanish writers themselves — in the market-place of *Tlaltelolco*, and reduced them all to ashes (Ixtlilxochitl, *Hist. Chich. MS.*). His greater countryman, *Archbishop Ximenes*, had celebrated a similar auto-de-fé of Arabic manuscripts in Granada, some 20 years before. Never did fanaticism achieve two more signal triumphs than by the annihilation of so many curious monuments of human ingenuity and learning." (Prescott, vol. i, p. 103 et seq.)

That there were poets and men of high literary attainment in Mexico before the arrival of the Spaniards is proven by the writings of *Netzahualcoyotl*, cacique of *Tezcuco* in the 15th cent. "The historian *Ixtlilxochitl* has left a translation, in Castilian, of one of the poems of his royal ancestor. It is not

easy to render his version into corresponding English rhyme, without the perfume of the original escaping in this double filtration. They remind one of the rich breathings of Spanish-Arab poetry, in which an ardent imagination is tempered by a not unpleasing and moral melancholy. But, though sufficiently florid in diction, they are generally free from the meretricious ornaments and hyperbole with which the minstrelsy of the East is usually tainted. They turn on the vanities and mutability of human life, — a topic very natural for a monarch who had himself experienced the strangest mutations of fortune. There is mingled in the lament of the Tezcucan bard, however, an Epicurean philosophy, which seeks relief from the fears of the future in the joys of the present." "Banish care," he says: "if there are bounds to pleasure, the saddest life must also have an end. Then weave the chaplet of flowers, and sing thy songs in praise of the all-powerful God; for the glory of this world soon fadeth away. Rejoice in the green freshness of thy spring; for the day will come when thou shalt sigh for these joys in vain; when the sceptre shall pass from thy hands, thy servants shall wander desolate in thy courts, thy sons, and the sons of thy nobles, shall drink the dregs of distress, and all the pomp of thy victories and triumphs shall only live in their recollection. Yet the remembrance of the just shall not pass away from the nations, and the good thou hast done shall ever be held in honor. The goods of this life, its glories and its riches, are but lent to us, its substance is but an illusory shadow, and the things of to-day shall change on the coming of the morrow. Then gather the fairest flowers from thy garden, to bind round thy brow and seize the joys of the present ere they perish."

> "*Io tocaré cantando*
> *El músico instrumento sonoroso,*
> *Tú de flores gozando*
> *Danza, y festeja á Dios que es poderoso;*
> *O gozemos de esta gloria,*
> *Porque la humana vida es transitoria.*"
> *MS. de Ixtlilxochitl.*

Netzahualcoyotl was the favorite hero of the *Tezcucans*, and some of his wise sayings are still current in the vernacular. Certain of his odes constitute epic poems.

"*Fernando de Alva Ixtlilxochitl*, who flourished in the beginning of the 16th cent., was a native of Tezcuco, and descended in a direct line from the sovereigns of that kingdom. His mother was the principal wife, or queen, of *Netzahualpilli*. He filled the office of interpreter to the Viceroy, to which he was recommended by his acquaintance with the ancient hieroglyphics and his knowledge of the Mexican and Spanish languages. His birth gave him access to persons of the highest rank in his own nation, some of whom occupied important civil posts under the new (Spanish) government, and were thus enabled to make large collections of Indian manuscripts, which were liberally opened to him. He had an extensive library of his own, also, and with these means diligently pursued the study of the Tezcucan antiquities. He deciphered the hieroglyphic

phies, made himself master of the songs and traditions, and fortified his narrative by the oral testimony of some very aged persons, who had themselves been acquainted with the Conquerors. From such authentic sources he composed various works in the Castilian, on the primitive history of the Toltecs and the Tezcucan races, continuing it down to the subversion of the empire by *Cortés*. The *Historia Chichimeca* is the best digested and most complete of the whole series, and as such has been frequently consulted by historians.

"*Ixtlilxochitl* has introduced us to the knowledge of the most polished people of New Spain, whose records, if preserved, could not, at a much later period, have been comprehended; and he has thus afforded a standard of comparison which raises our ideas of American civilization. His language is simple, and, occasionally, eloquent and touching. His descriptions are highly picturesque. He abounds in familiar anecdote; and the natural graces of his manner, in detailing the more striking events of history and the personal adventures of his heroes, entitle him to the name of the Livy of Anáhuac." (Prescott, vol. i, p. 206.)

Soon after the Conquest a rigorous censorship was established over writers, and with the advent of the Inquisition theological writings only were tolerated. While the specimens of these that have come down to us are interesting to antiquarians and clerics, the motive was not one through which the gay and bubbling fancy of the Indian poet — whose themes were usually the flowers and birds and fields — could find satisfactory vent. There was no dearth of church historians, and to some of them we are indebted for excellent accounts of the Spanish invasion and conquest, and the stirring and spectacular episodes connected therewith. Perhaps the best of these was *Bernal Díaz*, the recognized historian of the Conquest, whose *Historia Verdadera de la Conquista* has been translated in many languages; *Fray Toribio de Benevente* (called Motolinia), whose *Historia de los Indios* and *Historia Eclesiástica* give the most thorough account of religious labors for the greatest part of the 16th cent.; and *Torquemada* (the leading chronicler of New Spain for the 16th cent.), whose *Monarquía Indiana* (printed at Sevilla in 1615) gives the most complete general history for the century, of ecclesiastical, political, and Indian affairs. Other prominent historians were *Fray Alonzo de la Rea ; F. Baltazar de Medina*, and *Fr. Gerónimo Mendieta. Fray Bartolomé de las Casas*, Bishop of Chiapa, "Protector General of the Indians," and a historian of merit, was one of the most remarkable men of the 16th century. Born at Sevilla in 1474 (died 1566), he devoted his life to protecting the Indians of the New World, and to writing his admirable History of the Indies (*Historia Verdadera de la Conquista de Nueva España*): few documents on New Spain give a more impartial account of the *Conquest* and the treatment of the natives by the Spaniards. The courtly *Herrera* was also a figure of this period: his *Historia General*, which appeared in 1601, is still a classic on the early life of New Spain.

Collections of books were not numerous during the Spanish rule, outside of the convents, where more or less extensive libraries were found, almost wholly theologic. Foreign books were strictly excluded, and

tories, flourished between 1774 and 1835. Between 1849 and 1852 *Lucas Alaman* wrote his excellent *Historia de Méjico* and his *Disertaciones Sobre la Historia de la República.* In 1840 there came to Mexico, as the first Spanish representative to Mexico after the successful War for Independence, *Señor Calderon de la Barca,* Spain's Minister Plenipotentiary and Envoy Extraordinary, bringing with him Spain's recognition of Mexico's freedom. Of peculiar interest to lovers of good literature was the fact that with him came also his charming English wife, who, in 1843, published under the title of *Life in Mexico,* a truthful and delightful picture of the Mexico and Mexicans of that period. It remains the best book of its class.

For nearly half a century following the War for Independence Mexico was in an almost continuous political turmoil, which envenomed the minds of the people and damped the ardor of its writers. The inherent literary spirit spent itself in lampooning the farcical governments, in pasquinades and diatribes against the unpatriotic aspirants for fugitive political honors, and in newspaper essays on the lives of the few great men whose love for country and whose militant spirit so frequently led to personal misfortune, if not early death. During this period the poet *Manuel Carpio,* and the dramatist and poet *Manuel Eduardo Gorostiza,* lived and worked.

The revival of literature coincides in Mexico with the early dawn of its present power and prosperity. About 1870 *Manuel Acuña,* poet and popular idol of the poetry-loving Mexicans, sounded a lyrical note which still echoes from El Paso to Yucatan. His passionate love-poems (*Pasionarias*),[1] of the *Don Juan Tenorio* type, though slightly tinged with erotomania, are admirable expressions of a fervid southern nature. His regrettable death (1873) by suicide, when still young, over a love-affair, idealized him in the hearts of the younger generation. His *poesias* are enshrined in the memory of, and are quoted by, a host of admirers.

The appearance in 1886 of *Guillermo Prieto's Romancero Nacional* proved to the delighted nation that a lyrical poet of a high order had arisen — one yet to be surpassed. *Prieto* (b. Feb. 1818; d. March 2, 1897) possessed a genius which embraced the most varied subjects. With a muse that could express the most delicate shades of poetical thought — a fancy light as thistle-down — he also had the ability to write essays upon political economy, on finance, and kindred subjects that displayed "a soundness of judgment such as poets

[1] "The strength of Mexican poets lies above all in amatory poems, to which should be added a tendency toward elegiac strains, which was so marked among the aboriginal ancestry. While the ballad has ever retained its hold on popular taste, sonnets were even more frequent in Mexico than in Spain. Epigrammatic verse is common, though inclining to erotic sentiments."

are not usually supposed to have. As an author of whimsical verse, as a poet of sentiment, and, above all, as a poet of patriotism, his work is justly esteemed as of the best that Mexico has produced. He was, in effect, the Mexican laureate, not because the greatest poet, but because the most national. His brilliant imagination and clear perception ranged not upon a borrowed Parnassus, but in the no less inspiring and much fresher Mexico of his day; and the romances of his *Musa Callejera* (Curbstone Idyls) will never lose their charm. They will remain not only favorites of the soil, but precious documents to the historian and student of manners. They paint exactly and vividly the types of the times now gone — and perhaps nowhere else so well portrayed — at once the *china* of the beaver skirts and the *señorita cursi* of the tenements, the *charro* in wide *calzones* and *sombrero jarano*, and the ignorant but supercilious *pollo* of the aristocracy." His *Memorias de Mis Tiempos* and *Lecciones de Historia Patria* are of interest chiefly to Mexicans.

Prescott's work on Aztec culture roused many distinguished Mexicans, and several political, poetical, and moralist writers rose to prominence during the closing years of the 19th century. Conspicuous among them were the historians *José M. Roa Bárcena*. *Dr. Eleuterio Gonzalez* (whose best-known work is the *Life of Dr. Mier*), *Licentiate Manuel Orozco y Berra*, whose monumental and admirable *México á travez de los Siglos*, and *Historia Antigua y de la Conquista de Mexico*, are mines of erudite information, and for comprehensiveness and value perhaps surpass any other native effort: the academician *Lic. Luis Gutiérrez Otero*, and, finally, *Ignacio M. Altamarino*, a delightful writer whose *Rimas* and *Movimiento Literario en Mexico* are works of such a high order that he is referred to as the *Maestro* of Mexican Literature — since to him, perhaps, more than to any other single writer, Mexican literature of the present day owes its existence. The *poesias* of *José Peon y Contreras*, *Juan de Dios Peza* (*Cantos del Hogar*), *Manuel José Othon*, *Juan Ruiz de Alarcon*, *Vicente Riva Palacio*, *Juan Dias Covarrubias*, *Manuel Gutiérrez Nájera*, *Isabel Prieto de Landázuri*, *Justo Sierra*, and others appeal to the modern fancy and are widely read.

Few statistical writers have enjoyed a more deserved popularity than the late *Matías Romero*: his *Geographical and Statistical Notes on Mexico* (New York, 1898) is valuable to those interested in Mexico's resources.

El Libro de Mis Recuerdos (Mex. 1905), by the popular writer, *Antonio Garcia Cubas*, makes delightful reading for those interested in the Mexico of the period of the American invasion and of the Maximilian epoch. Few Mex. scholars have shown more diligent and patient research than *José María Maroqui*, whose three ponderous tomes, *La Ciudad de*

Mexico (Mex. 1900), contain *El Origin de los nombres de muchas de sus calles y plazas, del de varios establecimientos públicos y privados, y no pocas noticias curiosas y entretenidas.*

The score or more works from the indefatigable pen of the "great documentary historian" *Joaquin García Icazbalceta,* treat of almost every subject of popular interest, from the *Conquest* to the present day. The student interested in the peculiarities of the various Indian dialects (as well as in Indian and Mexican history) will find a mine of information in the 5 big volumes of the *Obras Completas de Don Francisco Pimentel* – a monumental and erudite work.

Those interested in data relating to Vice-regal days will find much to please them in the splendid collection of old parchments and books in the national archives in the *Palacio Municipal,* mentioned at p. 292. The paper in some of them is made from the fibre of the *Agave Americana* (the Aztec papyrus), and in the books dating as far back as 1524 are recorded the acts of the first *ayuntamiento* of the conquered Aztec city. Herein one sees names that stir the blood and recall heroic episodes of the *Conquest.* The bindings of certain of these books, and their illuminated text, are things of beauty. The library of the *Museo Nacional* is also interesting.

Mexican literature of the present century possesses no definite character, although several authors can bear comparison with the first-class poets, novelists, and historians of other lands. Certain of the Mexicans are brilliant journalists, clever satirists, novelists, and good writers of lyrical poetry. They excel as historians, and a fervid and sustained patriotism adds charm to their work. A noteworthy fact is that the men of most pronounced literary ability, those who have made a success in this field, are usually prodigious workers along other lines, — politics, finance, medicine, statesmanship, and the like, — and literature is with them more a recreation than a profession.

XV. History and Races.

"Of all that extensive empire which once acknowledged the authority of Spain in the New World, no portion, for interest and importance, can be compared with Mexico: and this equally, whether we consider the variety of its soil and climate; the inexhaustible stores of its mineral wealth; its scenery, grand and picturesque beyond example; the character of its ancient inhabitants, not only far surpassing in intelligence that of the other North American races, but reminding us, by their monuments, of the primitive civilization of Egypt and Hindustan; or, lastly, the peculiar circumstances of its Conquest, adventurous and romantic as any legend devised by Norman or Italian bard of chivalry." (Prescott.)

"The merciful hand of Providence has bestowed on the

Mexicans a magnificent land, abounding in resources of all kinds — a land where none ought to be poor, and where misery ought to be unknown — a land whose products and riches of every kind are abundant, and as varied as they are rich. It is a country endowed to profusion with every gift that man can desire or envy; all the metals from gold to lead; every sort of climate from perpetual snow to tropical heat, and inconceivable fertility. (Lemprière, *Notes on Mexico.*)

"The history of ancient Mexico is substantially that of the Valley of Mexico (*Vale of Anáhuac*), that beautiful spot where once beat the heart of the great Aztec Empire. Midway across the continent, somewhat nearer the Pacific than the Atlantic Ocean, it stands at an elevation of nearly 7,500 ft.; oval in form, about 37 leagues in circumference, and encompassed by a towering rampart of porphyritic rock, which nature seems to have provided, though ineffectually, to protect it from invasion. The soil, once carpeted with a beautiful verdure and thickly sprinkled with stately trees, is often bare, and, in many places, white with the incrustation of salts caused by the draining of the waters. Five lakes once spread over the valley, occupying one tenth of its surface. On the opposite border of the largest of these basins stood the cities of *Tenochtitlán* and *Tezcuco*, the capitals of the two most potent and flourishing States of *Anáhuac*, whose history, with that of the mysterious races that preceded them in the country, exhibits some of the nearest approaches to civilization to be met with anciently on the North American continent.

"Of these races the most conspicuous were the Toltecs (people of *Tollan*). Advancing from a northerly direction, they entered the territory of *Anáhuac*, probably before the close of the seventh century. They established their capital at Tula, 50 M. north of the Mexican Valley, and the remains of extensive buildings are to be discerned there now. The noble ruins of religious and other edifices, still to be seen in various parts of Mexico, are referred to this people, whose name, Toltec, has passed into a synonym for architect. They were well instructed in agriculture and many of the most useful mechanical arts; were nice workers of metal; invented the complex arrangement of time adopted by the Aztecs (people of *Aztlan*), and were the true founders of the civilization which distinguished this part of the continent in later times." (Prescott.)

After a period of four centuries the Toltecs disappeared from the land as silently and mysteriously as they had entered it. From their legends and their shadowy history the belief has been detached that *pulque* (p. lxxxii), which was discovered by them, caused their downfall and final disappearance.

After the lapse of another hundred years, a numerous and

rude tribe, called the Chichimecs (people of Chichimecan — *place of dogs*) entered the deserted country from the regions of the far North-west.[1] "They were speedily followed by other races, of higher civilization, perhaps of the same family with the Toltecs, whose language they appear to have spoken. The most noted of these were the Aztecs, or Mexicans (*Mexica*), and the *Acolhuas* ('people at the bend of the water'). The latter, better known in later times by the name of *Tezcucans* (from their capital, Tezcuco, on the eastern border of the Mexican lake), were peculiarly fitted, by their comparatively mild religion and manners, for receiving the tincture of civilization which could be derived from the few Toltecs that still remained in the country. This, in their turn, they communicated to the barbarous Chichimecs, a large portion of whom became amalgamated with the new settlers as one nation.

"The Mexicans came also from the remote regions of the North — the populous hive of nations in the New World — and arrived on the borders of *Anáhuac* toward the beginning of the 14th cent., some time after the occupation of the land by the kindred races. For a long time they did not establish themselves in any permanent residence, but continued shifting their quarters to different parts of the Mexican Valley. After a series of wanderings and adventures they at length halted on the south-western border of the principal lake, in the year 1325. They there beheld, perched on the stem of a prickly pear, which shot out from the crevices of a rock that was washed by the waves, a royal eagle of extraordinary size and beauty, with a serpent in its talons, and his broad wings opened to the rising sun. They hailed the auspicious omen, announced by an oracle as indicating the site of their future city, and laid its foundations by sinking piles into the shallows: for the low marshes were half-buried under water. On these they erected their light fabrics of reeds and rushes (*tules*), and sought a precarious subsistence from fishing, as well as the cultivation of such simple vegetables as they could raise on their floating gardens. The place was called *Tenochtitlán*[2] in token of its miraculous origin, though only known to Europeans by its other name of Mexico, derived from their war-god *Mexitli*."

a. **Montezuma and his Realm.** "After a lapse of two centuries we find the descendants of these people cemented into a strong and partly civilized nation, dwelling in palaces, in the midst of a barbaric pomp and splendor allied to the Oriental or Asiatic. From his palace in *Tenochtitlán* the King Montezuma wielded his sceptre over a wide and populous

[1] It is highly probable that these were Chinese.

[2] *Tenochtitlán*, from *tetl*, stone, *tlan*, on, and *nochtli*, cactus, is supposed also to have been named for the founder of the city, *Tenoch*.

domain. Many rich cities and villages dotted the Crown possessions, and the annual tributes received therefrom comprised cotton dresses and mantles of feather-work, exquisitely made; ornamented armor, vases and plates of gold; gold-dust, bands, and bracelets; crystal, gilt, and varnished jars and goblets; bells, arms, and utensils of copper; reams of maguey paper; grain, fruits, copal, amber, cochineal, cacao, wild animals, and birds, timber, mats, etc. Garrisons were established in the larger cities, and new territory was constantly being added to the already extensive domains of the empire. Communication was maintained with the remotest parts of the country by means of swift couriers. Post-houses were established on the great roads, about two leagues distant from each other. The courier, bearing his despatches in the form of a hieroglyphical painting, ran with them to the first station, where they were taken by another messenger and carried forward to the next, and so on until they reached the capital. Fresh fish was frequently served at Montezuma's table in 24 hours from the time it had been taken from the Gulf of Mexico, 260 miles from the capital.

"A vast army was maintained; the dress of the warriors being picturesque and often magnificent. Their bodies were covered with a close vest of quilted cotton, so thick as to be impenetrable to the light missiles of Indian warfare. This garment was so light and serviceable that it was adopted by the Spaniards. The wealthier chiefs sometimes wore a cuirass made of thin plates of gold and silver. Over it was thrown a surcoat of the gorgeous feather-work in which they excelled. Their helmets were sometimes of wood, fashioned like the heads of wild animals, and sometimes of silver, on the top of which waved a *panache* of variegated plumes, sprinkled with precious stones and ornaments of gold.

"They wore also collars, bracelets, and ear-rings of the same rich materials. Their weapons were the deadly *maquahuitl* and the javelin. The style and quality of the dress of the inhabitants of *Anáhuac* were superior to those of the folks along the seacoast. The *tilmantli*, or cloak, thrown over the shoulders and tied around the neck, made of cotton of different degrees of fineness, according to the condition of the wearer, and the ample sash around the loins, were often wrought in rich and elegant figures and edged with a deep fringe or tassel. As the weather grew cool, mantles of fur or of the gorgeous feather-work were sometimes substituted. The latter combined the advantages of great warmth and beauty. The Mexicans had also the art of spinning a fine thread of the hair of the rabbit and other animals, which they wove into a delicate web that took a permanent dye.

"The women wore several skirts or petticoats of different lengths, with highly ornamented borders, and sometimes over them loose, flowing robes, which reached to the ankles. These, also, were made of cotton, for the wealthier classes, of a fine texture, prettily embroidered. The Aztec women had their faces exposed, and their dark, raven tresses floated luxuriantly over their shoulders, revealing features which, although of dusky or rather cinnamon hue, were not unfrequently pleasing, while touched with the serious, even sad expression characteristic of the national physiognomy.

"*The Palace of Montezuma* occupied one side of what is now the *Plaza Mayor*, of the new city. This pile of buildings spread over an extent of ground so vast that, as one of the conquerors said, 'its terraced roof might have afforded ample room for thirty knights to run their courses in a regular tourney.' Its interior decorations were gorgeous; its walls were covered with fanciful draperies, its roofs inlaid with cedar and other odoriferous woods.

"The *tianguiz*, or GREAT MARKET, was usually the centre of animation in ancient *Anáhuac*, and there the customs of the people could be best observed. The market-place was surrounded by deep porticoes, and the several articles had each its own quarter allotted to it. According to *Cortés*, who was astonished at the multitudes assembled there, the market-place was thrice as large as the celebrated square of Salamanca. Here might be seen cotton piled up in bales, or manufactured into dresses and articles of domestic use, as tapestry, curtains, coverlets, and the like. The richly stained and nice fabrics reminded *Cortés* of the silk-market of Granada. There was the quarter assigned to the goldsmiths, where the purchaser might find various articles of ornament or use formed of the precious metals, or curious toys, made in imitation of birds and fishes, with scales and feathers alternately of gold and silver, and with movable heads and bodies. These fantastic little trinkets were often garnished with precious stones, and showed a patient, puerile ingenuity in their manufacture, like that of the Chinese.

"In this market were met together traders from all parts, with the products and manufactures peculiar to their countries; the goldsmiths of *Azcapotzalco*, the potters and jewellers of *Cholula*, the painters of *Tezcuco*, the stone-cutters of *Tenajocan*, the hunters of *Xilotepec*, the fishermen of *Cuitlahuac*, the fruiterers of the *tierra caliente*, the mat and chair makers of *Quauhtitlan*, and the florists of *Xochimilco*, — all busily engaged in recommending their wares and chaffering with purchasers.

"In an adjoining quarter were collected specimens of pottery, coarse and fine, vases of wood elaborately carved, varnished or gilt, of curious and sometimes graceful forms. There were also hatchets made of copper alloyed with tin, which the natives used instead of iron. The soldier found here all the implements of his trade; the casque fashioned into the head of some wild animal, with its grinning defences of teeth, and bristling crest dyed with the rich tint of the cochineal; the *escaupil* or quilted doublet of cotton, the rich surcoat of feather-mail, and weapons of all sorts, copper-headed lances and arrows, and the broad *maquahuitl* with its sharp blades of *itzli* (obsidian). Here were razors and mirrors of this same hard and polished material, which served so many of the purposes of steel with the Aztecs. In the square were

also to be found booths occupied by barbers, who used these same razors in their vocation. For the Mexicans, contrary to the popular and erroneous notions respecting the aborigines of the New World, had beards, though scanty ones. Other shops and booths were tenanted by apothecaries, well provided with drugs, roots, and different medicinal preparations. In other places again, blank books or maps for the hieroglyphical picture-writing were to be seen, folded together like fans, and made of cotton, skins, or more commonly the fibre of the *agave*, the Aztec papyrus.

"Animals, both wild and tame, were offered for sale, and near them, perhaps, a gang of slaves with collars round their necks, intimating they were likewise on sale. The display of provisions was also an attractive feature of the great *tianguiz*. There were meats of all kinds, domestic poultry, game from the neighboring mountains, fish from the lakes and streams, fruits in all the delicious abundance of these temperate regions, green vegetables, and the unfailing maize. There was many a viand, too, ready dressed, which sent up its savory steams provoking the appetite of the idle passenger, pastry, bread of the Indian corn (maize), cakes, and confectionery. Along with these were to be seen cooling or stimulating beverages, the spicy foaming *chocolatl*, with its delicate aroma of vanilla, and the inebriating *pulque*, the fermented juice of the aloe. All these commodities, and every stall and portico, were set out, or rather smothered, with flowers, showing — on a much greater scale, indeed — a taste similar to that displayed in the modern markets of modern Mexico.

"The Spaniards often visited the place, and no one states the amount of people seen in the *tianguiz* at less than forty thousand. Every fifth day the city swarmed with a motley crowd of strangers, not only from the vicinity, but from many leagues around; the causeways were thronged, and the lake was darkened by canoes filled with traders flocking to the great market. It resembled, indeed, the periodical fairs in Europe, not as they exist now, but as they existed in the Middle Ages.

"There were amongst us," says the chronicler *Bernal Diaz*, "soldiers who had been in many parts of the world, — in Constantinople and in Rome and through all Italy, — and who said that a market-place so large, so well ordered and regulated, and so filled with people, they had never seen."

The Great Teocalli, in the midst of a vast area (on the site of the present cathedral), was one of the "sights" of the ancient city. It was constructed by Ahuizotl, who celebrated its dedication, in 1486, by a great hecatomb of victims, estimated at 20,000. It was encompassed by a wall of lime and stone, about 8 ft. high, ornamented on the outer side by figures of serpents (a common emblem in the sacred sculpture of

Anáhuac) raised in relief, which gave it the name of *coatepantli*, or wall of serpents. This wall, which was quadrangular, was pierced by huge, battlemented gateways, opening on the four principal streets of the capital. Over each of the gates was a kind of arsenal, filled with arms and warlike gear. Adjoining, were barracks, garrisoned by ten thousand soldiers, who served as a sort of military police for the capital, supplying the emperor with a strong arm in case of tumult or sedition.

The *teocalli* itself was a solid pyramidal structure of earth and pebbles, coated on the outside with hewn stones. It was square, with its sides facing the cardinal points. It was divided into five bodies or stories, each one receding so as to be of smaller dimensions than that immediately below it. The ascent was made by a flight of steps on the outside, which reached to the narrow terrace or platform at the base of the second story, passing quite round the building, when a second stairway led to a similar landing at the base of the third. The breadth of this walk was just so much space as was left by the retreating story next above it. From this construction the visitor was obliged to pass round the whole edifice four times in order to reach the top. "This had a most imposing effect in the religious ceremonials, when the pompous procession of priests with their wild minstrelsy came sweeping round the huge sides of the pyramid, as they rose higher and higher, in the presence of gazing multitudes, toward the summit. The first object that met the view on reaching the summit, was a large block of jasper — the identical sacrificial stone now preserved in the National Museum. At the other end of the area, which was paved with broad flat stones, were two towers or sanctuaries, consisting of three stories, the lower one of stone and stucco, the two upper of wood elaborately carved. In the lower division stood the images of their gods; the apartments above were filled with utensils for their religious services, and with the ashes of some of their Aztec princes, who had fancied this airy sepulchre. Before each sanctuary stood an altar, with that undying fire upon it, the extinction of which boded as much evil to the empire as that of the Vestal flame would have done in ancient Rome. Here, also, was the huge cylindrical drum made of serpents' skins, and struck only on extraordinary occasions, when it sent forth a melancholy sound that might be heard for miles, — a sound of woe in after-times to the Spaniards.

"From the summit of the *teocalli* a splendid view of the city could be had. Below lay the ancient metropolis spread out like a map, with its streets and canals intersecting each other at right angles, its terraced roofs blooming like so many parterres of flowers. Every place seemed alive with business and bustle; canoes glanced up and down the canals, the streets were crowded with people in their gay, picturesque costumes,

while from the market-place a confused hum of many sounds and voices rose upon the air. One could distinctly trace the symmetrical plan of the city, with its principal avenues issuing, as it were, from the four gates of the *coatepantli*, and connecting themselves with the causeways, which formed the grand entrances to the capital. This regular and beautiful arrangement was imitated in many of the inferior towns, where the great roads converged toward the chief *teocalli*, or cathedral, to a common focus.

"One could discern the insular position of the metropolis bathed on all sides by the salt floods of the *Tezcuco*, and in the distance the clear fresh waters of the *Chalco;* far beyond stretched a wide prospect of fields and waving woods, with the burnished walls of many a lofty temple rising high above the trees and crowning the distant hill-tops. The view reached in an unbroken line to the very base of the circular range of mountains, whose frosty peaks glittered as if touched with fire in the morning ray; while long, dark wreaths of vapor, rolling up from the hoary head of *Popocatepetl*, told that the destroying element was, indeed, at work in the bosom of the beautiful valley.

"The interiors of the sanctuaries were incrusted on the sides with stucco, on which various figures were sculptured, representing the Mexican calendar and the priestly ritual. At one end of the salon was a recess with a roof of timber richly carved and gilded. Before the altar stood the colossal image of *Huitzilopochtli*, the tutelary deity and war-god of the Aztecs. His countenance was distorted into hideous lineaments of symbolical import. In his right hand he wielded a bow, and in his left a bunch of golden arrows, which a mystic legend had connected with the victories of his people. The huge folds of a serpent, consisting of pearls and precious stones, were coiled round his waist, and the same rich materials were profusely sprinkled over his person. On his left foot were the delicate feathers of the humming-bird, which, singularly enough, gave its name to the dread deity. (Comp. p. 303.)

"One of the sanctuaries was dedicated to a milder deity. This was *Tezcatlipoca*, next in honor to that invisible Being, the Supreme God, who was represented by no image and confined by no temple. It was *Tezcatlipoca* who created the world and watched over it with a providential care. He was represented as a young man, and his image, of polished black stone, was richly garnished with gold plates and ornaments, among which a shield burnished like a mirror was the most characteristic emblem, as in it he saw reflected all the doings of the world."

b. **The Landing of the Spaniards and their March to the Capital.** The first landing of the Spaniards under *Cortés*,[1]

[1] The Great Conqueror was born at *Medellin*, Province of Estremadura, Spain, in 1485. His father, *Martin Cortés de Monroy*, was a captain

on Mexican soil, was at Tabasco on March 25, 1519. After a sharp brush with the natives, in which the invaders came out victorious, they sailed along the coast until they reached the spot where the castle of *San Juan de Ulua* now stands off the mainland of Vera Cruz. There they cast anchor on the evening of Thursday of Passion Week; the next morning, April 21, being Good Friday, *Cortés* landed, with all his force, on the

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of infantry. His mother was *Doña Catalina Pizarro Altamarino*. In 1504, when 19 years old, he left Spain for Cuba, where for many years he was a prominent figure in the life of the new Crown Colony. He sailed for Mexico Feb. 18, 1519, and perhaps no single man ever exerted a greater influence on the destiny of that country. He died in the village of *Castilleja de la Cuesta*, near Seville (Spain), Dec. 2, 1547, in the 63d year of his age. His body was transported to the chapel of the monastery of San Isidro, in Seville, where it was laid in the family vault of the Duke of Medina Sidonia. In 1562 it was removed, by order of his son, *Martin*, to New Spain, not, as directed by his will, to Coyoacan, but to the monastery of San Francisco, in Tezcuco, where it was laid by the side of a daughter, and of his mother. In 1629 the remains were again removed; and on the death of Don Pedro, fourth "Marquis of the Valley," it was decided by the authorities of Mexico to transfer them to the church of San Francisco, at the capital.

"A military and religious procession was formed with the Archbishop of Mexico at its head. He was accompanied by the great dignitaries of the church and state, and the members of the Audiencia. The coffin containing the relics of *Cortés* was covered with black velvet, and supported by the judges of the royal tribunals. On either side of it was a man in complete armor, bearing, on the right, a standard of pure white, with the arms of Castile embroidered in gold, and, on the left, a banner of black velvet, emblazoned in like manner with the armorial ensigns of the house of *Cortés*. Behind the corpse came the Viceroy and a numerous escort of Spanish cavaliers, and the rear was closed by a battalion of infantry, armed with pikes and arquebuses, and with their banners trailing on the ground.

"With this funeral pomp, by the sound of mournful music, and the slow beat of the muffled drum, the procession moved forward till it reached the capital. The gates were thrown open to receive the mortal remains of the hero who, a century before, had performed there such prodigies of valor."

Yet his bones were not permitted to rest here undisturbed; and in 1794 they were removed to the *Hospital de Jesus Nazareno* (p. 349). The mouldering relics of the warrior, now deposited in a crystal coffin secured by bars and plates of silver, were laid in the chapel, and over them was raised a simple monument, displaying the arms of the family, and surmounted by a bronze bust (by Tolsa) of the Conqueror.

In 1823, the patriot mob of the capital, in its zeal to commemorate the era of national independence, and its detestation of the "old Spaniards," proposed to break open the tomb which held the ashes of *Cortés* and to scatter them to the winds! The authorities declined to interfere on the occasion, but the friends of the family entered the vault by night, and secretly removed the relics. It is generally believed that they are now in the family vault of the *Duke of Terranova*, at Palermo, albeit some persons insist that they are still in Mexico, hidden in some place unknown to the people.

The sword of *Cortés* and the remains of the banner carried by him in the Conquest of Mexico are now in the *Museo de Artillería* at Madrid.

The student interested in the exploits of the Great Captain should consult Prescott's *Conquest of Mexico*; Bancroft's *History of Mexico*; Gomara's *Historia de Mexico* (Gomara was the leading biographer of *Cortés*); Bernal Diaz's *Verdadera Historia de la Conquista*; and Oviedo's *Historia General de las Indias*.

spot where now stands the city of Vera Cruz. After a number of interviews with envoys from Montezuma and from other chiefs, *Cortés* determined to march to the Aztec stronghold — an undertaking which historians refer to as one of the "most daring and adventurous in history; demonstrating, in a high degree, the calibre of those stern and iron-willed conquerors."

Sending his fleet, which lay at anchor in the bay, to coast along the shore to the north as far as Quiahuiztlán, *Cortés* visited in person the town of Cempoalla, made allies of the Totonacs there, then returned to Vera Cruz to complete arrangements previous to his departure for the capital. Recalling his ships, he brought on shore the cordage, sails, iron, etc., and ordered these to be sunk. Then this little handful of men, on a hostile shore and arrayed against a formidable empire, turned their faces toward the interior. To Mexico! was the cry. "The destruction of his fleet by *Cortés* is perhaps the most remarkable passage in the life of this remarkable man. It was an act of resolution that has few parallels in history."

When *Cortés* set out from the Totonac capital, his forces amounted to 400 foot and 15 horse, with 7 pieces of artillery. From the cacique of Cempoalla he obtained 1300 warriors, and a thousand *tamanes*, or porters, to drag the guns and transport the baggage. He took forty more of their principal men as hostages, as well as to guide him on his way and to serve by their counsels among the savage tribes he was to visit.

"It would be difficult to depict the impressions of the Spaniards as they stood, one beautiful morning, and gazed from the crest of the *Sierra de Ahualco* over the Valley of Mexico. Stretching far away at their feet were seen noble forests of oak, sycamore, and cedar, and beyond, yellow fields of maize and the towering maguey, intermingled with orchards and blooming gardens. In the centre of the great basin were beheld the lakes, their borders thickly studded with towns and hamlets, and in the midst — like some fair empress with her coronal of pearls — the fair city of Mexico, with her white towers and her pyramidal temples, reposing, as it were, on the bosom of the waters — the far-famed 'Venice of the Aztecs.'

"The 8th of Nov. was a conspicuous day in the history of Mexico. With the first faint streaks of dawn, the Spanish general was up, mustering his followers. They gathered, with beating hearts, under their respective banners, as the trumpet sent forth its spirit-stirring sounds across the water and woodland, till they died in distant echoes among the mountains. *Cortés* with his little body of horse formed a sort of advance guard to the army. Then came the Spanish infantry. The baggage occupied the centre; and the rear was closed by the dark files of Tlascalan (p. 429) warriors. The whole number was short of 7,000; of which less than 400 were Spaniards.

"For a short distance, the army kept along the narrow tongue of land which separates the *Tezcucan* from the *Chalcan* waters, when it entered on the great dike (now the *Tlalpan* causeway), which, with the exception of an angle near the commencement, stretched in a perfectly straight line across the salt floods of *Tezcuco* to the gates of the capital.

"The Spaniards had occasion more than ever to admire the mechanical science of the Aztecs, in the geometrical precision with which the work was executed, as well as the solidity of its construction. It was composed of huge stones well laid in cement, wide enough throughout its whole extent for ten horsemen to ride abreast.

"Everywhere the invaders beheld the evidence of a crowded and thriving population. The temples and principal buildings of the adjacent cities were covered with a hard white stucco, which glistened like enamel in the level beams of the morning sun. The margin of the great basin was thickly gemmed with towns and hamlets. The water was darkened by swarms of canoes filled with Indians, who clambered up the sides of the causeway and gazed with astonishment at the strangers. The white-skinned warriors in their glittering armor, the mail-clad horses which resembled gigantic demons to the timid Indians, the camp equipages and all the glittering paraphernalia of Spanish accoutrement, presented a terrific sight to the amazed Indians, and awed them into a wondering silence. At the distance of half a league from the capital, they encountered a solid work or curtain of stone, which traversed the dike. It was 12 ft. high, was strengthened by towers at the extremities, and in the centre was a battlemented gateway, which opened a passage to the troops. It was called the *Fort of Xoloc*, and became memorable in after-times as the position occupied by *Cortés* in the famous siege of Mexico.

"Here they were met by several hundred Aztec chiefs, who came out to announce the approach of Montezuma, and to welcome the Spaniards to the capital. They were dressed in the fanciful gala costume of the country, with the *maxtlatl*, or cotton sash, around their loins, and a broad mantle of the same material, or of the brilliant feather embroidery, flowing gracefully down from their shoulders. On their necks and arms they displayed collars and bracelets of turquois mosaic, with which delicate plumage was curiously mingled, while their ears, under lips, and occasionally their noses, were garnished with pendants formed of precious stones, or crescents of fine gold. Shortly the Spaniards beheld the glittering retinue of the emperor emerging from the great street which led then, as it still does, through the heart of the city. Amidst a crowd of Indian nobles, preceded by three officers of state bearing golden wands, they saw the royal palanquin blazing with burnished gold. It was borne on the shoulders of nobles, and

over it a canopy of gaudy feather-work, powdered with jewels and fringed with silver, was supported by four attendants of the same rank.

"Montezuma wore the girdle and ample square *tilmatli* of his nation. It was made of the finest cotton, with the embroidered ends gathered in a knot round his neck. His feet were defended by sandals having soles of gold, and the leathern thongs which bound them to his ankles were embossed with the same metal. Both the cloak and sandals were sprinkled with pearls and precious stones, among which the emerald and the *chalchihuitl* — a green stone [jadeite] of higher estimation than any other among the Aztecs — were conspicuous. On his head he wore no other ornament than a *panache* of plumes of the royal green, which floated down his back, the badge of military, rather than of regal, rank.[1]

"When the train had come within a convenient distance, it halted, and Montezuma, descending from his litter, came forward, leaning on the arms of the lords of *Tezcuco* and *Iztapalapan* — his nephew and brother. As the monarch advanced under the canopy, the obsequious attendants strewed the ground with cotton tapestry, that his imperial feet might not be contaminated by the rude soil.

"The Spanish army halted as he drew near. *Cortés*, dismounting, threw his rein to a page, and, supported by a few of his principal cavaliers, advanced to meet him. The interview must have been one of uncommon interest to both. Whatever may have been the monarch's feelings, he so far suppressed them as to receive this guest with princely courtesy, and to express his satisfaction at personally seeing him in his capital.

"*Cortés* responded by the most profound expressions of respect, while he made ample acknowledgments for the substantial proofs which the emperor had given the Spaniards of his munificence. He then hung round Montezuma's neck a sparkling chain of colored crystal. After the interchange of these civilities, Montezuma appointed his brother to conduct the Spaniards to their residence in the capital, and, again entering his litter, was borne off amidst prostrate crowds, in the same state in which he had come. The Spaniards quickly followed, and with flying colors and music, soon made their entrance into the southern quarter of *Tenochtitlán*.

"Here again they found fresh cause for admiration in the grandeur of the city and the superior style of its architecture. The great avenue through which they were now marching was

[1] "Montezuma was at this time about 40 years of age. His person was tall and thin, but not ill made. His hair, which was black and straight, was not very long. His beard was thin, his complexion paler than is often found in his dusky race. His features, though serious in expression, did not wear the look of melancholy which characterizes his portrait." (Prescott, *Conquest of Mexico*.) (Compare p. clxxxii.)

lined with the houses of the nobles. They were built of a red, porous stone drawn from quarries in the neighborhood. The flat roofs (*azoteas*) were protected by stone parapets, so that every house was a fortress. Occasionally a great square or market-place intervened, surrounded by its porticoes of stone and stucco; or a pyramidal temple reared its colossal bulk.

"What impressed the Spaniards most were the throngs of people who swarmed through the streets and on the canals, filling every doorway and window, and clustering on the roofs of the buildings. Strange thoughts must have filled the Aztec minds as the inhabitants gazed on the portentous pageant; as they heard for the first time the well-cemented pavement ring under the iron tramp of the horses — the strange animals which fear had clothed in such supernatural terrors; as they gazed on the children of the East, revealing their celestial origin in their fair complexions; saw the bright falchions and bonnets of steel, a metal to them unknown, glancing like meteors in the sun, while sounds of unearthly music — at least, such as their rude instruments had never wakened — floated in the air! But every other emotion was lost in that of deadly hatred, when they beheld their detested enemy the Tlascalan stalking, in defiance, as it were, through their streets, and staring around with looks of ferocity and wonder, like some wild animal of the forest who had strayed by chance from his native fastnesses into the haunts of civilization.

"As they passed down the spacious streets, the troops repeatedly traversed bridges suspended above canals, along which they saw the Indian barks gliding swiftly with their little cargoes of fruits and vegetables for the markets of *Tenochtitlán*. At length they halted before a broad area near the centre of the city, where rose the huge pyramidal pile dedicated to the patron war-god of the Aztecs, second only, in size as well as sanctity, to the temple of Cholula, and covering the same ground now in part occupied by the great Cathedral of Mexico.

"Facing the western gate of the enclosure of the temple stood a low range of stone buildings, spreading over a wide extent of ground, the palace of *Axayacatl*, Montezuma's father, built by that monarch about fifty years before. It was appropriated as the barracks of the Spaniards. The emperor himself was in the court-yard waiting to receive him. Approaching *Cortés*, he took from a vase of flowers, borne by one of his slaves, a massy collar, in which the shell of a species of craw-fish, much prized by the Indians, was set in gold and connected by heavy links of the same metal. From this chain depended eight ornaments, also of gold, made in resemblance of the same shell-fish, a span in length each, and of delicate workmanship. Montezuma, as he hung the gorgeous collar round the general's neck, said, 'This palace belongs to you,

Malinche, and your brethren. Rest after your fatigues, for you have much need to do so, and in a little while I will visit you again.' So saying, he withdrew with his attendants, evincing in this act a delicate consideration not to have been expected in a barbarian.

"On a subsequent visit to *Cortés*, Montezuma made many inquiries concerning the country of the Spaniards, their sovereign, the nature of his government, and especially their own motives in visiting *Anáhuac*. *Cortés* explained these motives by the desire to see so distinguished a monarch and to declare to him the true Faith professed by the Christians."

c. **The Spaniards in Tenochtitlán.** "The Spaniards had not been long in the Aztec capital before the true object of their visit became apparent to the Mexicans. Their insatiable greed of gold and their religious intolerance were ever in evidence. *Cortés* and his priests lost no opportunity to preach salvation and the cross to their unwilling host; nor did they fail to treat the natives with that lofty contempt from which ecclesiastical missionaries of to-day are not always free. If Montezuma was steeped in the superstitions of his country, the iron-willed conqueror was no less bigoted. Neither cared to yield, and the apparent peace was illusory, and was maintained only by fear and force of arms. The unfailing hospitality of Montezuma, and his princely gifts, failed to awaken a feeling of gratitude in the breast of the Spaniard; they but whetted his appetite. The final seizure of the emperor as a hostage against any treacherous act on the part of the natives, and the confiscation of the imperial treasure, were measures which so incensed the Aztecs that it required all Montezuma's authority to restrain their impatience."

The middle of May, 1520, six months after the entrance of the Spaniards into Mexico, was the beginning of a long series of misfortunes for the invading army. For reasons of safety, *Cortés* deemed it advisable to quit *Tenochtitlán*, descend to the coast, and settle an account of long standing with *Pánfilo de Narvaez*, a political enemy who had just landed on Mexican soil with a squadron of 18 vessels, a large number of men, and military stores; the object of the expedition being to capture *Cortés*, supersede him, and return him to Spain to answer charges which would be submitted to him by the Spanish Court.

With his usual good fortune *Cortés* defeated *Narvaez*, won over his men, possessed himself of the equipment, and with the reinforcements started back to the capital. On leaving, he had placed the city under the charge of *Alvarado*, with a garrison of 140 men, all the artillery, the greater part of the little band of horse, and the arquebusiers. But when the victorious general and his recruits reached the highlands and began the descent into the Valley of Mexico, their reception by the natives was significant. "No one came forth to greet

them; supplies were granted with an ungracious air, and the general began to entertain uncomfortable apprehensions respecting the fate of the garrison in Mexico. But his doubts were soon dispelled by the arrival of a messenger in a canoe, from the city, whence he had escaped. He brought despatches from *Alvarado*, informing his commander that for the last fortnight the garrison had suffered greatly from the Mexican blockade, but he hoped tranquillity would be restored on the approach of his countrymen. Montezuma sent a messenger also, to the same effect No effort was made by the Mexicans to bar the entry of the Spaniards, and with saddened feelings they reached the great gate of the palace of *Axayacatl*. The gates were thrown open, and *Cortés* and his veterans rushed in and were cordially embraced by their companions in arms.

"The first inquiries of the general were respecting the origin of the tumult. The accounts were various, but all agreed in tracing the immediate cause to the violence of *Alvarado*.

"It was common for the Aztecs to celebrate an annual festival in May in honor of their war-god. It was held in the court of the *teocalli* in the immediate neighborhood of the Spanish quarters. They assembled on the day appointed, to the number of six hundred. They were dressed in their most magnificent gala costumes, and at their special request, Montezuma was present. *Alvarado* and his soldiers attended as spectators. The Aztecs were soon engrossed in the exciting movements of the dance, accompanied by their religious chants and wild, discordant minstrelsy. While thus occupied, *Alvarado* and his men, at a concerted signal, rushed with drawn swords on their victims. Unprotected by armor or weapons of any kind, they were hewn down without resistance by their assailants, who showed no pity or compunction. Some fled to the gates, but were caught on the long pikes of the soldiers. Others who attempted to scale the Wall of Serpents, which surrounded the area, shared the like fate, or were cut to pieces by the ruthless soldiery. The pavement ran with streams of blood. Not an Aztec, of all that gay company, was left alive! Not content with slaughtering their victims, the Spaniards rifled them of the precious ornaments on their persons! On this sad day fell the flower of the Aztec nobility. Not a family of note but had mourning and desolation brought within its walls. Many a doleful ballad, rehearsing the incidents of the story, and adapted to the plaintive national airs, continued to be chanted by the natives long after the subjugation of the country.

"No sooner was the butchery accomplished than the tidings spread like wild-fire through the capital. Men could scarcely credit their senses. All they had hitherto suffered, the desecration of their temples, the imprisonment of their sovereign, the insults heaped on his person, all were forgotten in this one act. Every feeling of long-smothered hostility and rancor now burst forth in the cry for vengeance. The city rose in arms to a man; and on the following dawn, almost before the Spaniards could secure themselves in their defences, they were assaulted with desperate fury. Some of the assailants attempted to scale the walls; others succeeded in partially undermining and setting fire to the works. But at the prayers of the garrison, Montezuma himself interfered, and, mounting the battlements, addressed the populace, whose fury he endeavored to mitigate by urging considerations for his own safety. They respected their monarch so far as to desist from further attempts to storm the fortress, but they threw up works around the palace to prevent the egress of the Spaniards. They suspended the enemy's supplies, then they quietly sat down, with feelings of sullen desperation, waiting for the hour when famine should throw their victims into their hands.

"*Cortés* listened calmly to the explanation made by *Alvarado*. But, before it was ended, he was convinced that he had made a wrong selection for this important post. Yet the mistake was natural. *Alvarado* was a cavalier of high family, gallant, and his warm personal friend. He had talents for action, was possessed of firmness and intrepidity, while his frank and dazzling manner made the *Tonatiuh*, as he was called by the Mexicans, a special favorite with them. But underneath this showy exterior the future conqueror of Guatemala concealed a heart rash, rapacious, and cruel.

"When *Alvarado* had concluded his answers to the several interrogatories of *Cortés*, the brow of the latter darkened, as he said to his lieutenant, 'You have been false to your trust. Your conduct has been that of a madman!' And, turning abruptly on his heel, he left him in undisguised displeasure.

"On the day that *Cortés* arrived, Montezuma left his quarters to welcome him. But the Spanish commander received him coldly. Their relations were now those of prisoner and jailer. In order to quiet the revolt of the people, *Cortés* released Montezuma's brother, Cuitlahua, lord of Iztapalapan. He was a bold, ambitious prince, and the injuries he had received from the Spaniards rankled deep in his bosom. He was an experienced warrior, and instead of quieting the populace he immediately exerted himself to arrange a definite plan of operations against the intruders.

"The Spaniards were not kept in suspense. The Aztecs made a desperate assault on the Spanish barracks, bombarding them with a tempest of missiles — stones, darts, and arrows — which fell thick as rain on the besieged. The ferocity shown by the Mexicans seems to have been something for which *Cortés* was wholly unprepared. They fought furiously throughout the day, and the ancient walls of *Tenochtitlán* shook under the thunders of the artillery, the fierce battle-cries of the combatants, the hissing sound of Indian missiles, and the shrieks of the wounded and dying. Believing that the temporary ebullition of the populace would soon waste itself by its own fury, *Cortés* determined to sally out on the following day and inflict such a chastisement on his foes as should bring them to their senses and show who was master of the capital.

"With early dawn the Spaniards were up and under arms. As the gray light of morning advanced, it showed the besieging army, filling up the great square and neighboring avenues in more dense array than on the preceding evening. Before the sun had shot his beams into the Castilian quarters, the enemy were in motion. The Spanish commander determined to anticipate them by a vigorous sortie, for which he had already made the necessary dispositions.

"A general discharge of ordnance and musketry sent death far and wide in the enemy's ranks, and, before they had time to

recover from their confusion, the gates were thrown open, and *Cortés*, sallying out at the head of his cavalry, supported by a large body of infantry and several thousand Tlascalans, rode at full gallop against them. Taken thus by surprise, it was scarcely possible to offer much resistance. Those who did were trampled down under the horses' feet, cut to pieces with the broadswords, or pierced with the lances of the riders. The infantry followed up the blow, and the rout for the moment was general.

"Rallying on the other side of a barricade which had been thrown across the street, the Aztecs poured in turn a volley of their light weapons on the Spaniards, who, saluted with a storm of missiles at the same time from the terraces of the houses, were thrown into some disorder and checked in their career. The canals were alive with boats filled with warriors, who with their formidable darts searched every crevice or weak place in the armor proof, and made havoc on the unprotected bodies of the Tlascalans. By repeated and vigorous charges the Spaniards succeeded in driving the Indians before them, though many, with a desperation which showed they loved vengeance better than life, sought to embarrass the movements of their horses by clinging to their legs, or, more successfully, strove to pull the riders from their saddles. And woe to the unfortunate cavalier who was thus dismounted, — to be despatched by the brutal *maquahuitl*, or to be dragged on board a canoe to the bloody altar of sacrifice!

"But the greatest annoyance which the Spaniards endured was from the hail of missiles from the *azoteas*, consisting often of large stones, hurled with a force that would tumble the stoutest rider from the saddle. Galled in the extreme by these discharges, against which even their shields afforded no adequate protection, *Cortés* ordered fire to be set to the buildings. But the buildings stood separated from one another by canals and drawbridges, so that the flames did not easily communicate to the neighboring edifices. Hence the labor of the Spaniards was incalculably increased, and their progress in the work of destruction was comparatively slow.

"They did not relax their efforts, however, till several hundred houses had been consumed, and the miseries of a conflagration, in which the wretched inmates perished equally with the defenders, were added to the other horrors of the scene. But the Aztecs could better afford the loss of a hundred lives than their antagonists that of one. And, while the Spaniards showed an array broken and obviously thinned in numbers, the Mexican army, swelled by the tributary levies which flowed in upon it from the neighboring streets, exhibited, with all its loss, no sign of diminution. At length, sated with carnage, and exhausted by toil and hunger, the Spanish commander drew off his men and sounded a retreat."

Storming of the Great Teocalli. "Opposite the Spanish quarters, at only a few rods distance, stood the great *teocalli* of *Huitzilopochtli*. This pyramidal mound, with the sanctuaries that crowned it, rising altogether to the height of near 150 ft., afforded an elevated position that completely commanded the palace of *Axayacatl*, occupied by the Christians. A body of five or six hundred Mexicans, many of them nobles and warriors of the highest rank, had got possession of the *teocalli*, whence they discharged such a tempest of arrows on the garrison that no one could leave his defences for a moment without imminent danger; while the Mexicans, under shelter of the sanctuaries, were entirely covered from the fire of the besieged. It was obviously necessary to dislodge the enemy, if the Spaniards would remain longer in their quarters. *Cortés*, who saw the immediate necessity of carrying the place, determined to lead a storming party himself. He was then suffering much from a wound in his left hand, which had disabled it for the present. He made the arm serviceable, however, by fastening his buckler to it, and, thus crippled, sallied out at the head of 300 chosen cavaliers and several thousand of his auxiliaries.

"In the court-yard of the temple he found a numerous body of Indians prepared to dispute his passage. He briskly charged them; but the flat smooth stones of the pavement were so slippery that the horses lost their footing and many of them fell. Hastily dismounting, they sent back the animals to their quarters, and, renewing the assault, the Spaniards succeeded without much difficulty in dispersing the Indian warriors and opening a free passage for themselves to the *teocalli*.

"*Cortés*, having cleared a way for the assault, sprang up the lower stairway, followed by *Alvarado*, *Sandoval*, *Ordaz*, and the other gallant cavaliers of his little band, leaving a file of arquebusiers and a strong corps of Indian allies to hold the enemy in check at the foot of the monument. On the first landing, as well as on the several galleries above, and on the summit, the Aztec warriors were drawn up to dispute his passage. From their elevated position they showered down volleys of lighter missiles, together with heavy stones, beams, and burning rafters, which, after thundering along the stairway, overturned the ascending Spaniards and carried desolation through their ranks. But the assailants pressed on, effectually supported by a brisk fire of the musketeers from below, which so much galled the Mexicans in their exposed situation that they were glad to take shelter on the broad summit of the *teocalli*.

"*Cortés* and his comrades were close upon their rear, and the two parties soon found themselves face to face on this aerial battlefield, engaged in mortal combat in presence of the whole city, as well as of the troops in the court-yard, who

paused, as if by mutual consent, gazing in silent expectation on the issue of hostilities above. The area, though somewhat smaller than the base of the *teocalli*, was large enough to afford a fair field of fight for a thousand combatants. It was paved with broad, flat stones. No impediment occurred over its surface, except the huge sacrificial block, and the temples of stone which rose to the height of forty feet, at the further extremity of the area. One of these had been consecrated to the Cross. The other was still occupied by the Mexican war-god. The Christian and the Aztec contended for their religion under the very shadow of their respective shrines: while the Indian priests, running to and fro, with their hair wildly streaming over their sable mantles, seemed hovering in mid-air, like so many demons of darkness urging on the work of slaughter.

"The parties closed with the desperate fury of men who had no hope but in victory. Quarter was neither asked nor given; and to fly was impossible. The edge of the area was unprotected by parapet or battlement. The least slip would be fatal, and the combatants, as they struggled in mortal agony, were sometimes seen to roll over the sheer sides of the precipice together. *Cortés* himself had a narrow escape from the dreadful fate. Two warriors seized on him and were dragging him violently toward the brink of the pyramid. Aware of their intention, he struggled with all his force, and, before they could accomplish their purpose, succeeded in tearing himself from their grasp and hurling one of them over the walls with his own arm!

"The battle lasted with unremitting fury for three hours. The number of the enemy was double that of the Christians, but the invulnerable armor of the Spaniard, his sword of matchless temper, and his skill in the use of it, gave him advantages which far outweighed the odds of physical strength and numbers. Resistance grew fainter and fainter on the side of the Aztecs. One after another they had fallen. Two or three priests only survived, to be led away in triumph by the victors. Every other combatant was stretched a corpse on the bloody arena, or had been hurled from the giddy heights. The Spaniards lost 45 of their best men: and nearly all the remainder were more or less injured.

"The victorious cavaliers now rushed toward the sanctuaries. Penetrating into their recesses they had the mortification to find the image of the Virgin and the Cross removed. But in the other they beheld the grim figure of *Huitzilopochtli*,[1] with his censer of smoking hearts, and the walls of his oratory reeking with gore, — not improbably of their own countrymen! With shouts of triumph the Christians tore the uncouth monster from his niche, and tumbled him, in the pre-

[1] This statue is now in the *Museo Nacional* at Mexico City.

sence of the horror-struck Aztecs, down the steps of the *teocalli*. They then set fire to the wooden tower of the accursed building. The flames speedily ran up the slender towers, sending forth an ominous light over city, lake, and valley, to the remotest hut among the mountains. It was the funeral pyre of paganism, and proclaimed the fall of that sanguinary religion which had so long hung like a dark cloud over the fair regions of Anáhuac.

"Having accomplished this good work, the Spaniards descended the winding slopes of the *teocalli* with more free and buoyant step, as if conscious that the blessing of Heaven now rested on their arms. They passed through the dusky files of Indian warriors in the court-yard, too much dismayed by the appalling scenes they had witnessed to offer resistance, and reached their own quarters in safety. That very night they followed up the blow by a sortie on the sleeping town, and burned 300 houses, the horrors of conflagration being made still more impressive by occurring at the hour when the Aztecs, from their own system of warfare, were least prepared for them.

"Hoping to find the temper of the natives somewhat subdued by these reverses, *Cortés* made them a vantage-ground for proposing peace terms. In a parley with the principal chiefs he pointed out that they had seen their gods trampled in the dust, their altars broken, their dwellings burned, their warriors falling on all sides. 'This,' he said, 'you have brought on yourselves by your rebellion. If you do not lay down your arms and return once more to your obedience, I will make your city a heap of ruins, and leave not a soul alive to mourn over it.'

"But the Spanish commander did not yet comprehend the character of the Aztecs, if he thought to intimidate them by menaces. It was true, they answered, he had destroyed their temples, broken in pieces their gods, massacred their countrymen. Many more doubtless were yet to fall under their terrible swords. But they were content so long as for every thousand Mexicans they could shed the blood of a single white man! 'Look out,' they continued, 'on our terraces and streets; see them still thronged with warriors as far as your eyes can reach. Our numbers are scarcely diminished by our losses. Yours, on the contrary, are lessening every hour. You are perishing from hunger and sickness. Your provisions and water are failing. You must soon fall into our hands. *The bridges are broken down, and you cannot escape!* There will be too few of you left to glut the vengeance of our gods!' As they concluded, they sent a whole volley of arrows over the battlements, which compelled the Spaniards to descend and take refuge in their defences.

"The fierce and indomitable spirit of the Aztecs filled the

besieged with dismay. The annunciation respecting the bridges fell like a knell on their ears. All that they had heard was too true; and they gazed on one another with looks of anxiety and dismay.

"A spirit of mutiny broke out, especially among the recent levies drawn from the army of *Narvaez*, and the men demanded, with noisy vehemence, to be led instantly from the city, and refused to serve longer in defence of a place where they were cooped up like sheep in the shambles, waiting only to be dragged to slaughter. In all this they were rebuked by the more orderly, soldier-like conduct of the veterans of *Cortés*. These latter had shared with their general the day of his prosperity, and they were not disposed to desert him in the tempest.

"*Cortés* calmly surveyed his condition, and weighed the difficulties which surrounded him, before coming to a decision. Independently of the hazard of a retreat in the face of a watchful and desperate foe, it was a deep mortification to surrender the city where he had so long lorded it as master, to abandon the rich treasures which he had secured to himself and his followers; to forego the very means by which he had hoped to propitiate the favor of his sovereign and secure an amnesty for his irregular proceedings.

"In this condition he had yet to learn the tidings of a fresh misfortune in the death of Montezuma. A short time before, the Indian monarch had received a javelin wound while addressing the infuriated people, and since receiving this wound he had declined rapidly. Perceiving his end approach, he summoned *Cortés* and recommended his three daughters to his care. He earnestly commended these children to his protection, as 'the most precious jewels that he could leave him.' He besought *Cortés* to care for them: to protect them from the wrath of the people who believed Montezuma a traitor to them. On the 30th of June, 1520, he expired in the arms of some of his own nobles, who still remained faithful to him. At the time of his death Montezuma was forty years old. He had reigned 18 years."

d. **The Retreat from Tenochtitlán.** "As there was no longer any question as to the expediency of evacuating the capital, the Spanish commander called a council of officers to deliberate on the matter. It was his purpose to retreat on Tlascala, and there to decide on his future operations. The general's first care was to provide for the safe transportation of the treasure. He delivered the share belonging to the Crown to the royal officers, assigning them one of the strongest horses, and a guard of soldiers to transport it. Much of the treasure was necessarily abandoned, from the want of adequate means of conveyance. The metal lay in shining heaps along the floor, exciting the cupidity of the soldiers. 'Take what

you will of it,' said *Cortés* to his men. 'Better you should have it than these Mexican hounds. But be careful not to overload yourselves. He travels safest in the dark night who travels lightest.' His own more wary followers took heed to his counsel, but the common soldiers rushed on the treacherous spoil, greedily loading themselves with as much as they could carry.

"*Cortés* next arranged the order of march. The van, composed of 200 Spanish foot, he placed under the command of the valiant *Gonzálo de Sandoval*, supported by *Diego de Ordaz*, *Francisco de Lujo*, and about twenty other cavaliers. The rear-guard, constituting the strength of the infantry, was entrusted to *Pedro de Alvarado*, and *Velasquez de Leon*. The general himself took charge of the 'battle' or centre, in which went the baggage, some of the heavy guns, the treasure, and the prisoners. These consisted of a son and two daughters of Montezuma, *Cacama*, the deposed lord of *Tezcuco*, and several other nobles, whom *Cortés* retained as important pledges in his future negotiations with the enemy. The Tlascalans were distributed equally among the three divisions; and *Cortés* had under his immediate command a hundred picked soldiers, his own veterans most attached to his service, who, with *Cristóbal de Olid*, *Francisco de Morla*, *Alonso de Avila*, and two or three other cavaliers, formed a select corps, to act wherever occasion might require.

"The general had already superintended the construction of a portable bridge to be laid over the open canals in the causeway. This was given in charge to an officer named *Margarino*, with forty soldiers under his orders, all pledged to defend the passage to the last extremity."

e. **La Noche Triste, or Sad Night.** "At midnight the troops were under arms, in readiness for the march. Mass was performed by *Father Olmedo*, who invoked the protection of the Almighty through the awful perils of the night. The gates were thrown open, and on the first of July, 1520, the Spaniards for the last time sallied forth from the walls of the ancient fortress, the scene of so much suffering and such indomitable courage.

"The night was cloudy, and a drizzling rain added to the obscurity. The great square before the palace was deserted. Steadily, as noiselessly as possible, the Spaniards held their way along the great street of *Tlacópan*, which so lately had resounded with the tumult of battle. All was now hushed in silence, and they were only reminded of the past by the occasional presence of some solitary corpse, or a dark heap of the slain, which too plainly told where the strife had been hottest. As they passed along the lanes and alleys, which opened into the great street, or looked down the canals, whose polished surface gleamed with a sort of ebon lustre through the obscurity of night, they fancied that they discerned the shadowy forms

of their foe lurking in ambush and ready to spring on them. But it was only fancy: the city slept undisturbed even by the prolonged echoes of the tramp of the horses and the hoarse rumbling of the artillery and baggage-trains.

"As the Spaniards drew near the spot where the street opened on the causeway, and were preparing to lay the portable bridge across the uncovered breach, several Indian sentinels who had been stationed here, took the alarm and fled, rousing their countrymen by their cries. The priests, keeping their night-watch on the summits of the *teocallis*, instantly caught the tidings and sounded their shells, while the huge drum in the desolate temple of the war-god sent forth those solemn tones, heard only in seasons of calamity, which vibrated through every corner of the capital. The Spaniards saw that no time was to be lost. The bridge was brought forward and fitted with all possible expedition. *Sandoval* was the first to try its strength, and, riding across, was followed by his little body of chivalry, his infantry, and the Tlascalan allies who formed the first division of the army. Then came *Cortés* and his squadrons, with the baggage, ammunition-wagons, and a part of the artillery. But before they had time to defile across the narrow passage, a gathering sound was heard, like that of a mighty forest agitated by the winds. It grew louder and louder, while on the dark waters of the lake was heard a plashing noise, as of many oars. Then came a few stones and arrows striking at random among the hurrying troops. They fell every moment faster and more furious, till they thickened into a terrible tempest, while the very heavens were rent with the yells and war-cries of a myriad combatants, who seemed all at once to be swarming over land and lake.

"The Spaniards pushed steadily on through this arrowy sleet, though the barbarians, dashing their canoes against the sides of the causeway, clambered up and broke in upon their ranks. But the Christians, anxious only to make their escape, declined all combat except for self-preservation. The cavaliers, spurring forward their steeds, shook off their assailants and rode over their prostrate bodies, while the men on foot, with their good swords or the butt of their pieces, drove them headlong again down the sides of the dike.

"But the advance of several thousand men, marching on a front of not more than twenty abreast, necessarily required much time, and the leading files had already reached the second breach in the causeway before those in the rear had entirely traversed the first. Here they halted, and as they had no means of effecting a passage, smarting all the while under unintermitting volleys from the enemy, who were clustered thick on the waters around this second opening, sorely distressed, the vanguard sent repeated messages to the rear to demand the portable bridge. At length the last of the army had crossed,

and *Margarino* and his sturdy followers endeavored to raise the ponderous framework. But it stuck fast in the sides of the dike. In vain they strained every nerve. The weight of so many men and horses, and above all, the heavy artillery, had wedged the timbers so firmly in the stones and earth that it was beyond their power to dislodge them. Still they labored amidst a torrent of missiles, until, many of them slain, and all wounded, they were obliged to abandon the attempt.

"The tidings soon spread from man to man, and no sooner was their dreadful import comprehended than a cry of despair arose, which for a moment drowned all the noise of conflict. All means of retreat were cut off. Scarcely hope was left. The only hope was in such desperate exertions as each could make for himself. Intense danger produced intense selfishness. Each thought only of his own life. Pressing forward, he trampled down the weak and wounded, heedless whether it were friend or foe. The leading files, urged on by the rear, were crowded on the brink of the gulf. *Sandoval, Ordaz,* and the other cavaliers dashed into the water. Some succeeded in swimming their horses across. Others failed, and some, who reached the opposite bank, being overturned in the ascent, rolled headlong with their steeds into the lake. The infantry followed pell-mell, heaped promiscuously on one another, frequently pierced by the shafts or struck down by the war-clubs of the Aztecs: while many an unfortunate victim was dragged half-stunned on board their canoes, to be reserved for a protracted but more dreadful death.

"The carnage raged fearfully along the length of the causeway. Its shadowy bulk presented a mass of sufficient distinctness for the enemy's missiles, which often prostrated their own countrymen in the blind fury of the tempest. Those nearest the dike, running their canoes alongside, with a force that shattered them to pieces, leaped on the land, and grappled with the Christians, until both came rolling down the causeway together. But the Aztec fell among his friends, while his antagonist was borne away in triumph to the sacrifice. The struggle was long and deadly. The Mexicans were recognized by their white cotton tunics, which showed faint through the darkness. Above the combatants rose a wild and discordant clamor, in which horrid shouts of vengeance were mingled with groans of agony, with invocations of the saints and the Blessed Virgin, and with screams of women; for there were several women, both natives and Spaniards, who had accompanied the Christian camp. Among these, one named *María de Estrada* is particularly noticed for the courage she displayed, battling with broadsword and target like the stanchest of the warriors.

"The opening in the causeway, meanwhile, was filled up with the wreck of matter which had been forced into it, am-

munition-wagons, heavy guns, bales of rich stuff scattered over the waters, chests of solid ingots,[1] and bodies of men and horses, till over this dismal ruin a passage was gradually formed, by which those in the rear were enabled to clamber to the other side. *Cortés* found a place that was fordable, and halting, with the water up to his saddle-girths, he endeavored to check the confusion, and lead his followers by a safer path to the opposite bank. But his voice was lost in the wild uproar, and finally, hurrying on with the tide, he pressed forward with a few trusty cavaliers, but not before he had seen his favorite page, *Juan de Salazar*, struck down, a corpse, by his side. Here he found *Sandoval* and his companions, halting before the third and last breach, endeavoring to cheer on their followers to surmount it. But their resolution faltered. It was wide and deep, though not so closely beset by the enemy as the preceding ones. The cavaliers again set the example by plunging into the water. Horse and foot followed as they could, some swimming, others with dying grasp clinging to the manes and tails of the struggling animals. Those fared best, as the general had predicted, who travelled lightest; and many were the unfortunate wretches who, weighed down by the fatal gold which they loved so well, were buried with it in the salt floods of the lake. *Cortés*, with his gallant comrades, *Olid*, *Morla*, *Sandoval*, and some few others, still kept in the advance, leading his broken remnant off the fatal causeway. The din of battle lessened in the distance; when the rumor reached them that the rear-guard would be wholly overwhelmed without speedy relief. It seemed almost an act of desperation: but the generous hearts of the Spanish cavaliers did not stop to calculate danger when the cry for succor reached them. Turning their horses, they galloped back to the theatre of action, worked their way through the press, swam the canal, and placed themselves in the thick of the mêlée on the opposite bank.

"The first gray of the morning was now coming over the waters. It showed the hideous confusion of the scene which had been shrouded in the obscurity of night. The dark masses of combatants, stretching along the dike, were seen struggling for mastery, until the very causeway on which they stood appeared to tremble, as if shaken by an earthquake; while the bosom of the lake, as far as the eye could reach, was darkened by canoes crowded with warriors, whose spears and bludgeons, armed with blades of volcanic glass, gleamed in the morning light.

"The cavaliers found *Alvarado* unhorsed, and defending himself with a poor handful of followers against an overwhelming tide of the enemy. His good steed, which had

[1] One witness estimates that over 2,000,000 *pesos* were lost during that night.

borne him through many a hard fight, had fallen under him. He was himself wounded in several places, and was striving in vain to rally his scattered column, which was driven to the verge of the canal by the fury of the enemy, then in possession of the whole rear of the causeway. The artillery in the earlier part of the engagement had not been idle, and its iron shower, sweeping along the dike, had mowed down the assailants by hundreds. But nothing could resist their impetuosity. The front ranks, pushed on by those behind, were at length forced up to the pieces, and, pouring over them like a torrent, overthrew men and guns in one general ruin. The resolute charge of the Spanish cavaliers, who had now arrived, created a temporary check, and gave time for their countrymen to make a feeble rally. But they were speedily borne down by the returning flood. *Cortés* and his companions were compelled to plunge again into the lake, though all did not escape. *Alvarado* stood on the brink for a moment, hesitating what to do. Unhorsed as he was, to throw himself into the water, in the face of the hostile canoes that swarmed around the opening, afforded but a desperate chance of safety. He was a man of powerful frame, and despair gave him unnatural energy. Setting his long lance firmly on the wreck which strewed the bottom of the lake, he sprung forward with all his might, and cleared the wide gap at a leap! Aztecs and Tlascalans gazed in stupid amazement, exclaiming, as they beheld the incredible feat, 'This is truly the *Tonatiuh*, the child of the Sun!' The breadth of the opening is not given. But it was so great that the valorous captain, *Diaz*, who well remembered the place, says the leap was impossible to any man. To this day the spot is familiarly known to every inhabitant of the capital; and the name of the *Calle del Puente de Alvarado* [p. 339] — street of the Bridge of *Alvarado* — still commemorates the exploit.

"*Cortés* and his followers now rode forward to the front, where the troops were marching off the fatal causeway. The attention of the Aztecs was diverted to the rich spoil that strewed the battle-ground, and, but little molested, the jaded Spaniards were allowed to defile through the adjacent suburb of Popotla.

"The Great Captain there dismounted from his tired steed, and sitting beneath a giant tree [comp. p. 418] gazed mournfully on the broken files as they passed before him. The cavalry, most of them dismounted, were mingled with the infantry, who dragged their feeble limbs along with difficulty; their shattered mail and tattered garments dripping with the salt ooze, showing through their rents many a bruise and ghastly wound, their bright arms soiled, their proud crests and banners gone, the baggage, artillery, and all that constitutes the pride and panoply of glorious war, forever lost. *Cortés*, as he looked

wistfully on their thin and disordered ranks, sought in vain for many a familiar face, and missed more than one dear companion who had stood side by side with him through all the perils of the *Conquest*. Though accustomed to control his emotions, the sight was too much for him. He covered his face with his hands, and the tears which trickled down revealed too plainly the anguish of his soul.

"He found some consolation, however, in the sight of several of the cavaliers on whom he most relied. *Alvarado*, *Sandoval*, *Olid*, *Ordaz*, *Avila*, were yet safe. He had the inexpressible satisfaction, also, of learning the safety of *Marina*, the Indian interpreter. *Aguilar*, the other interpreter, had also escaped. And it was with no less satisfaction that *Cortés* learned the safety of the ship-builder, *Martin Lopez*. The general's solicitude for the fate of this man, so indispensable to the success of his subsequent operations, showed that, amidst all his affliction, his indomitable spirit was looking forward to the hour of revenge.

"The loss sustained by the Spaniards on this fatal night, according to *Cortés's* own letter, did not exceed one hundred and fifty Spaniards and two thousand Indians. But *Thoan Cano*, one of the cavaliers present, estimated the slain at 1,170 Spaniards and 8,000 allies. Forty-six of the cavalry were cut off. The greater part of the treasure, the baggage, the general's papers, including a minute diary of transactions since leaving Cuba, were swallowed up by the waters. The ammunition, the beautiful little train of artillery with which *Cortés* had entered the city, were all gone. Not a musket remained, the men having thrown them away, lest they retard their escape on that disastrous night. Such were the results of this terrible passage of the causeway; more disastrous than those occasioned by any other reverse which had stained the Spanish arms in the New World; and which have branded the night on which it happened, in the national annals, with the name of *la noche triste*, 'the melancholy night.'"

f. **Siege and Downfall of Tenochtitlán.** "In the spring of 1521 we find the Great Captain once more in the Valley of Mexico, blockading and besieging the ancient Aztec city. Provided with fresh arms and military stores; with fresh recruits and an inexhaustible supply of new energy; strongly supported by thousands of Indian allies thirsting for the complete annihilation of the Aztec stronghold, the Spanish commander set about the downfall of the doomed city with a singleness of purpose that brooked no defeat. Building a number of brigantines, he launched them on the lake and defeated, in a bloody encounter, the Indian flotilla that came to meet them. Day after day the intrepid Aztecs sallied out to meet the Spaniards, and as frequently were they forced back. For weeks and months the invaders lived a life of incessant toil

almost too severe for even their stubborn constitutions. Many of their desperate assaults were repulsed by the besieged, whose proud spirit seemed not to weaken, albeit famine was now gradually working its way into the heart of the beleaguered city. On one occasion the Spaniards made a general assault on the city, but they were defeated with such loss that for a time their position was critical.

"A day was fixed for the final assault, which was to be made simultaneously by the two divisions under *Alvarado* and the commander-in-chief. *Sandoval* was instructed to draw off the greater part of his besieging forces from the northern causeway and to unite himself with *Alvarado*, while seventy picked soldiers were to be detached to the support of *Cortés*. On the appointed morning the two armies advanced along their respective causeways against the city. They were supported, in addition to the brigantines, by a numerous fleet of Indian boats, and by a countless multitude of allies, whose very numbers served in the end to embarrass their operations. *Cortés* divided his forces into three bodies. One of them he placed under *Alderete*, with orders to occupy the principal street. A second he gave in charge to *Andrés de Tapia* and *Jorge de Alvarado;* the former a cavalier of courage and capacity, the latter a younger brother of *Don Pedro*, and possessed of the intrepid spirit which belonged to that chivalrous family. These were to penetrate by one of the parallel streets, while the general himself, at the head of the third division, was to occupy the other. A small body of cavalry, with two or three field-pieces, was stationed as a reserve in front of the great street of Tacuba, which was designated as the rallying-point for the different divisions.

"*Cortés* gave the most positive instructions to the captains not to advance a step without securing the means of retreat by carefully filling up the ditches and the openings of the causeways. The neglect of this precaution by *Alvarado*, in an assault which he had made on the city but a few days before, had been attended with such serious consequences to the army that *Cortés* rode over to his officer's quarters for the purpose of publicly reprimanding him for his disobedience of orders. On his arrival at the camp, however, he found that his offending captain had conducted the affair with such gallantry that the intended reprimand subsided into a mild rebuke.

"The arrangements being completed, the three divisions marched at once up the several streets. *Cortés*, dismounting, took the van of his own squadron, at the head of his infantry. The Mexicans fell back as he advanced, making less resistance than usual. The Spaniards pushed on, carrying one barricade after another, and carefully filling up the gaps with rubbish, so as to secure themselves a footing. The canoes supported the attack, by moving along the canals, and grappling with

those of the enemy; while numbers of the nimble-footed Tlascalans, scaling the terraces, passed from one house to another, hurling the defenders into the streets below. The enemy, taken apparently by surprise, seemed incapable of withstanding the fury of the assault. The facility of his success led *Cortés* to suspect that he was advancing too fast. Determined to trust no eyes but his own, he proceeded to reconnoitre the route followed by his victorious troops.

"His conjecture proved too true. *Alderete* had followed the retreating Aztecs with an eagerness which increased with every step of his advance. He had carried the barricades which had defended the breach, and, as he swept on, gave orders that the opening should be stopped. But the blood of the high-spirited cavaliers was warmed by the chase, and no one cared to be detained by the ignoble occupation of filling up the ditches. In this way they suffered themselves to be decoyed into the heart of the city. Suddenly the horn of *Guatemozin* — the sacred symbol, heard only in seasons of extraordinary peril — sent forth a long and piercing note from the summit of a neighboring *teocalli*. In an instant, the flying Aztecs, as if maddened by the blast, wheeled about and turned on their pursuers. At the same time, countless swarms of warriors from the adjoining streets and lanes poured in upon the flanks of the assailants, filling the air with the fierce, unearthly cries which had reached the ears of *Cortés*, and drowning, for a moment, the wild dissonance which reigned in the other quarters of the capital.

"The army, taken by surprise, and shaken by the fury of the assault, was thrown into the utmost disorder. Friends and foes, white men and Indians, were mingled together in one promiscuous mass. Spears, swords, and war-clubs were brandished together in the air. Blows fell at random. In their eagerness to escape they trod down one another. Blinded by the missiles which now rained on them from the *azoteas*, they staggered on, scarcely knowing in what direction, or fell, struck down by hands which they could not see. On they came, like a rushing torrent sweeping along some steep declivity, and rolling in one confused tide toward the open breach, on the farther side of which stood *Cortés* and his companions, horror-struck at the sight of the approaching ruin. The foremost files soon plunged into the gulf, treading one another under the flood, some striving ineffectually to swim, others, with more success, to clamber over the heaps of their suffocated comrades. Many, as they attempted to scale the opposite sides of the slippery dike, fell into the water, or were hurried off by the warriors in canoes, who added to the horror of the rout by the fresh storm of darts and javelins which they poured on the fugitives.

"*Cortés*, with his brave followers, kept his station undaunted

on the other side of the breach. With outstretched hands he endeavored to rescue as many as he could from the watery grave, and from the more appalling fate of captivity. He as vainly tried to restore something like presence of mind and order among the distracted fugitives. His person was well known to the Aztecs, and his position now made him a conspicuous mark for their weapons. Stones, darts, and arrows fell around him as thick as hail, but glanced harmless from his steel helmet and armor. At length a cry of '*Malinche, Malinche*,' arose among the enemy; and six of their number, strong and athletic warriors, rushing on him at once, made a violent effort to drag him on board their boat. In the struggle he received a severe wound in the leg, which, for the time, disabled it. There seemed to be no hope for him: when a faithful follower, *Cristóbal de Olea*, perceiving his general's extremity, threw himself on the Aztecs, and with a blow cut off the arm of one savage, and then plunged his sword in the body of another. He was quickly supported by a comrade named *Lerma*, and by a Tlascalan chief, who, fighting over the body of the prostrate *Cortés*, despatched three more of the assailants, though the heroic *Olea* paid dearly for his self-devotion, as he fell mortally wounded by the side of his general.

"With the aid of his cavaliers *Cortés* at length succeeded in regaining the firm ground and reaching the open place before the great street of Tacuba. Here, under a sharp fire of the artillery, he rallied his broken squadrons and beat off the enemy.

"That night the jaded Spaniards from their camp saw a long file of priests and warriors climbing to the flat summit of the *teocalli*. Among them were several men stripped to the waist, some of whom, by the whiteness of their skins, they recognized as their own countrymen. Their heads were gaudily decorated with coronals of plumes, and they carried fans in their hands. They were urged along by blows, and compelled to take part in the dances in honor of the Aztec wargod. The unfortunate captives, soon stripped of their sad finery, were stretched, one after another, on the great stone of sacrifice.

"We may imagine with what sensations the stupefied Spaniards must have gazed on this horrid spectacle, so near that they could almost recognize the persons of their unfortunate friends, see the struggles and writhings of their bodies, hear their screams of agony! Their limbs trembled beneath them as they thought what might one day be their own fate: and the bravest among them, who had hitherto gone to battle as careless and light-hearted as to the banquet-room, were unable, from this time forward, to encounter their ferocious enemy without a sickening feeling, much akin to fear, coming over them.

"But amidst all the distress and multiplied embarrassments of their situation, the Spaniards still remained true to their purpose. They relaxed in no degree the severity of the blockade. Their camps still occupied the only avenues to the city, and their batteries, sweeping down the long defiles at every fresh assault of the Aztecs, mowed down hundreds of the assailants.

"Soon there was no occasion to resort to artificial means to precipitate the ruin of the Aztecs. It was accelerated every hour by causes more potent than those arising from human agency. Pent up in their suffocating quarters, nobles, commoners, and slaves, men, women, and children, faced inevitable starvation. They wandered about in search of anything that might mitigate the fierce gnawings of hunger. Some hunted for insects and worms on the borders of the lake, or gathered the salt weeds and moss from its bottom, while at times they might be seen casting a wistful look at the green hills beyond, which many of them had left to share the fate of their brethren in the capital. Hundreds of famished wretches died every day from extremity of suffering.

"*Cortés* offered the dying Aztecs a chance to capitulate, but they refused. As long as they were able to stand they made murderous assaults on the Spanish camps, to be ruthlessly beaten back or slaughtered by the invaders.

"It was the memorable 13th of August, 1521, the day of *St. Hippolytus*, — from this circumstance selected as the patron saint of modern Mexico, — that *Cortés* led his warlike array for the last time across the black and blasted environs which lay around the Indian capital. On entering the Aztec precincts, he paused, willing to afford its wretched inmates one more chance to escape before striking the fatal blow. He obtained an interview with some of the principal chiefs, and expostulated with them on the conduct of their prince. 'He surely will not,' said the general, 'see you all perish, when he can so easily save you.' He then urged them to prevail on *Guatemozin* to hold a conference with him, repeating the assurance of his personal safety.

"The messengers went on their mission, and soon returned with the *cihuacóatl* at their head, a magistrate of high authority among the Mexicans. He said, with a melancholy air, that '*Guatemozin* was ready to die where he was, but would hold no interview with the Spanish commander': adding, in a tone of resignation, 'it is for you to work your pleasure.' 'Go, then,' replied the stern conqueror, 'and prepare your countrymen for death. Their hour is come.'

"He still postponed the assault for several hours. But the impatience of his troops at this delay was heightened by the rumor that *Guatemozin* and his nobles were preparing to escape with their effects in *piraguas* and canoes which were

moored on the margin of the lake. Convinced of the impolicy of further procrastination, *Cortés* made his final disposition for the attack, and took his own station on an *azotea* which commanded the theatre of operations.

"When the assailants came into the presence of the enemy, they found them huddled together in the utmost confusion, all ages and sexes, in masses so dense that they nearly forced one another over the brink of the causeways into the water below. Some had climbed on the terraces, others feebly supported themselves against the walls of the buildings. Their squalid and tattered garments gave a wildness to their appearance which still further heightened the ferocity of their expression, as they glared on their enemy with eyes in which hate was mingled with despair. When the Spaniards had approached within bowshot, the Aztecs let off a flight of impotent missiles, showing to the last the resolute spirit of their better days. The fatal signal was then given by the discharge of an arquebuse, — speedily followed by peals of heavy ordnance, the rattle of firearms, and the hellish shouts of the confederates as they sprang upon their victims. It is unnecessary to stain the page with a repetition of the horrors of the preceding day. Some of the wretched Aztecs threw themselves into the water and were picked up by canoes. Others sank and were suffocated in the canals. The number of these became so great that a bridge was made of their dead bodies, over which the assailants could climb to the opposite banks. Others again, especially the women, begged for mercy, which, as the chroniclers assure us, was everywhere granted by the Spaniards, and, contrary to the instructions of *Cortés*, everywhere refused by the confederates.

"While this work of butchery was going on, numbers were observed pushing off in the barks that lined the shore, and making the best of their way across the lake. They were constantly intercepted by the brigantines, which broke through the flimsy array of boats, sending off their volleys right and left, as the crews of the latter hotly assailed them. The battle raged as fiercely on the lake as on land.

"*Sandoval* had particularly charged his captains to keep an eye on the movements of any vessel in which it was at all probable that *Guatemozin* might be concealed. At this crisis three or four of the largest *piraguas* were seen skimming over the water and making their way rapidly to the shore. A captain named *Garcia Holguin* came alongside one of the *piraguas*, and ordered his men to level their cross-bows at the boat. But before they could discharge them a cry arose from those in it that their lord was on board. At the same moment a young warrior, armed with buckler and *maquahuitl*, rose up, as if to beat off the assailants. But as the Spanish captain ordered his men not to shoot, he dropped his weapons, and exclaimed,

'I am *Guatemozin*. Lead me to *Malinche:* I am his prisoner: but let no harm come to my wife and my followers.'

"The news of *Guatemozin's* capture spread rapidly through the fleet, and on shore. When the warriors heard it they ceased fighting. It seemed as if the fight had been maintained thus long to divert the enemy's attention and cover their master's retreat.

"On the day following the surrender, *Guatemozin* requested the Spanish commander to allow the Mexicans to leave the city and to pass unmolested into the open country. To this *Cortés* readily assented. The whole number who departed from the stricken place is estimated at from thirty to seventy thousand, besides women and children who had survived the sword, pestilence, and famine. Of the whole number who perished in the course of the siege it is impossible to form any accurate computation. The accounts range widely, from 120,000, the lowest estimate, to 240,000. The number of Spaniards who fell was comparatively small. The historian of *Tezcuco* asserts that 30,000 of his own countrymen perished.

"The booty found by the Spaniards fell far below their expectations. It did not exceed, according to the general's statement, a hundred and thirty thousand *castellanos* of gold, including the sovereign's share, which, indeed, taking into account many articles of curious and costly workmanship, voluntarily relinquished by the army, greatly exceeded his legitimate fifth. It is believed that the Aztecs sunk vast treasures in the waters of the lake.

"Thus, after a siege of nearly three months' duration, unmatched in history for the constancy and courage of the besieged, seldom surpassed for the severity of its sufferings, fell the renowned capital of the Aztecs." (Prescott's *Conquest.*)

g. **The Vice-Regal Period.** Mexico was under the iron rule of Spain from 1521 to 1821, and during those three centuries it was ruled by five (*Hernan Cortés* first) Governors (1521–28), two *Audiencias* (1528–35), and sixty-two Viceroys (1535–1821), the last of whom was *Francisco Novella.* Personal ambition and religious zeal stimulated *Cortés* to the Conquest, and covetousness and the love of power were the salient characteristics of many of the peruked and bespangled rulers who followed him. These viceroys (*virreyes*) were for the most part Spanish nobles, prelates, or court politicians, who sought the position for selfish purposes and with the idea of repairing their dilapidated fortunes in the New World. They ruled over one of the most extensive empires of the world — a colony which extended over 20 degrees of latitude, which embraced every known climate, and which contained millions of human beings. They were responsible only to the King of Spain and the powerful *Consejo de las Indias* (thousands of miles away), and during their incumbency of office, the conquered territory

was exploited for the Viceroys, the Church, and the Spanish Crown. The vice-regal salary was forty thousand *pesos* a year (raised in 1689 to $70,000), and despite enormous expenditures, some of these petty kings were enabled to return to Spain after a lapse of a few years with vast fortunes wrung from the coerced and enslaved natives. Foreigners were excluded from the country, education was monopolized by the clergy, and the best land, the most profitable commerce, and the most influential government offices were held by the native Spaniards. But among the men of this long vice-regal succession were some whose ambition was to uplift the oppressed Indians and to govern their country for them, wisely and well. Their names are conspicuous in Mexican history and their memory is revered by the people.

Antonio de Mendoza (*Conde de Tendilla y Comendador de Socuellanos*), the 1st Viceroy (1535–50), was distinguished for his humane efforts to mitigate the hardships of the enslaved Indians. He sent expeditions northward on voyages of discovery; founded the cities of Valladolid (now Morelia) and Guadalajara; issued the first money minted in Mexico; aided *Fray Pedro de Gante* to establish schools, — particularly the celebrated school of *Santiago Tlaltelolco*, — and caused the first printing-press to be brought from Spain. The noble missionary *Fray Bartolomé de las Casas* reached Mexico during his reign and received his ardent support. The mines of Guanajuato and Zacatecas were exploited. The admirable precedent of this benevolent man strongly influenced

Luis de Velasco, 2d V. (1550–64). The example of *Las Casas* ("Defender of the Indians") for good was so great that *Velasco* emancipated 150,000 Indians enslaved by Spanish landowners. He founded (1553) the first University in New Spain, and the Hospital Real; distributed Crown Lands among the Indians; and by means of expeditions northward, he essayed to pacify and civilize the nomad tribes of those regions. One of his captains discovered the still enormously productive silver-mines of Fresnillo and Sombrerete. Silao, Durango, and San Miguel de Allende were founded during his reign, and the great Dike of San Lazaro was built. He died in Mex. City July 31, 1564, and he is revered as the great "emancipator."

Gaston de Peralta, 3d V. (1566–68), was succeeded by

Martin Enriquez de Almanza (Knight of Santiago), 4th V. (1568–80). He was known as the "Inquisitor," because the Inquisition was established in Mexico during his reign. During his incumbency of office the Jesuits reached Mexico (1572); the corner-stone of the Mex. City Cathedral was laid (1573), and the city of Leon was founded (1576). During the time of

Lorenzo Juarez de Mendoza, 5th V. (1580–84), the fabulously rich mines of San Luis Potosí were discovered.

Pedro Moya de Contreras (Archbishop of Mexico), the 6th V. (1584), was succeeded (in 1585) by

Alvaro Manriquez de Zúñiga (*Marqués de Villa Manrique*), 7th V. (1585–90), who extended the commerce between Mexico and the Far East.

Luis de Velasco (*Marqués de Salinas*), a son of the "Emancipator," was the 8th V. (1590–95). He framed just laws for the protection of the Indians, and was a wise and benevolent ruler.

Gaspar de Zúñiga y Acevedo (Count of Monterey), the 9th V. (1595–1603), extended the Spanish dominions into California, founded there the town of Monterey, another of the same name in the Mexican state of Nuevo Leon, and Santa Fé in New Mexico. He also conveyed to Spain the astounding information that since the coming of the Spaniards to Mexico, the native population had fallen off three fourths!

Juan Manuel Hurtado de Mendoza y Luna (*Marqués de Montesclaros*), 10th V. (1603–07), was succeeded by

Luis de Velasco, who returned from Peru and became Viceroy (11th), for the second time (1607–11). The great Cut of Huehuetoca (p. 135), aimed to drain the Valley of Mexico, was begun by his order.

Archbishop Garcia Guerra, 12th V. (1611–12).

Diego Fernandez de Córdova (*Marqués de Guadalcazar*), 13th V. (1612–21).

Diego Carrillo de Mendoza y Pimentel (*Conde de Priego y Marqués de Gelves*), 14th V. (1621–24).

Rodrigo Pacheco Osorio (*Marqués de Cerralvo*), 15th V. (1624–35).

Lope Diaz de Armendariz, 16th V. (1635–40).

Diego Lopez Pacheco Cabrera y Bobadilla (*Duque de Escalona y Marqués de Villena*), 17th V. (1640–42).

Juan de Palafox y Mendoza (Bishop of Puebla), 18th V. (for about 5 months).

Garcia Sarmiento de Sotomayor (Count of Salvatierra), 19th V. (1642–48).

Marcos Lopez de Torres y Rueda (Bishop of Yucatan), 20th V. (1648–50), was a zealous bigot, who caused 15 persons to be strangled and burned by the Inquisition.

Luis Enriquez de Guzman (Count of *Alba Liste*), 21st V. (1650–53).

Francisco Fernandez de la Cueva (*Duque de Albuquerque*), 22d V. (1653–60).

Juan de Leiva y de la Cerda (*Marqués de Leiva y de Ladrada*), 23d V. (1660–64).

Diego Osorio de Escobar y Llamas (Bishop of Puebla), 24th V. (for a few months in 1664) was succeeded by

Antonio Sebastian de Toledo, Molina y Salazar, 25th V. (1664–73).

Pedro Nuño Colon de Portugal y Castro (*Duque de Veraguas*), 26th V. (for six days in 1673).

Fray Payo Enriquez de Rivera (Archbishop of Mexico), 27th V. (1673–80), was a wise and progressive ruler, untainted by the bigotry which at that time was a clerical trait.

Tomás Antonio Manrique de la Cerda, 28th V. (1680–86).

Melchor Portocarrero Laso de la Vega (Count of Monclova), 29th V. (1686–88), founded Monclova (State of Coahuila), and built, at his own expense, the great aqueduct which formerly brought water from Chapultepec to Mexico City.

Gaspar de la Cerda Sandoval Silva y Mendoza (*Conde de Galve*), 30th V. (1688–96), accomplished the Conquest of Texas (1691); founded (1692) the city of Pensacola (Florida); sent many colonists to New Mexico, and proved an energetic, far-sighted, and just ruler. During his reign the first American newspaper, *El Mercurio Volante*, was established.

Juan de Ortega Montañez (Bishop of Michoacan), 31st V (1696), was replaced by

José Sarmiento Valladares (*Conde de Montezuma*), 32d V. (1696–1701), who wedded *María Andrea Montezuma*, third Countess and fourth in descent from *Montezuma II*, through his son,[1] *Pedro Johualicahuatzin Montezuma*.

Juan de Ortega Montañez became Viceroy (33d) a second time in 1701.

Fernandez de la Cueva Enriquez (*Duque de Albuquerque*), 34th V. (1701–11), colonized New Mexico and founded the present town of Albuquerque (U. S. A.).

Fernando de Alencastro Marona y Silva (*Marqués de Valdafuentes*), 35th V. (1711–16).

Baltazar de Zúñiga Guzman Sotomayor y Mendosa, 36th V. (1716–22).

Juan de Acuña (*Marqués de Casafuerte*), 37th V. (1722–34), conducted the affairs of the Province in a liberal and enlightened way. He was a Peruvian, and the only American-born Viceroy.

Juan Antonio de Vizarron y Eguiarreta (Archbishop of Mexico), 38th V. (1734–40).

Pedro de Castro Figueroa y Salazar, 39th V. (1740–42).

Pedro Cebrian y Agustin (*Conde de Fuenclara*), 40th V. (1742–46), made the first effort to collect and tabulate practical statistical information concerning Mexico.

Juan Francisco de Güemes y Horcasitas, 41st V. (1746–55).

Agustin de Ahumada y Villalon, 42d V. (1755–60).

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[1] The Spaniards impressed their wishes and their personality so strongly on the Indians that many of these subjects—some through inclination, others through fear—discarded their own names for Spanish titles. In certain cases proper names were retained and Castilian Christian names were added.

Francisco Cajigal de la Vega (ex-Governor of Cuba), 43d V. for a brief period.

Joaquin de Monserrat (*Marqués de Cruillas*), 44th V. (1760–66), organized for the first time a regular army in Mexico.

Carlos Francisco de Croix (*Marqués de Croix*), 45th V. (1766–71), raised the salary of the Mexican Viceroys from $40,000 to $70,000 a year. Many civic improvements. He doubled the size of the Alameda; sent a royal convoy to Spain (1770) with thirty millions of silver *pesos*, and was instrumental in enforcing the royal order (of June 25, 1767) which expelled the Jesuits from Mexico. An able ruler.

Antonio María de Bucareli y Ursúa, 46th V. (1771–79), a wise, benevolent, and thoroughly admirable man, whose influence is yet felt in Mexico. He developed the country in a variety of ways; increased commerce; minted $127,396,000 in Mex. silver; fostered the military strength of the nation, and carried to completion more civic reforms than had all the viceroys combined who preceded him. With this man arose the star of New Spain. A book could be filled with the stories (still current among the people) of his wisdom, kindness, and judgment. He died in office April 9, 1779, and was buried with great honors in the church of *Nuestra Señora de Guadalupe*. Several of the principal streets of the city (the *Calles de Bucareli*, p. 371) were named for him, and his memory is fresh and sweet in the hearts of intelligent Mexicans.

Martin de Mayorga (Governor of Guatemala), 47th V. (1779–83).

Matías de Galvez, surnamed "The Diligent," 48th V. (1783–85), an earnest, quiet worker, with an ambition to elevate the people to better things.

Bernardo de Galvez (son of *Matías de G.*), 49th V. (1785–87), constructed the Castillo de Chapultepec (p. 386).

Alonzo Nuñez de Haro y Peralta (Archbishop of Mexico), 50th V. (1787).

Manuel Antonio Flores (Governor of Bogotá), 51st V. (1787–89).

Juan Vicente de Güemes Pacheco de Padilla (*Conde de Revillagigedo*), 52d V. (1789–94), a stern and eccentric nobleman with an aptitude for civic reform. He ably seconded the work begun by *Bucareli;* caused the streets of Mexico City to be cleaned, paved, and lighted; organized an efficient police force; executed a number of highwaymen; established weekly posts between the capital and outlying intendencies, and remodelled the military organization. He started an expedition from Mexico that reached as far north as Behring's Straits. He was wont to prowl the city's streets at midnight in search of abuses, which he summarily corrected, and he placed a locked box with a slit in the lid, in a public place, for the receipt of petitions and complaints from those who could

not obtain a personal interview with him. One night he entered a street flanked by squalid dwellings and terminating in a *cul de sac*. The *corregidor* (mayor) was at once ordered to open a wide highway and to have it completed so that he, the Viceroy, might drive through it on his way to mass the following morning. A small army of workmen were routed out of their beds, and the next morning the *Calle de Revillagigedo* (which now intersects the Avenida Juarez at the Alameda in Mex. City) was completed.

Miguel de la Grua Talamanca (*Marqués de Branciforte*, an Italian adventurer), 53d V. (1794–98), secured his appointment by chicanery, and before his retirement succeeded in making himself the most cordially detested official in the Colony. During his reign all that portion of Florida (now U. S. A.) lying west of the Perdido River was ceded to France.

Miguel José de Azanza, called "The Bonapartist," 54th V. (1798–1800).

Felix Berenguer de Marquina, 55th V. (1800–03), caused to be made the splendid equestrian statue (comp. p. 373) of Carlos IV, at Mexico City.

José de Iturrigaray, "The Monarchist," 56th V. (1803–08).

Pedro Garibay, "The Revolutionist," 57th V. (1808), *ad interim*.

Francisco Javier Lizana (Archbishop of Mexico), 58th V. (1809–10).

Pedro Catani (*Presidente* of the *Audiencia*), 59th V. (1810), *ad interim*.

Francisco Javier Venegas, 60th V. (1810–16). Coincident with the opening of his reign began the Revolutionary period.

Juan Ruiz de Apodaca, 61st V. (1816–21), was known as "The Unfortunate," because he reached Mexico when the power of Spain was declining, and the country was in the throes of a revolutionary war which the Spanish troops were unable to quell.

Francisco de Novella, Azabal, Perez y Sicardo, 62d V. (1821), remained in office but a few months, and was the last of the vice-regal line. He was relieved by

Juan O'Donoju, Captain-General of New Spain, and the last Spanish ruler in Mexico. He reached Vera Cruz in 1821, took the oath of office there Aug. 3, but was prevented by the revolutionists from exercising his authority. He died at Mexico City Oct. 7, from an attack of pleurisy brought on — it is said — by chagrin at the thought that Mexico was no longer a Spanish colony.[1]

h. **War for Independence.** During the reign of the Spanish Viceroy *José de Iturrigaray*, in Mexico, the internal affairs

[1] Portraits in oil of all the succession of rulers, from *Cortés* to *O'Donoju*, may be studied in the National Museum (p. 298), and in the Palacio Municipal (p. 292) at Mexico City.

of Spain were hopelessly muddled; *Carlos IV* had abdicated in favor of *Ferdinand VII*, who, in turn, had been forced to step aside in favor of Joseph Bonaparte. *Iturrigaray* believed that Mexico should govern itself (with a Spanish Viceroy as King), and he convened an assembly of notables with the aim of securing the necessary power. He won over the masses by promising to relinquish the regency as soon as another Spanish King should occupy the Spanish throne. The Spaniards in Mexico rebelled, seized the Viceroy, and imprisoned him in the fortress of San Juan de Ulua (at Vera Cruz), whence he was sent back to Spain.

The independence idea appealed to the people and they nursed it. Centuries of despotism and misgovernment had failed to kill out the patriotism and strength of the Mexicans, and independence soon became the chief thought of every one. Correspondence clubs were established in some of the towns, and plans for an early uprising were formulated. *Miguel Hidalgo y Costilla*, parish priest of the village of *Dolores* (in Guanajuato), took the idea of freedom for Mexico nearest to heart. He was a Creole (born May 8, 1753), nearly sixty years old, with a powerful influence over the Indians of his parish. He began the manufacture of lances, and planned an uprising during the annual Indian *fiesta* which began in Dec. His nearest confidants were the several members of an alleged Society for the Study of the Fine Arts, established in 1808 in the city of Querétaro. From this centre a sustained influence was soon radiating, and the society counted upon many members in the adjoining State of Guanajuato. The influence of the Mayor (*Corregidor*) of Querétaro was soon secured, as well as that of his wife, *La Corregidora, Doña Josefa Ortiz de Dominguez*. Coincidently arms and ammunition, and the adherence of Captains *Ignacio Allende* and *Juan Aldama* of the King's Regiment, stationed hard by, were also obtained.

Mariano Galvan, a traitor to the cause, imparted his knowledge to the Querétaro postmaster, who immediately repaired to Mexico City and disclosed the revolutionary plans to the Government. On the night of Sept. 13, an intimation of the publicity of the plans reached the ears of *Rafael Gil de Leon*, an ecclesiastic judge of Q., and because of his friendship for the mayor he warned him. The latter at once sought the advice of his wife, who in turn sent a trusty messenger to warn *Hidalgo* of his peril. The *Cura* was told (at 2 A. M. Sept. 16) that the conspiracy was discovered, and he decided to strike the blow at once. At early mass, he announced to his parishioners that "Spain was no longer Spanish, but was French, and that the time for Mexico to be free had come." He dwelt upon how the Spanish soldiery had oppressed even the peaceful inhabitants of his own village, stealing their savings,

ruining their fields, and violating their homes. The modest silk industry started by *Hidalgo* had been destroyed, as the Spaniards had cut down the mulberry trees. The Indians appeared ripe for a revolt. *Hidalgo* then rang the famous liberty bell (comp. p. 268), and voiced the stirring appeal known since as the *Grito de Dolores* (the cry from Dolores). This was, in substance: "Long live our most Holy Mother of Guadalupe! Long live America, and death to bad government!" The zealous patriot began the march forthwith. Passing the church of *Atotonilco*, he took therefrom a banner bearing a picture of the Virgin of Guadalupe, and, affixing it to his lance, adopted it as the standard of the "Army of Independence." The making of the struggle a religious war as well as one for freedom was more the promptings of a pious mind than a premeditated stroke of diplomacy. The priest felt that with so redoubtable a patroness victory would assuredly be theirs.

The idea filled the Indians with enthusiasm, and when the insurgents reached the town of San Miguel that night, the regiment to which *Captain Allende* belonged declared at once for independence. Celaya surrendered on Sept. 21, as the army marched through on its way to the rich city of Guanajuato. An organization of the army was attempted at Celaya, and *Hidalgo* was proclaimed Captain-General of his 20,000 troops.

Guanajuato, capital of the Province of G., contained 80,000 inhabitants, the richest silver-mines in Spanish-America, and was, in point of wealth, second to Mexico City. After desperate fighting, the place was captured. The Spaniards took refuge in the *Alhóndiga*, or Castle of Grenaditas, and one of the bloodiest battles of the revolution soon raged round its walls. The insurgents were for the most part armed with bows and arrows, slings, *machetes* (cane-knives), and lances, and while the provincial militia fought with great determination, under skilled officers, the impetuous onslaught of the patriots won. Despite *Hidalgo's* earnest entreaties, a general massacre took place. Three centuries of Spanish misrule and oppression told upon the Indians, and their war-cry, "*Mueran los Gachupines*" (death to the Spaniards), was emphasized by three days of carnage and destruction.

From the *Alhóndiga*, *Hidalgo* secured five millions of *pesos*, which went to swell the treasury of the revolutionists. The province declared for him and many of the provincial militia deserted to his standard. He at once had the bells of the city cast into cannon, employed the mint to coin money (in the name of *Ferdinand VII*), and continued his attempts to organize his army.

Meanwhile the Viceroy had awakened to the dangers of the situation, and was sending out troops under skilled command-

ers to combat the insurgents, and to protect places along their proposed line of march. The Church became alarmed at the peril which threatened it through a government over which it had established a quasi-protectorate. The Bishop of Michoacan hurled edicts of excommunication against all insurgents, and *Archbishop Lizana* issued a pastoral letter combating the principles upon which *Hidalgo* justified the revolution, and ordering the Spanish and Creole clergy to declare from their pulpits, and cause it to be everywhere known, that the purpose of the revolution was to subvert the Holy Catholic Church. The Inquisition charged *Hidalgo* with every error of which that tribunal took cognizance. The Viceroy *Venegas* published a proclamation offering a reward of ten thousand *pesos* for the capture, dead or alive, of *Hidalgo* and his two chief military companions.

The army left Guanajuato (Oct. 10) and proceeded to Valladolid (now Morelia), which immediately declared for independence. Upon the approach of the army, the Bishop, Council, and civil authorities evacuated the place. Here *Hidalgo's* force was swelled by a considerable body of soldiery, and the erstwhile country priest found himself at the head of an undisciplined army of 80,000 men. He took vast sums from the coffers of the Valladolid Cathedral, but was excommunicated by the Bishop of the diocese for the act. Here he also learned of a vice-regal proclamation decreeing that any one taken with arms against the Government would be shot within fifteen minutes after capture without the "benefit of clergy."

The army began its march to Mexico City, gaining new adherents by the way. *Hidalgo* reviewed his troops at Acámbaro and was proclaimed "*Generalisimo*." Oct. 30, he fought his first engagement with the royal forces in the field (at *Monte de las Cruces*), and won a signal victory over the Spanish forces under General *Truxillo*. The defeat demoralized the vice-regal army, and had *Hidalgo* moved at once upon the capital, it is probable that it would have fallen into his hands and given success to his plans. Herein he proved a poor *generalísimo*, and showed a lack of military sagacity. After advancing to the *hacienda* of *Quaximalpa* (5 leagues from the panic-stricken capital) and sending a summons (which elicited no reply) to the Viceroy to surrender, he retreated with his army toward the interior of the country. On Nov. 7, the army encountered a train of artillery and 10,000 well-equipped Creole troops commanded by General *Felix María Calleja del Rey*, who had been sent out to concentrate the vice-regal forces. In the desperate battle which ensued, Hidalgo's Indians displayed more courage than discretion; rushing with their clubs and improvised lances upon the bayonets of the enemy, to fall in heaps. They were so ignorant of the effects

of artillery that they ran up to cannon in action and attempted to stop them with their *sombreros*. After beating a hasty retreat, it was found that they had suffered a loss equal to the entire Spanish force.

Entering Guadalajara, *Hidalgo* concentrated his forces and organized a government. *Calleja* went to Guanajuato, and made that city the scene of notable cruelties in retaliation for the excesses committed by Hidalgo's Indians. Fourteen thousand of the inhabitants were butchered.

A commissioner sent by *Hidalgo* from Guadalajara to the United States was captured by the Spaniards, the patriot's plans and resources were learned, and his downfall hastened. While he was engaged in promulgating decrees abolishing slavery and stamp duties, royal forces were sent against him, a battle was fought at *Puente de Calderon* (Jan. 16, 1811), and the army of independence dispersed. *Hidalgo*, *Allende*, *Aldama*, and *Jimenez* held together and started northward, intending to secure assistance and purchase arms in the United States. They were captured and later executed, and their heads taken to Guanajuato and placed upon pikes at the four corners of the *Alhóndiga*, as "a warning to Mexicans who chose to revolt against Spanish government." There the heads remained until independence was won. In 1823, their bodies were buried under the *Altar de los Reyes*, in the apse of the Mexico City Cathedral.

Hidalgo's logical successor was his pupil, *José María Morelos*, a Mestizo, a Catholic priest, an intrepid fighter, and a commander of marked ability. He took over the command and began a successful and destructive campaign against the Spaniards. In six-and-twenty hard-fought engagements he was successful in all but two. In a battle near Acapulco (whither he was sent by *Hidalgo* in 1810), he defeated the vice-regal troops, captured 800 muskets, 5 pieces of artillery, 700 prisoners, much ammunition, and a large sum of money. After the war he was known as "The Hero of a Hundred Battles."

Among the trusted lieutenants of *Morelos* was another priest, *Mariano Matamoros*, noted for his military genius. Aiding him were the celebrated *Dr. Cos*, the *Bravos* brothers, *Galena*, *Manuel de Mier y Teran*, *Felix Hernandez*, *Ignacio Lopez Rayon*, *José María Liceaga*, and a host of ambitious patriots.

Early in 1812 two battalions of Spanish troops, including a famous regiment of *Asturias* (which had won the title of "the Invincibles" in the Peninsula), came to Mexico to support the vice-regal government, and to assist in reducing the Independents to subjection. The insurgents were severely punished, but their military exploits were not checked. A guerrilla warfare now raged throughout the colony, and the royal troops were harassed incessantly. The exploits of the

rancheros (ranchmen) formed one of the most picturesque chapters of the long war. Expert in the use of the lariat; born with an aptitude for guerrilla fighting, hardy, brave, and persistent, they were to the Spaniards what Morgan and his shifty band were to the Northern troops during the American war of 1864. They travelled usually in small groups, and scattered when danger threatened, to reunite at some given point miles away. Each unit was a formidable fighting machine, at once dreaded and detested by the Iberian troops, who were unused to being dragged from their saddles by a hurtling lasso, bumped across a cacti-strewn plain and trussed and hustled like yearling steers.

Morelos now called a Congress of Mexicans, and essayed to organize an Independent Nation. Forty deputies assembled at Chilpancingo in Sept., 1813, and *Morelos* was nominated Captain-General of the Independent forces; decrees were passed abolishing slavery, imprisonment for debt, and the collection of tithes for the support of religious societies. The Congress removed to Tlacotepec, and finally convened in Apatzingan, where it published (Nov. 16, 1813) its formal Declaration of Independence of Spain. "Mexico was declared free from Spanish control, with liberty to work out its own destiny, and with the Roman Catholic religion for its spiritual guidance." The name chosen for the new nation was "The Kingdom of Anáhuac." A Constitution, liberal in its provisions, was adopted. Copies of this, and the Declaration, were, by order of the Viceroy, ceremoniously burned in public in the City of Mexico, and in the principal towns of the Republic.

Morelos now undertook to traverse a section of the country in possession of the Spaniards, and was captured (near Texmalaca), loaded with chains, and taken as a prisoner to the capital. He was brought before the Holy Office, condemned, and his *auto-de-fé* was the last pronounced by the Inquisition in Mexico. After being degraded by the priesthood he was handed over to the secular arm, and was shot at San Cristóbal Ecatepec in Dec., 1815.

The heroic days of the revolution ended with *Morelos*, and the cause soon languished. When (Sept., 1816) *Calleja del Rey* was succeeded in the *Virreinato* by *Juan Ruiz de Apodaca*, the insurgents were apparently under Spanish control. Every captured revolutionist had been summarily shot. With the exception of the freebooting expedition of *Francisco Javier Mina*, in 1817, Mexico was so little disturbed by actual war until 1820, that the Viceroy, whose policy was conciliatory, reported to the Regent that he would answer for the safety of Mexico, and that there was no need of sending any more troops from Spain.

But a formidable uprising soon occurred, and the Viceroy

appointed *Agustin de Iturbide*, commander of the District of the South. After fighting a few engagements with the insurgents under General *Vicente Guerrero, Iturbide* met the latter and proposed that they should unite in proclaiming the independence of Mexico. In conformity, *Iturbide* published (Feb. 24) the famous *Plan de Iguala* known as *Las Tres Garantías*, in that it provided for the conservation of the Roman Catholic Church, for the absolute independence of Mexico as a moderate monarchy, with an ostensible adhesion to Ferdinand VII, and for the union of Spaniards and Mexicans in the bonds of friendship. The plan received the immediate support of the clergy, who just now found themselves in an awkward situation.[1]

The colors of the Mexican flag (adopted April 14, 1823) represented the *Tres Garantías:* white (religious purity); red (union of Spaniards and Mexicans); green (independence). *Iturbide's* army was thereafter called the *Army of the Three Guarantees.*

Revolutionary leaders, who had retired from the struggle discouraged, came to the front, the people arose *en masse*, and Mexico was soon aflame with the sacred cause of patriotism. The Viceroy, *Apodaca* (the Unfortunate), was forced to resign, and *Francisco de Novella* became Viceroy *ad interim.* The *Plan de Iguala* was a popular success, and *Iturbide* captured the cities of Valladolid, Querétaro, and Puebla, and laid siege to Mexico City. When General *Juan O'Donoju*, bearing the commission of Captain-General, arrived at Vera Cruz (July 30, 1821) to supersede the Viceroy *Novella*, he found the country in the hands of the Independents, and Vera Cruz itself in the possession of the Independent Chief, *Antonio Lopez de Santa Anna* (b. Feb. 21, 1795, d. June 21, 1876).

The Spanish representative was placed in the embarrassing position of having to ask of *Santa Anna* the privilege of landing upon the continent, and of requesting of *Iturbide* a safe conduct to the capital. Perceiving that it would be impossible to arrest the revolution by force, *O'Donoju* proposed to treat with *Iturbide.* They met at Córdoba (Aug. 24, 1821), and *O'Donoju* signed, on behalf of his Government, the "Treaty of Córdoba." It embodied the *Plan de Iguala;* declared Mexico sovereign and independent; provided for a constitutional

[1] In 1820 the Spanish revolutionists proclaimed the Constitution of 1812, and *Ferdinand* found himself under the necessity of supporting it. This Constitution dissolved the convents, abolished the Inquisition, ordained the freedom of the press, and seized the tithes of the secular clergy on the ground that the money was required by the State in a great emergency. The Mexican clergy at once found their privileges and alleged rights menaced, and despite the fact that nine years before, they had opposed the revolution in Mexico, and had denounced as heretical the idea of Independence or separation from Spain, they now discovered that their interests demanded "an absolute separation from Spain and its radicalism!"

representative monarchy, for the call of the Bourbon family of Spain to the throne, and for the immediate establishment of a provisional government, pending the arrival of the chosen monarch. It also assured to the people the liberty of the press, and the equal rights of Spaniards and Mexicans, and provided that the Army of the Three Guarantees should occupy the capital, and that the Spanish troops should be sent out of the country as soon as possible.

Iturbide made his triumphal entry into Mexico City Sept. 27, 1821, and on that date ended the Spanish power in Mexico. He was hailed as "Liberator," and the occasion was marked by great rejoicing. The title of Lord High Admiral was conferred upon him, and as *Generalísimo* of the Army and head of the nation, the people addressed him as Serene Highness.

Guatemala voluntarily united with Mexico Feb. 21, 1822 (it seceded July 1, 1823), and *Iturbide* found himself the master of a nation whose territorial extent was one of the greatest in the world — China and Russia alone being larger. Its possessions comprised, in addition to the present Republic of Mexico, Guatemala on the south, and on the north all the region between the Red and Arkansas Rivers and the Pacific Ocean, extending as far north as the present northern boundary of the United States.

To the great disgust of the old Spanish nobility he instituted an order of nobility, calling the members *Caballeros* (gentlemen) *de Guadalupe*, and embarked upon a riotous course which soon caused his downfall.

i. **First Empire.** The First Congress of the Mexican Nation convened Feb. 24, 1822, and was found to comprise three distinct parties, notwithstanding the oath taken by each deputy to support the *Plan de Iguala* and the *Treaty of Córdoba*. One party — composed of the army, the clergy, and a few malcontents — wanted to place *Iturbide* on the throne. The *Republicanos* wanted the "Plan" set aside and a Federal Republic established. The *Independents* and the Spaniards — united only in their hatred of *Iturbide* — desired to have executed exactly the *Plan de Iguala* by placing on the throne a Spanish Prince. The meeting was the signal for hostilities which extended over nearly fifty years.

On May 18, 1822, the "Liberator" forced a *pronunciamiento* in his favor in the *cuartel* (barracks) of *San Hipólito* (Mexico City), and in a turbulent meeting of Congress, from which Republican members were excluded, *Iturbide* was elected Emperor of Mexico by a vote of 75 to 15. He immediately took the oath of office before Congress, and organized a Provisional Council of State. On the 21st of July he and his wife were anointed and crowned with great solemnity in the Mexico City Cathedral; *Iturbide* assumed the title of *Agustin I, Emperador*. His first act was to dissolve the existing Con-

gress, imprison its most contumacious members, and replace them by a *junta* composed of two deputies from each province, of his own selection.

j. **Fall of the Empire and Rise of the Republic.** A monarchical government for Mexico was unsatisfactory to the Revolutionary leaders. The bombast of the arrogant, pageant-loving Mestizo seemed a poor result for the sacrifice of the good *cura Hidalgo*, of the intrepid *Morelos*, *Allende*, *Aldama*, and a hundred other pure-minded patriots. For a time *Iturbide* was able to quell the uprisings by the aid of national troops, but the empire fell into disrepute, and soon collapsed. General *Antonio Lopez de Santa Anna* headed (Dec., 1822) a formidable uprising in Jalapa, and in a month's time *Iturbide's* alleged empire was reduced to the limits of Mexico City. *Guerrero* and *Bravo* followed the example of *Santa Anna* and led a revolt in the North. The country was soon aflame with anger, and rather than provoke a civil war *Iturbide* abdicated (March 20, 1823), and under a declaration of banishment from the country, he was permitted to retire from the capital. His salary as Emperor had been $125,000 a year (which he paid to himself from forced loans and with paper money issued by his commands), and in recognition of his eminent services to Mexico he was granted a life annuity of $25,000. Soon after his retirement he wrote from London to the Mexican Government, warning it of the machinations of the "Holy Alliance" to restore Spanish rule in Mexico. He offered his services should an attempt be made. Congress replied (April 28) to his letter by a decree declaring that should *Iturbide* return he would be regarded as a traitor and be put to death. Unaware of this, *Iturbide* landed in disguise at Soto la Marina (July 14, 1824), was arrested, brought before the legislature of the State of Tamaulipas, and condemned to death. He was shot July 24, 1824.

The *Plan of Iguala*, with its three guarantees of Religion, Independence, and Union, and the Treaty of Córdoba were now repudiated by Congress. The bars of green, white, and red in the flag of the *Tres Garantías* had been horizontal; they were now changed to upright, with the green bar next to the staff, and this was adopted as the flag of the Republic. The national coat-of-arms, showing an eagle upon a *nopal* cactus, strangling a serpent, was also adopted.

A Congress was installed (Nov., 1823) to discuss the adoption of a fundamental law for the country, and it drew up an instrument closely resembling that of the Constitution of the United States. It contained thirty-six articles (proclaimed in the form of a Constitution, Oct. 4, 1824) and it defined the government to be Popular, Representative, Federal, and Republican. It proclaimed the national sovereignty; the independence of the States (allowing them independent govern-

ment in internal affairs, without prejudice to the rights of the Federal Government); the organization of the supreme power, the independence of the judicial powers, and guaranteed to the clergy their already vested rights. This new Republic comprised five territories and nineteen states; each of the latter with a governor, legislature, and a tribunal of justice. The States were to organize their governments in conformity to the Federal Act. The general powers of the National Government resided in the Federal District (Mexico City) and comprised a General Congress, a Supreme Court of Judicature, and a President — of the United Mexican States — with four Ministers. The legislative power was vested in a Congress comprising a Senate and House of Representatives. The Supreme Court was to be composed of 11 judges, elected by the legislatures of the several States.

The third article of the Constitution was significant: "The Religion of the Mexican Nation is, and will perpetually be, the Roman Catholic Apostolic. The nation will protect it by wise and just laws, and prohibit the exercise of any other whatever."

The Constitution was received by the people with customary enthusiasm. *Felix Fernandez*, who styled himself *Guadalupe Victoria* (in homage to the Virgin of Guadalupe), took the oath of office (Oct. 4, 1825) as the first President of Mexico, and the country began its career as a Constitutional Republic.

In 1825 the fortress of San Juan de Ulua (Vera Cruz), until then held by the last of the Spanish forces, was evacuated, and the Republic of Mexico received the formal recognition of England and the United States. The paternal support received by the fledgeling Republic from the great American Republic at the north gave it an impetus which had potent bearing on its future. The message of President Monroe (Dec., 1823) to the Congress of the United States contained the following significant declarations:

"(1) The American Continents, by the free and independent condition which they have assumed and maintained, are henceforth not to be considered as subjects for future colonization by any foreign power: (2) Any attempt on the part of European Powers to extend their political systems to any portion of the Western Hemisphere would be considered dangerous to the peace and safety of the United States. Any interposition by such Powers for the purpose of opposing or controlling the governments which have declared their independence and maintained it, and whose independence had been acknowledged by the United States, could not be viewed in any other light than as a manifestation of an unfriendly disposition to the United States; that the political system of European Powers could not be extended to any portion of either of the American continents without endangering the peace and happiness of the United States, nor would such extension be regarded with indifference."

This "Monroe Doctrine" bomb-shell "launched into the armed camps of Europe" enabled the Mexican Republic to start on its eventful career unhampered by foreign interfer-

ence; it was effectual in preventing Spain from making further serious attempts to reclaim her lost provinces in America, although she withheld the recognition of the Republic of Mexico until 1836. (Comp. p. clx.)

The Free and Independent Republic progressed during the wise administration (4 years) of its first President. He signalized (1825) the anniversary of the *Grito de Dolores* by the liberation of certain slaves purchased by the Government with a fund raised for that purpose; and of other slaves given up by their owners with the same object in view. A law was passed (1826) abolishing all titles of nobility and restricting parents with regard to the distribution of property among their children, thus striking a blow at the Spanish institution of *mayorazgo*, or primogeniture. The treasury was full of money (the remainder of a loan of sixteen millions of dollars, negotiated at London in 1823 and known as the "English Debt"), and the future was bright.

But the Church — then a hot-bed of insurrection and unrest — squirmed under its restrictions and the loss of power arrogated to itself under vice-regal rule. Any government not wholly ecclesiastical was viewed by the clergy with distrust, and the first rift in the lute came (1827) in the form of an insurrection headed by two Franciscan friars, who aimed to restore the prestige lost by Spain and the Mother Church. The incident caused a strong anti-Spanish feeling, and a decree was secured (1828) by the Federalists for the expulsion of all Spaniards from Mexico.

A great warring ensued between the Centralists or Conservatives (the Church party) and the Federalists or Liberals (Republican party), and albeit the Spaniards were permitted to remain in the country, peace was henceforth but illusory, and was maintained by force of arms.

Prominent among the turbulent spirits of this era was General *Antonio Lopez de Santa Anna*, a shrewd but unprincipled Creole; accomplished, courageous, and quick to espouse any cause that promised personal advancement. He attained to the presidency in 1832 — after a series of "mimic revolutions" which extended over four or five years — and until his final overthrow the Republic was in a turmoil which made material progress impossible.

Combating retrogression and striving to advance their country, such men as *Vicente Guerrero*, General *Manuel Gomez Pedraza*, General *Bravo*, and *Valentin Gomez Farias* (at one time Vice-President) were prominent among the honorable, intelligent, and democratic spirits of the epoch. *Gomez Farias* aimed to secure the absolute liberty of the press; the abolishment of special class privileges whereby the clergy and the army gained great advantages over the masses; the separation of Church and State, including the suppression of monas-

tic institutions (the great idea made effective by the *Leyes de Reforma* of President Juarez nearly three decades later); the abolition of the right of ecclesiastics to interfere in secular affairs; the restoration and maintenance of the national credit by a readjustment of the public debt; and a host of measures which would have worked for the country's good.

He succeeded in establishing a decree abolishing the system of tithes levied as a tax for the support of ecclesiastical institutions; and another enjoining the civil courts from maintaining the binding force of monastic vows, leaving members of religious organizations free to abandon their convents if they chose to do so. In many wise acts he began the system of government reforms which it took the remainder of the nineteenth century to see accomplished.

Santa Anna, who meanwhile had been in retirement on his *hacienda* at Mango de Clava, secured again the reins of government (1834), annulled the liberal decrees of *Gomez Farias*, deposed that able and honorable man from the Vice-Presidency, and compelled him to leave the country. The lovers of liberal institutions and good government looked on with dismay, but without power to interfere. Mexico's universal reputation for unstable government was now assured. Its people were regarded as restless and revolutionary, and in some quarters as being savage and uncivilized. The elevation of *Santa Anna* to the unlimited power of Dictator was destined to confirm this evil reputation.

In May, 1835, the *Plan de Toluca* was promulgated, whereby the Federal System was declared changed into a Centralized Government, termed by decree the Central Republic. A new Constitution was adopted by Congress, known as *Las Siete Leyes* — the seven laws. It confirmed the Centralized System, with but one House of Legislature for the entire country. The States were changed into Departments, under the control of Military Commandants, who were responsible to the chief authority of the nation. The Republic now became a military oligarchy, and until 1847 the supreme power was vested in whoever might be, at the time, the most successful military leader. Conditions in Mexico were almost anarchical; life was unsafe, property was not respected, and the reputation of the country abroad was of the worst.

k. **The War with the United States.**[1] "In 1820, Moses Austin, a resident of Missouri, U. S. A., obtained the privilege of settling in Texas under the plea of being a Roman Catholic persecuted by Protestants. A certain element in the U. S. A. believed that Texas belonged more to their Government than to that of Mexico, and that President Monroe, in voluntarily surrendering it to Spain (at the time of the cession of Florida),

[1] Consult *History of the American Civil War*, by John W. Draper, M.D., LL.D. (New York, 1868.)

acted unwisely. Moses Austin died prematurely, but his son, Stephen F. Austin, carried out his intentions, and the Americans obtained a foothold in the country. In 1821, Mexico granted certain charters to colonists, which from time to time were renewed by the successive governments. In 1827 and 1829, ineffectual attempts were made by the American Government to purchase Texas from Mexico. It was obvious that the possession of it was absolutely necessary to the South, in order that her system might have freedom of expansion westwardly, and an equipoise be maintained with the North, in Congress. Adventurers were often encouraged by the prevailing public sentiment to emigrate to it, with the intention of detaching it forcibly from Mexico. The Anglo-Saxon traditions of these settlers were so at variance with Spanish institutions, that the fickle and dictatorial government of *Santa Anna* soon goaded them into rebellion. Many arbitrary acts on the part of the Mexican Government aided in the precipitation of this revolt, which, on account of the many internal dissensions, it was little able to counteract.

"When the Federal Mexican Government abrogated the State Constitution, in 1835, thus despoiling the Texans of the rights granted them by the Constitution of 1824, it precipitated a crisis. General Sam Houston, a Virginian by birth, led the Texans in their fight for independence. Santa Anna, whose 'uninterrupted military successes had emboldened him to adopt the self-assumed title of the Napoleon of the West,' set out, in Feb., 1836, at the head of an army of 8,000 of the best troops of Mexico, to suppress the rebellion. The Texans were defeated at the Alamo and Goliad, and those of them who were taken prisoners of war were atrociously murdered in cold blood. The whole garrison of the Alamo was put to the sword. The Texans had hitherto belittled the valor of their antagonists, but the barbaric despotism of Santa Anna goaded them to fury and made peace impossible. On the 23d of April, 783 men, under General Houston, met the Dictator at the San Jacinto River, and after a battle which lasted only 20 minutes, they captured the whole Mexican army, including Santa Anna. The character of this conflict may be understood from the statement that the Mexicans killed were 630, the wounded 208. Nothing but the firmness of the American commander saved *Santa Anna* from immediate execution. The Mexican President, thus constrained in his extremity, was obliged to acknowledge the independence of Texas. Hereupon he was liberated, and allowed to return to his country by way of the United States. This, he seemed in no hurry to do, and he did not return to Mexico City until nearly a year after his capture by the Texans. He then addressed a letter to the Mexican Secretary of War, disavowing all treaties and stipulations made with the Texans under duress. Meanwhile the new

Republic of Texas was established in October, 1836, with a Constitution modelled on that of the United States, and with General Houston as its first President. The United States forthwith acknowledged its independence, as did France, England, and Belgium. The new Republic maintained its separate existence until 1844. Repeated efforts were made to have it annexed to the U.S.A., and it soon became a political touchstone, an important point in American civil policy.

"President Tyler, on the last day of his term of office, concluded a treaty with Texan representatives, by which Texas became a State of the Union. This treaty was ratified by the American Congress in March, 1845. It was characterized by General Juan N. Almonte (who was captured at the San Jacinto River along with Santa Anna, and who was at this later period Mexican Minister at Washington) as an act of aggression, 'the most unjust which can be found in the annals of modern history.' This fiery general (who owed his life to the clemency of the then President of the annexed district) succeeded in arousing feelings of great bitterness in Mexico. Diplomatic relations between Texas and Mexico were suspended, General Almonte demanded his passport and returned to Mexico, and General Taylor, the United States commander in the Southwest, received orders to advance to the Rio Grande. The Mexican President Herrera issued a proclamation declaring the annexation a breach of international faith, and called upon the citizens of Mexico to rally to the defence of the territorial integrity of the country.

"While General Taylor was approaching the Rio Grande, troops were sent north to enforce the claims of Mexico to the territory in dispute.

"General Taylor reached the Rio Grande at Matamoros March 26, 1846, and in May the battles of Palo Alto (May 8) and Resaca de la Palma (May 9) were fought, resulting in victories for the Americans."

On May 13, the American Congress appropriated $10,000,000 for the prosecution of the war, and 50,000 volunteers were ordered to be raised. General Stephen W. Kearney was sent to occupy the then Mexican province of California, Colonel Doniphan was ordered to proceed southward toward Chihuahua, and General Scott to besiege Vera Cruz and march to the capital therefrom. Santa Anna, who had been in Cuba, in exile, returned to Mexico and took command of the Mexican army. This army was poorly equipped, and though the men fought with the coolness and bravery characteristic of the Mexican soldier, they were defeated on every hand.

The battle of Sacramento was fought Feb. 28, 1847, and on March 2, Doniphan's command occupied Chihuahua. Meanwhile a revolt had been excited in California against Mexican

rule, and formal possession of the country was taken by Commodore Stockton. On March 9, 1847, 12,000 men, under General Scott, were landed in a single evening at Vera Cruz, and after a five days' bombardment from sea and land the city surrendered, 5,000 prisoners and 500 pieces of cannon being taken. Scott now commenced his march to Mex. City along the National Road. Approaching the heights of Cerro Gordo, he found they were occupied by Santa Anna with 15,000 men. In the attack that ensued the position was forced, 3,000 prisoners and 43 guns being captured. The *Castillo de Perote* was soon taken, and on May 15, Worth's Division, numbering 4,000 men, camped in the Plaza of Puebla. Scott's army, now reduced to 4,290 men, was obliged to remain in Puebla until August 7, awaiting reinforcements. These came, and the invading army, now amounting to 11,000 men, marched through the *Pass of Rio Frio* and on toward the capital.

On August 20, the Mexican outposts were taken, San Antonio was captured, the fortified post of Churubusco was assaulted and gained, and the road leading to Mexico City was opened. In these operations the American loss in killed, wounded, and missing was 1,053. The Mexican loss was four times as great, and 37 guns were taken.

Delayed by an armistice and by abortive negotiations for peace, it was not until Sept. 7 that Scott renewed active operations for the possession of Chapultepec. Two formidable outworks, *Molino del Rey* and *Casa Mata*, were carried, though with severe loss, Chapultepec (comp. p. 381) was stormed and captured, and on Sept. 14, 1847, the flag of the United States was hoisted on the National Palace of Mexico. Scott made a triumphant entry into Mexico City at the head of less than 6,000 troops.

Meanwhile the battles of Buena Vista had been fought, Monterey was stormed and taken, and the Northern army of Mexico ruined. The capture of the City of Mexico was a decisive blow, and on Feb. 2, 1848, the Peace Treaty of Guadalupe-Hidalgo was made.

In this treaty New Mexico and Upper California, comprising 522,955 square miles of territory, were ceded to the United States. The lower Rio Grande, from its mouth to El Paso, was taken as the boundary of Texas. The United States agreed to pay fifteen millions of dollars in five annual instalments. The claims of American citizens against Mexico, not exceeding three and a quarter millions of dollars, were also assumed. For a treaty dictated by a conquering army, in the capital of the nation treated with, this instrument stands unparalleled in history.[1]

[1] The cost in money to the United States was $166,500,000; 25,000 men were killed or died.

l. **Withdrawal of the American Army. Internecine Strife.** Coincident with the retirement of the American army from Mexico, President Herrera removed his seat of government from Querétaro to the capital, and the sadly demoralized country set about perfecting the organization for future government and prosperity. For a year or more the wise, economical, tolerant, and progressive Herrera was permitted to bind up the wounds caused by the war and to start the country once more on its way to peace and happiness. But during this period the disturbing elements in the social economy of Mexico were only quiescent, in order that they might regain their wonted strength.

General *Mariano Arista* was constitutionally elected President in 1850, and was installed in office in Jan., 1851. It was the first instance in the history of the Republic that a constitutionally-elected President had been allowed to take his seat. He began by reforming the army, and the clergy at once took alarm at his liberalism. In July, 1852, a revolution, fomented by the Conservatives, broke out in Guadalajara, spread to Chihuahua, and even as far south as Oaxaca. It took the name of the *Plan del Hospicio*. *Arista*, averse to involving his country in another civil war, and disheartened at the course affairs were taking, resigned the presidency, left the country, and died a year later, in poverty and obscurity, at Lisbon. *Santa Anna*, who had been temporarily squelched by the American invasion, again came into prominence, and on April 15, 1853, took the oath as President. An era of the most despotic absolutism ensued. The ecclesiastical party was once more uppermost, and the Jesuits were reëstablished by a decree, dated May 1, 1853. The Dictator provided himself with ample funds, by the sale to the United States, for ten millions of dollars, of a tract of land (border land amounting to 45,535 square miles), known as the Gadsden Purchase. He reëstablished the Order of Guadalupe, originally instituted by the Emperor *Iturbide*, made himself the Grand Master thereof, and demanded that he be addressed as "Serene Highness." On the 16th of Dec., 1853, he issued a decree declaring himself "Perpetual Dictator." A government was thereby established more absolute than any Mexico had ever known. The press was muzzled, high Liberals were imprisoned, and the "court" of the Dictator was filled with the most vicious members of society. *Santa Anna's* personal vanity carried him to the extent of madness, and hastened his downfall.

A revolution, long brewing, broke out in Acapulco, and was called the *Plan de Ayutla*. It called for a Congress to form a new Constitution, by which a Federal Republican system would take the place of the Dictatorship established by *Santa Anna*. The leader of the plan was General *Juan Alvarez*, a revolutionary hero. It soon attracted the attention of *Ignacio*

Comonfort, who promptly organized an army sufficient in numbers to assume the aggressive against the Dictator at the capital. Unable to stem the tide of popular discontent, *Santa Anna* secretly left the city on the 9th of Aug., 1855, and went into voluntary exile. Between the flight of *Santa Anna* and the election of *Comonfort* as President, Dec. 12, there were two Presidents and an incipient revolution at the capital. The latter of these Presidents, *Juan Alvarez,* arrived in the capital, with his body-guard of Indians, in Nov., and organized his government with *Comonfort* as his Minister of War, and *Benito Juarez* (comp. p. 338) as Minister of Justice and Ecclesiastical Relations. This government was destined to be of transcendental importance to the entire future life of the Republic. *Benito Juarez* had long studied the welfare of his country; with prophetic insight he had located the cancerous growth that for nearly four centuries had sapped the life, energy, and wealth of the nation. Quietly, but with true Indian doggedness, he cut straight at the heart of the evil. One of the first acts of this new government of men rather than of inflated puppets, was the passage (Nov. 23, 1855) of the *Ley Juarez* (not to be confounded with the *Ley de Reforma*), a law intended to regulate the administration of justice and the organization of the courts of law. Its most significant feature was the suppression of special courts and the removal of the jurisdiction, in civil cases, from military and ecclesiastical powers. "One of the inheritances Mexico had received from the period of Spanish rule was the exclusive jurisdiction claimed by ecclesiastical and military courts in all cases, civil and criminal, in which clerics or soldiers were involved. The evils of such a system are easily seen when it is considered that half the crimes committed in Mexico were by men amenable only to military courts, and that these courts were exceedingly lax in the administration of justice. More than a quarter of the landed property in the country belonged to clerics; and even the women who kept house for them, and their servants, evaded the payment of just debts because the tradesmen could not enforce their claims in the civil courts."

The ecclesiastics saw at once that the *Ley Juarez* meant an attack on the sacred rights of the Church, and they opposed it vigorously. This brought into prominence the Rev. *Antonio Pelagio de Labastida y Dávalos,* Bishop of Michoacan, who had been but recently advanced to the Episcopate. He denounced as heretical the liberal doctrines promulgated, and threw all his influence against the Government. Despite the concentrated opposition of the Church, *Comonfort* vigorously repressed both the army and the Church; enforcing his decrees with the portion of the army that remained loyal to his Government. His next decisive step in the direction of reform was the famous *Ley Lerdo,* the production of Juarez and Ocampo,

though revised and introduced in Congress by Miguel Lerdo de Tejada and passed on June 25, 1856. This law, known as *El Decreto de* (the decree of) *Desamortización* (or Mortmain Statute), circumscribed the authority of the Church, and ordered the sale, at its assessed value, of all landed estate held by it. The Church was to receive the money proceeds of such sale, while the lands, passing into private hands, and freed of mortmain, would become part of the mobile and available wealth of the country at large. Up to the end of the year 1856, the total value of property transferred under this decree, officially termed *Ley de Desamortización Civil y Eclesiástica*, was over twenty millions of *pesos*.

The Clericals made strenuous efforts to defeat this law. The Bishop of Puebla protested against the intervention of the Government in matters belonging to the Church, and preached sermons of a seditious character thereupon. The Archbishop of Mexico desired to submit the question to the Pope at Rome — a proposition which was at once indignantly refused by the Government of Mexico. A reactionary movement was organized in Puebla and 15,000 troops were mobilized by the Clericals.

Comonfort not only acted with great promptness and decision in suppressing the revolution, but he issued a decree punishing the reactionary officers and causing the sequestration of enough of the Church property in the Diocese of Puebla to pay the expenses of the war, and to indemnify the Government for all damages sustained thereby. The Clericals throughout the land were stunned. Henceforth it was war to the knife between ignorance and superstition and progress and enlightenment. The war-cry of the Clerical Reactionaries was *Religion y Fueros* (Religion and Church Rights). A conspiracy, fomented by the monks in the convent of San Francisco in Mexico City, was discovered Sept. 16, 1856, and the next day *Comonfort* decreed the closure of the convent, and through the convent garden he caused to be cut a wide street which was named "*Independencia*" (comp. p. 322). Another big section of the vast property of the San Franciscans was opened up, and was converted into what is now the *Calle de Gante* (p. 320). "The clergy to some extent defeated the purposes of the *Ley Lerdo* by denouncing all who would purchase the lands of the Church under the law, and declaring that the 'Curse of God' would rest upon them because of their unholy traffic in holy things. By these threats the public was restrained from purchasing at the Government sales, and few bidders were found with courage to risk the 'Curse.' Those who bought in the property at low figures made fortunes at slight outlay, albeit they gained the bitter enmity of the Church. All this served to make the task of the Government more difficult." (Noll, *Empire to Republic*.)

A new Constitution, framed by Congress and subscribed to by *Comonfort*, was adopted Feb. 5, much to the chagrin of the Church Party. The Bishops throughout the country denounced it, and certain high officials in Mexico City were excommunicated. This Constitution (substantially that of Mexico to-day) was a direct affront to the Church. No sooner was it published than great excitement prevailed in all parts of the country, and wherever the clergy were dominant, the people were incited to rebellion. An allocution was received from Pope Pius IX, declaring the Government of Mexico *apocrypha*, and putting it under the anathema of the Church. The hitherto stanch *Comonfort* wavered beneath the powerful influence brought to bear upon him, and ten days after he had sworn to support the Constitution he gave way to the Clerical Party, set aside the Constitution, and tried to resume government under the "Bases of Political Organization" of 1843. To further placate the Church Party he cast *Benito Juarez* (Minister of Domestic Relations) into prison. When too late he tried to correct his mistake. He released *Juarez*, restored the Constitution, reorganized the National Guard, and took steps to suppress the insurrection in the capital. Failing to undo what he had done, he foresaw his own downfall and left the country Feb. 5, 1858. Immediately upon the flight of *Comonfort* the Reactionary Party proclaimed *Felix Zuloaga* President. The Liberals, assembled in Querétaro, organized under the Constitution of 1857, recognized *Benito Juarez* as Constitutional President, and had him installed on the 10th of Jan., 1858, several days before the election of Zuloaga. *Juarez* at once departed for Guadalajara, where he organized his government. During the troublous times that followed in Mexico City, *Juarez* went to the Pacific Coast, thence to the United States, and returned to Vera Cruz. Here he maintained his government for three years. The Reactionaries, who succeeded in holding the capital, governed the country by a succession of what are now termed "Anti-Presidents."

m. **The War of the Reform** (*La Guerra de la Reforma*), the culmination of the long struggle between the Conservative Clerical Party and the Liberal and Progressive Faction, lasted from 1855 to 1861, and was characterized by the cruelty which is usually a feature of wars wherein religious fanatics are engaged. It was precipitated by the *Ley Juarez*, and though bitterly contested and prolonged by the enormous accumulated wealth of the clergy, it was decisive, for it wrested Mexico forever from the crippling grip of the friars, and launched it on its present career of usefulness and enlightenment. The motto of the reactionary opposition was *religion y fueros*, the clergy themselves promoting revolution with the aid of the discontented military. The

reactionists plunged into the fight with the zeal of those who realize that their all is at stake, and civil war soon flamed in many parts of the Republic. General *Miguel Miramon*, one of the anti-Presidents, led the *reaccionarios*, and was for a time successful. *Benito Juarez* and his adherents, the *Juaristas*, fought their opponents all over the country, and finding Vera Cruz the best point from which to conduct his campaign, *Juarez* established his government there (in 1858), and based his claims on the Constitution of 1857. Engagements were hotly contested at Querétaro, San Luis Potosí, Las Cuevitas, Pachuca, Perote, and Ahualulco. Prior to these, the clergy at Puebla revolted, under the leadership of Bishop Haro, and that town was the scene of battles and sieges. *Juarez* narrowly escaped execution at Guadalajara in 1857, and by the capture of Zacatecas, General *Leandro Marquez* attained eminence as a reactionary leader, and began a career of cruelty scarcely paralleled in Mexican history.

Encouraged by his successes, *Miramon* attempted (Feb., 1859) to capture Vera Cruz, the seat of the Constitutional Government: for a month he ineffectually besieged the port, and was then forced to hurry to the capital, which was threatened by the *Juaristas*. A furious battle was fought at Tacubaya, and General *Marquez*, not content with victory, executed a number of prisoners, among them six physicians who had gone from the capital to care for the wounded *Juaristas*. This exploit gained him the title of *El Tigre* (tiger) *de Tacubaya*, and for the town, the title of *Tacubaya de los Mártires*.

Early in 1860, *Miramon* returned to his design of capturing Vera Cruz, and in March — after having borrowed $300,000 from the clergy at Mexico City — he appeared before that port. In preparing to besiege the city he sent to Havana and purchased two steam vessels and munitions of war, to be brought to V. C. to coöperate with his land forces. The approach of these two vessels (the *General Miramon* and the *Marqués de la Habana*) was disputed by the squadrons of other nations, then in the port of V. C., and as they were unable to show ship's papers, they were regarded as semi-piratical. *Juarez* requested the United States squadron to examine the papers of the two vessels, and in the attempt to do so the *General Miramon* made some resistance and a U. S. frigate was fired upon. The commander at once seized the ships and took them to New Orleans for further investigation. The delay gained by their detention was valuable to the *Juaristas*, resulting in *Miramon's* failure in his attack on V. C. Later the siege was renewed and the town was bombarded from the 15th to the 20th of March. March 21, the siege was raised, and the disgusted reactionists returned to the capital.

On July 12, when the prospects of victory seemed the most doubtful, *Juarez* showed his Indian doggedness and his belief in a just cause by issuing the celebrated *Leyes de Reforma* (Reform Laws), the most transcendental decrees issued by a Mexican up to that time. They contributed greatly toward the ending of the war. These laws deprived the reactionaries of their resources and broke the power of the party. They provided for religious toleration, for the general curtailment of the power of the clergy in the exercise of their alleged rights, exclaustrated conventual holdings, adjusted the law of civil marriage, and secularized the cemeteries. Religious orders and religious communities were dissolved, as being contrary to public welfare. The nation was entitled to possess all the properties of the clergy, both religious and secular, and the Church was denied the right to possess landed properties. Church and State were separated, and religious freedom of thought was established. The clergy were disallowed a stipend from the State, and were thenceforth to receive such compensation for their services as might be voluntarily bestowed by their parishioners. Marriage, by being considered a civil contract only, was freed from restraints and expenses previously imposed upon it by the clergy — a provision far-reaching in its power for good. The operation of the law converted the country from the position of an immense priest-ridden camp to that of a free nation.[1]

The Church did not submit tamely to this tremendous edict. It had ruled the helpless people for over three cen-

[1] The wealth of the Church in Mexico, says an authority, was astounding. A census taken 15 years previously had estimated that there were 2,000 nuns, 1,700 monks, and 3,500 secular clergy in Mexico, and that the number of their conventual estates was 150. The nuns alone possessed 58 estates, or properties, producing an annual revenue of $560,000; in addition to a floating capital of $4,500,000, producing an annual income of $250,000. While the above number of clergy was inadequate to the spiritual needs of a population estimated at seven millions, it was small indeed to be the possessor of estates worth at least $90,000,000, which, at that time, was said to be at least one third of all the wealth in Mexico. Huge convents occupied a considerable part of the site of Mexico City, Puebla, Morelia, Guadalajara, Querétaro, and other cities. A portion of the income of the convents was derived from endowments, amounting to a large sum. To support the high ecclesiastics, great amounts were derived from tithes. The Archbishop of Mexico had an income of $130,000 a year; the Bishop of Puebla, $110,000; of Michoacan, $100,000; and of Guadalajara, $90,000. Mexico City was more like a great religious camp than a mercantile centre. The enormous wealth of the Church made it a very prominent factor in politics, and it could upset and establish governments at its pleasure, or ferment the many revolutions which were constantly breaking out. When the Mexicans rose in their war for independence, the royal authorities took a portion of the Church's wealth — which had been wrung from the Mexicans — to defeat them in their struggle.

Mexico City owes many of its fine streets to the Reform Laws, which enabled the Government to demolish churches and convents and cut avenues through their spacious grounds.

There are said to be over ten thousand churches and chapels at present in Mexico which are subject to Roman Catholic control.

turies, and it now stirred up the national strife to the extent of pitting members of the same family against each other. It threw the religion-loving people into a panic by threatening to excommunicate all who professed Liberal ideas. The priests so crazed the populace that the temporary ambition of every Mexican seemed to be to kill some one. Nearly two hundred thousand Mexicans were engaged in the war, and the loss of life was appalling. The conflict between the Liberals and the Conservatives waged in nearly every section of the country. The roads swarmed with *bandidos*, and the condition of the country was deplorable.

But in the quiet, stern, far-seeing Indian from Oaxaca the Church in New Spain found its Waterloo. The task which confronted *Juarez* would have staggered a less determined man. One of his first acts, after he entered the capital, Jan. 11, 1861, was to banish the Bishops and with them the Papal Nuncio and the Spanish Envoy. The properties left to the Church were confiscated, and former clerical estates were let out to farmers on payment of 12% of their values. Archbishop *La Bastida*, ex-President *Miramon*, and other Conservatives went to Paris, and from there still planned the undoing of long-suffering Mexico. An act of doubtful statesmanship on the part of the new Congress aided them in their plans. In July, 1861, Congress approved the decree issued by the President suspending, for two years, all payments on account of foreign debts. *Juarez* was heart and soul for Mexico — the stanch friend of the United States, but suspicious of Europe. Mexico at this time owed Great Britain some $50,000,000, contracted by the splendor-loving *Santa Anna* during his meteoric career. Financial ruin stared Mexico in the face, and *Juarez* meant well for the country when he suspended interest on this foreign debt. Two years would enable him to bring order out of chaos, and then a progressive Mexico could easily meet its obligations. But this suspension gave the ecclesiastical malcontents the opening they desired, and paved the way for —

n. **The French Intervention, Maximilian and the Second Empire.** "For a better understanding of the causes which led up to the execution of this unfortunate Prince of the House of Hapsburg, it is well to recall that after the peace of Villafranca, the Emperor Napoleon III was sincerely desirous to heal the political wounds which had been made by his military operations in Italy, and to find some compensation for the injuries he had inflicted on the Emperor of Austria.

"From certain eminent Mexicans who were residing in Paris, among them *La Bastida*, the ex-Archbishop of Mexico; the ex-President *Miramon*, *Gutiérrez de Estrada*, and *Almonte* — the Emperor learned that various Papal intrigues were under way

and that attempts had been made by leaders of influence in the then seceding Southern States of America to come to an understanding with persons of similar position in Mexico with a view to a political union.

"Among the advantages expected by the Southern States from such a scheme was the alluring prospect of a future brilliant empire, encircling the West India Seas, and eventually absorbing the West India Islands. To the Mexicans there would be the advantage of a stable and progressive government, with an emperor at its head, and the cessation of the internecine strife that had long torn the country. The Mexican refugees in Paris saw in the success of this scheme an end of their influence in their native country, and they considered it better for them to induce a French protectorate. The Emperor saw in this an opportunity for carrying out his friendly intentions toward the House of Austria. He immediately determined to encourage the secession of the Southern Confederate States with the view of curtailing the power of the North, to overthrow, by a military expedition, the existing Government of *Juarez* in Mexico, to establish by French arms an empire, and to offer its crown to the Austrian Archduke Maximilian.[1]

"To separate the Union for the purpose of crippling it, but not to give such a preponderance to the South as to enable it to consummate its Mexican designs, was the guiding aim of the French Government. That principle was satisfied by the recognition of belligerent rights, and by avoiding a recognition of independence. The French expedition was thus based on the disruption of the United States — a disruption considered not only by the Spanish Court and by the Emperor Napoleon as inevitable, but even by the British Government.

"The Spanish Minister in Paris, in November, 1858, had suggested to the French Minister for Foreign Affairs, the advantages that would accrue from the establishment of a strong government in Mexico. Subsequently the views of the English Government were ascertained, and in April, 1860, the Spanish Minister for Foreign Affairs stated that France and England were looking favorably upon the matter. The stumbling-block in the way was the opposition which might be expected from the United States. That opposition was embodied in a formula under the designation of the Monroe Doctrine, which expressed a determination not to permit the interference of European Powers on the North American Continent.

"In April, 1860, the project having advanced sufficiently, Lord John Russell informed Isturitz, the Spanish Minister,

[1] *History of the American Civil War*, by John William Draper, M.D., LL.D. (N. Y., 1870).

"The French entered the City of Mexico in July, 1863. The time had now come for throwing off the mask, and the name of Maximilian was introduced as a candidate for the empire. Commissioners were appointed to go through Paris and Rome to Miramar with a view of soliciting the consent of that Prince. A regency was appointed until he could be heard from. It consisted of Almonte, Salas, and the Archbishop La Bastida. Maximilian had already covenanted with the Pope to restore to the Mexican Church her mortmain property, estimated at two hundred millions of dollars. In Mexico there were but two parties, the Liberal and the Ecclesiastical. The latter was conciliated by that covenant: but as to the national sentiment, the collection of suffrages in behalf of the new empire was nothing better than a mere farce.

"An empire was established in Mexico. Well might the leaders of the Southern Confederacy be thunderstruck! Was this the fulfilment of that promise which had lured them into the gulf of revolt — the promise which had been used with such fatal effect in Charleston? Well might it be expected in France, as is stated by Keratry, that 'the Confederates proposed to avenge themselves for the overthrow of the secret hopes which had been encouraged from the very outset of the contest by the cabinet of the Tuileries, which had accorded to them the belligerent character, and had, after all, abandoned them.'

"Yet no one in America, either of the Northern or the Southern States, imputed blame to the French people in these bloody and dark transactions. All saw clearly on whom the responsibility rested. And when, in the course of events, it seemed to become necessary that the French army should leave Mexico, it was the general desire that nothing should be done which might by any possibility touch the sensibilities of France. But the Republic of the West was forever alienated from the dynasty of Napoleon.

"Events showed that the persons who were charged with the administration of the Richmond Government had not ability equal to their task. The South did not select her best men. In the unskilful hands of those who had charge of it, secession proved to be a failure. The Confederate resources were recklessly squandered, not skilfully used. Ruin was provoked.

"When it became plain that the American Republic was about to triumph over its domestic enemies in the Civil War, and that it was in possession of irresistible military power, they who in the Tuileries had plotted the rise of Maximilian in 1861, now plotted his ruin. The betrayed emperor found that in that palace two languages were spoken. In the agony of his soul he exclaimed, 'I am tricked!' In vain his princess crossed the Atlantic, and though denied access, forced her

way into the presence of Napoleon III, in her frantic grief upbraiding herself before him that, in accepting a throne from his hand, she had forgotten that she was a daughter of the race of Orleans[1] — in vain she fell at the feet of the Pope deliriously imploring his succor.

"The American Secretary of State, Mr. Seward, adopted a firm but dignified course with the French Government. With a courteous audacity, he did not withhold his doubts as to the sincerity and fidelity of the Emperor; with inexorable persistence he demanded categorically that the French occupation should come to an end. A date once set, he held the French Government to its word. 'Tell M. Moustier,' he says, in a despatch to the American Minister in Paris, 'that our Government is astonished and distressed at the announcement, now made for the first time, that the promised withdrawal of French troops from Mexico, which ought to have taken place in November (this month), has been put off by the Emperor. You will inform the Emperor's Government that the President desires and sincerely hopes that the evacuation of Mexico will be accomplished in conformity with the existing arrangement, so far as the inopportune complication necessitating this despatch will permit. On this point Mr. Campbell will receive instructions. Instructions will also be sent to the military forces of the United States, which are placed in a spot of observation, and are waiting the special orders of the President: and this will be done with the confidence that the telegraph or the courier will bring us intelligence of a satisfactory resolution on the part of the Emperor in reply to this note. You will assure the French Government that the United States, in wishing to free Mexico, have nothing so much at heart as preserving peace and friendship with France.'

"The French recognized that the position of the two nations had become inverted. The United States now gave orders. Even by the French themselves it was said, 'The United States tracked French policy step by step; never had the French Government been subject to such a tyrannical dictation. Formerly France had spoken boldly, saying, through M. Drooyn de Lhuy to Mr. Dayton, the American representative at Paris, "Do you bring us peace or war?" Now Maximilian is falling in obedience to orders from Washington. He is falling a victim to the weakness of our Government in allowing its conduct to be dictated by American arrogance. Indeed, before rushing into such perilous contingencies, might not the attitude of the United States have been easily foreseen? Our statesmen needed no rare perspicuity to have dis-

[1] *Marie Carlota Amelie* (born near Brussels June 7, 1840) was the daughter of Leopold I, King of Belgium. She married Maximilian June 27, 1857.

covered the dark shadow of the Northern Republic looming up on the horizon over the *Rio Bravo* frontier, and only biding its time to make its appearance on the scene.'

"Only one thing was now thought of in Paris, and that was to leave as soon as possible this land of destroyed illusions and bitter sacrifices. Was there ever such a catalogue of disappointed expectations as is presented in this Mexican tragedy? The Southern secession leaders engaged in dreaming of a tropical empire which they never realized: they hoped it would bring a recognition of their independence, and they were betrayed. The English were beguiled into it as a means of checking the growth of a commercial rival, and of protecting their West Indian possessions. They were duped into the belief that there was no purpose of interfering with the Government of Mexico. They consented to the perilous measures of admitting the belligerent rights of the South. They lent what aid they could to the partition of a nation with which they were at peace. They found that the secret intention was the establishment of an empire in the interests of France, the conciliation of Austria for military reverses in Italy, and the curbing of the Anglo-Saxon by the Latin race. England expected to destroy a democracy, and has gathered her reward by becoming more democratic herself. The Pope gave his countenance to the plot, having received a promise of the elevation of the Mexican Church to her pristine splendor, and the restoration of her mortmain estates; but the Archbishop La Bastida, who was one of the three regents representing her great influence, was insulted and removed from his political office by the French. In impotent retaliation, he discharged at his assailants the rusty ecclesiastical blunderbuss of past days — he excommunicated the French army. The Spaniards did not regain their former colony; the brow of the Count de Reuss was never adorned with a vice-regal coronet. The noble and devoted wife of Maximilian was made a wanderer in the sight of all Europe, her diadem removed, her reason dethroned.

"For Maximilian himself there was not reserved the pageantry of an imperial court in the Indian palaces of Montezuma, but the death-volley of a grim file of Mexican soldiers, under the frowning shadow of the heights of Querétaro. For the Emperor of Austria, there was not the homage of a transatlantic crown; Mexico sent him across the ocean, a coffin and a corpse. For France, ever great and just, in whose name so many crimes were perpetrated, but who is responsible for none of them, there was a loss of that which in her eyes is of infinitely more value than the six hundred millions of francs which were cast into this Mexican abyss. For the Emperor — can anything be more terrible than the despatch which was sent to America at the close of the great Exposi-

tion? — 'There remain now no sovereigns in Paris except the Emperor Napoleon III and the spectre of Maximilian at his elbow.'"

Toward the close of December the Spanish squadron cast anchor in the harbor of Vera Cruz. Early in January, 1862, English and French war-ships arrived. They jointly took possession of the port, and sent a note to the Mexican Government explaining the ostensible causes and aims of the expedition. The Government invited them to a conference having for its aim the reaching of an amicable settlement. This conference was held in Orizaba. As the Mexican Government was unprepared for war with a foreign power, it was agreed that the allies should hold Córdoba, Orizaba, and Tehuacan pending a satisfactory adjustment. If an agreement were not reached, the allies were to retire to the coast before beginning hostilities.

While negotiations were in progress, the commissioners of the English and Spanish Governments (April 9) announced their intention to withdraw and reëmbark their troops. This was done as speedily as possible. The French commissioner declared it was the intention of his government to push the enterprise to completion.

Violating their agreement to retire to the coast, they awaited reinforcements, which arrived under the command of General Lorencez. At the head of six thousand men he marched toward the capital. He appeared before Puebla May 4, and on May 5, began the assault of the city. He was defeated by General Zaragoza at the head of 4,000 Mexican troops.

The French again attacked Puebla, which was heroically defended by Gonzales Ortega with 12,000 men, aided by General Comonfort with a strong outlying division. On May 8, Bazaine routed Comonfort, and on the 17th Puebla capitulated to vastly superior forces. The French continued their march to the capital. President Juarez, after issuing a manifesto to the nation, exhorting them to continue the struggle, abandoned the city May 31. He retired toward the north, accompanied by troops under Generals *Don Porfirio Diaz* and *Don Juan José de la Garza*.

On June 11, Mexico City was officially occupied by the French troops. The Conservative Party accorded General Forey an enthusiastic reception. A *junta* composed of 35 members of the Conservative Party was formed, and they in turn created another *junta* with the title of *Regencia* and headed by *Don Juan Almonte*, one of the most active agents in the establishment of the monarchy in Mexico.

On June 10, 1863, a *junta* convoked by General Forey and composed of 200 adherents of the Conservative Party formally declared: —

"The Nation accepts an hereditary monarchy headed by a

Catholic prince who will bear the title of Emperor. It offers the crown to Archduke Fernando Maximilian of Austria."

Meanwhile Juarez had established his temporary government in San Luis Potosí, whence, on June 10, it moved to Saltillo. Later it moved to Chihuahua, and thence to Paso del Norte, now Ciudad Juarez.

Maximilian accepted the crown of the new empire in consideration of three million *pesos* advanced by Napoleon III to enable him to pay some of his debts. The compact was signed at the Château of Miramar, April 10, 1864. From that date his allowance was $125,000 a month: that of Carlota $16,666.66, making a sum total of $1,700,000 annually paid by impoverished Mexico for the privilege of having its distracted country mismanaged by a foreign potentate.

The Archduke and his consort embarked on the Austrian war-ship *La Novara*, April 14, 1864. Arriving at Civita-Vecchia they went direct to Rome, where they lodged at the Palacio Marescotta. After a visit from the King of Naples and Cardinal Antonelli, they attended a special mass at the Vatican, received the communion from the hands of the Pope, and sailed for Mexico April 20.

On May 28, *La Novara* dropped anchor in the harbor of Vera Cruz. The next morning Maximilian and his suite disembarked and received the keys of the city. Gayly decorated carriages conveyed them up the mountains to Córdoba and Orizaba, where they were received with flowers and acclamations. They arrived at Puebla June 5, where a great celebration was held (the 7th) in honor of Carlota's birthday. They passed the night of the 11th at Guadalupe, and made their triumphal entry into the capital on the morning of June 12.[1]

Coincident with the arrival of Maximilian, the monarchical form of government began its functions. Troubles also arose. The Archduke was not lacking in advanced ideas, and from the first he essayed to win the good will of the Liberals, a difficult task in view of their intense hostility to the Conservatives whom the Emperor represented. In turn he gained the ill will of the Conservatives by refusing to annul or modify the *Leyes de Reforma*.

Money was the shibboleth of his brief reign. The extravagant etiquette of the Austrian Court was implanted in the Aztec capital, and it became the theatre of glittering court

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[1] In view of the fact that one of the ostensible causes of the French intervention was the decree repudiating Mexico's foreign debts (because of her inability to pay them), it is interesting to note the minor expenditures consequent to bringing Maximilian and his suite to Mexico.

Given to various persons to induce the Emperor to come	$104,902.32
Furniture and improvements in the Palace at Mexico	101,011.83
Furniture and art objects for Chapultepec and Orizaba	15,210.50
Reception at Vera Cruz and Mexico City	115,348.41
Total	$336,473.06

balls, regal receptions, and splendid social functions. To meet the ever-increasing expenses of the lavish court, loans were contracted in Paris and London, and valuable franchises were sold to the foreign adventurers who flocked to the seat of the new empire.

In marked contrast to affairs at the capital, turmoil reigned in the interior cities and towns. In those garrisoned by a sufficient number of French troops, an illusory peace was maintained by force of arms. A perpetual guerrilla warfare was waged in many of the country districts. At first the Mexicans suffered heavily at the hands of the French, but the revolutionists gained strength, and in 1866 disquieting rumors reached the capital and disturbed the Emperor in his fancied security.

With a woman's perspicacity, the Empress detected the trend of events and she proposed a trip to Paris and Rome, with the aim of urging Napoleon III to fulfil the promises made at Miramar, and to invite the aid of the Pope to unravel the ecclesiastical tangle which perplexed the struggling monarchy.

On July 6 a special *Te Deum* was held in the Cathedral, and on the 13th the Empress embarked at Vera Cruz on the *Emperatriz Eugenia*. When she left Mexico she turned her back upon her husband and an imperial diadem, both forever lost to her.

Napoleon received the Empress coldly. Both indulged in violent and acrimonious recrimination; the Emperor refusing absolutely to furnish further resources, whether military or pecuniary. The interview served only to strain the already tenuous relations between Napoleon and Maximilian. The vainglorious French Emperor had his own troubles. Spurred and vexed by the veiled orders of the United States to withdraw his troops from American soil, he sought but the means to comply and preserve his dignity. The soldiers themselves were constantly harassed by the Mexican guerrillas, and they yearned for La Belle France and for the cessation of a bootless struggle on alien soil.

A victim to the darkest forebodings, the unhappy Empress repaired to Miramar, where, on the 16th of Sept., a banquet celebrating the Independence of Mexico was given. Unwilling to relinquish the Mexican crown and again be merely an Archduchess of Austria, the ambitious woman started for Rome with all her hopes centred in the Pope. She made her official visit to the Vatican on September 27. On being received by the Pontiff she fell into a nervous paroxysm, and as if possessed of an awful terror she exclaimed: "I have been poisoned by order of Napoleon III, and those without have accomplished it."[1] Hope had died out of her proud heart and her reason went with it.

[1] There are Mexicans who say the Empress was secretly poisoned with *Marihuana* (a deadly native drug) before she departed from Mexico.

The sad notice all but crushed Maximilian, and his sole remaining ambition was to leave Mexico and reach the side of his unfortunate wife. Prevailed upon by the Conservative Party to remain, he did so, and unwittingly sealed his own fate.

The year 1867 opened menacingly for the empire. The Liberal forces in the north had captured town after town. Napoleon had named early spring as the date for the withdrawal of his troops, but the urgency of Mr. Seward and the interview with the Empress Carlota hastened his plans, and the last of the French troops reached Mexico City Jan. 15, homeward bound. On Feb. 5, the French flag was hauled down from over the home of the Marshal, in Buena Vista (p. 340), and the army filed out of the city. From behind the curtained window of the palace, Maximilian watched its departure in silence.

Hard-pushed by the Liberals, the generals of the Imperialist cause had united in Querétaro. Accompanied by his Ministers of State, aides, doctor, secretary, and two thousand armed men under General Leonardo Marquez, Maximilian left the capital Feb. 13. A special *Te Deum* was sung in the Cathedral at Querétaro the day of his arrival. On the same day General Mendez arrived on his retreat from Morelia. On March 20, Querétaro was closely besieged by the Liberal forces.

When the Emperor left Mexico City, he believed he was to lead a campaign against the enemy. Great was his surprise to learn that he had deliberately entered a beleaguered city, now completely surrounded by Liberal troops under Generals Escobedo and Corona. Once trapped, his position was perilous. Numerous but ineffectual attempts were made to break the cordon. Ammunition grew scarce, rations diminished, and the city was taken by the Republican forces May 15. Maximilian, Miramon, and Mejia were imprisoned in a cell in the existing Capuchin Convent. The court-martial that tried them was convened in the Yturbide Theatre at 10 A. M., June 14. The Emperor was suffering from an acute attack of illness and was not present. On June 15, the court united in a sentence of death.

When she made her piteous appeal for help to Napoleon III, she was quite sane, though sadly wrought up by intense emotion, but failure unhinged her mind, and when she hurried off to the Pope, she was demented. To the horror of the Papal Court, she burst into the presence of His Holiness wearing a bonnet instead of the black mantilla rigorously insisted upon in such an audience; and to the still greater horror of Cardinal Antonelli and of the Pope himself, she insisted on staying overnight at the Vatican. As, however, force could not be used to eject her, the Pope had to order two beds to be placed in the library for the Empress and one of her ladies — an unheard-of desecration! Indeed, they could get rid of the hapless Empress next day only by the ruse of getting two nuns to persuade her to visit their convent, where she became so violent that she had to be put into a strait-jacket!

The President of the United States and the sovereigns of Great Britain, France, and Austria tried to save his life. Victor Hugo wrote Juarez a strong and stirring appeal, and besought him to pardon Maximilian. The Princess Salm-Salm rode 120 miles across country, and on her knees implored Juarez to spare his life. He refused to annul the order. In connection with the Austrian, Belgian, and Italian Ministers and the French Consul, she planned a nocturnal flight from the convent. This plan failed: Maximilian's counsel went to President Juarez at San Luis Potosí and urged a commutation of the sentence. But as Maximilian himself had, in his famous decree of October 3, condemned to death any Mexican found with arms against the monarchy, Juarez refused the plea. He confirmed by telegraph, at 11 A. M., on June 16, the death sentence pronounced against Fernando Maximilian of Hapsburg. The jailer immediately announced the news to the prisoners.

Shortly after daylight on the morning of June 19, 1867, a division composed of 4,000 men marched to the suburb of Querétaro and formed a square at the foot of *El Cerro de las Campanas* — The Hill of the Bells. In their cells in the Capuchin Convent three men dressed for the ordeal.

They had scarcely finished when a soldier opened the heavy door and said: *¡Ya es hora!* — the time has come. Maximilian, Miramon, and Mejia, accompanied by a Catholic priest, Father Soria, stepped into the carriage awaiting them and were quickly driven through a silent multitude to the place of execution. The carriage reached *El Cerro de las Campanas* at 7.15. Maximilian descended first and was followed by his generals, who walked with firm steps. About halfway up the hill was an *adobe* wall, constructed during the siege as a breastwork, guarding the more important fortification upon the summit — the last point to surrender and where Maximilian was captured. In front of this wall the prisoners were stationed and the firing-parties told off. The men embraced each other, and took a last look at the winsome blue sky of a faultless day.

Maximilian distributed some gold coins among the soldiers who were to shoot him, and in a clear, vibrant voice exclaimed: "I die in a just cause, the Independence and Liberty of Mexico. I forgive all, and I pray that all may forgive me. May my blood flow for the good of my adopted country. *¡Viva Mexico!*" Miramon uttered a few words. Mejia remained silent. It is said that Mejia comforted Maximilian in his last hours by assuring him that Carlota had died in Europe. Maximilian asked as a favor that he might be shot in the body, so that when his body was sent to Austria his mother might once more look upon his face.

Maximilian, Miramon, and Mejia fell dead at the first volley. A second fire was directed against the body of the

Emperor. It was then placed in a rude coffin and taken to a room in the *Palacio de Gobierno*. The body was there inspected by President Juarez.[1]

o. **The Restored Republic.** When Juarez again entered the capital on July 15, 1867, after an absence of five years, his return signalized the rise of the new Republic and the culmination of his own fame. The Constitution of 1857 was made once more effective, and the national energies were directed toward repairing the waste caused by the long war. Railways and telegraphs were installed, and the country was developed internally.

Congress reëlected Juarez president in Oct., 1871, and he took the oath as a constitutional president for the third time on Dec. 1. A number of would-be presidents "pronounced" against him, but each attempt to return to the old method of governing the country by force was promptly squelched.

The sudden death of Juarez on July 18, 1872, raised Sebastian Lerdo de Tejada (then president of the Supreme Court of Justice) to the presidency. During his three years' tenure of office several articles were added to the Constitution; one in particular suppressing the last remaining religious order — the Sisters of Charity. The government under Tejada was unpopular with the people, and a remedy was provided in the revolt headed by General **Porfirio Diaz** in 1876. The new revolution, which soon plunged the entire country into another civil war, had for its base the *Plan de Tuxtepec*, promulgated in Oaxaca, Jan. 15. It was the most significant of all the revolutions to date, since it gave Mexico its greatest ruler. Under the command of General Diaz the revolutionary army carried out an energetic and successful campaign. Tejada fled to the United States, and General

[1] The body of the unfortunate Emperor now lies in the Austrian Imperial vault in the Capuchin Church at Vienna. The Prince was a rear-admiral in the Austrian Navy, and before his ill-starred expedition to Mexico, where he was sacrificed to the perfidy of Napoleon III, he resided in Trieste in a beautiful chateau called Miramar. In the Piazza Giuseppe, in Trieste, stands a fine bronze monument (by Schilling), erected in 1875 to his memory. Miramon and Mejia are buried in the Panteón de San Fernando (Mexico City). There are good paintings of Maximilian and the Empress Carlota in the National Museum at Mex. City.

The student should consult *History of Mexico*, by Hubert Howe Bancroft (San Francisco, 1888), vol. vi, pp. 318 *et seq.* — *My Diary in Mexico in* 1867, including the Last Days of the Emperor Maximilian, with Leaves from the Diary of the Princess Salm-Salm, by Felix Salm-Salm, London, 1868. — *Life of Maximilian I, Late Emperor of Mexico, with a sketch of the Empress Carlota*, by Frederic Hall, New York, 1868. — *Méjico desde* 1808 *hasta* 1867, by Francisco de P. Arrangoiz, Mexico, 1872 (a good historical picture of the Second Empire). — *Reseña Histórica de la Formación y Operaciones del Cuerpo de Ejército del Norte durante la Intervención Francesa, Sitio de Querétaro y Noticias Oficiales sobre la captura de Maximillano, su Proceso Integro y su Muerte*, by Juan de Dios Arias, Mexico, 1867. — *Guerre du Mexique*, 1861-1867, by L. Le Saint, Paris, 1868. — *Erinnerungen aus Mexico, Geschichte der letzten zehn Monate des Kaiserreisch*, by S. Basch, Leipsic, 1868.

Diaz entered Mexico City Nov. 24, 1876, and was proclaimed Provisional President. The following April, Congress formally decreed that he be Constitutional President for a term ending in Nov., 1880. A strong man was now at the head of the government. Diplomatic relations with France were resumed; railway construction was pushed; incipient revolutions were killed in their cradle, and the nation was led gently but firmly into the path of peace and progress.

In 1880, the term for which Diaz had been elected expired, and albeit many of his great plans for the regeneration of the country were still in embryo, he steadfastly adhered to his purpose of abiding by the constitutional provision that rendered him ineligible for a succeeding term. The moral worth of the man had perhaps never been subjected to a severer test.

On Sept. 25, 1880, General Don Manuel Gonzalez was legally elected the successor of the retiring president. The high principles of Diaz were beyond the grasp of the new president, whose reign was characterized by riots, and similar manifestations of the popular discontent. In 1883, the "nickel riots" came near to ending the Gonzalez administration, as did likewise the proposal of a very unpopular plan for liquidating Mexico's English debt. The admirable administration of Porfirio Diaz had elevated the nation to a higher moral plane than it had occupied hitherto; the dormant national conscience had been awakened, and the Mexicans, for the first time in many years, had acquired an interest in their reputation at home and abroad. A new element had been introduced into national affairs. So deep and so lasting was the impression made by this greatest Mexican that the people refrained from ousting Gonzalez: biding their time, they shelved their grievances, and patiently waited until events should once more place Diaz at the head of the nation.

This occurred in 1884, when General Diaz was, with practical unanimity, reëlected. His second term was soon marked by financial reforms which aided to repair the large deficit left by the Gonzalez administration. The credit of the nation was soon recognized by all the exchanges of Europe. Immense sums were spent on public improvements; free schools were organized; education became compulsory, and the *alcabales*, or local state duties — a long-surviving and pernicious relic of Spanish colonial days — were abolished. The drainage canal — that colossal project which had puzzled the minds of Mexico's rulers since the 14th century — was undertaken and carried to successful completion. The solving of this great problem alone was of incalculable benefit to the inhabitants of the Valley of Mexico.

Diaz also instituted other wholesome reforms: he reduced the president's salary from $30,000 to $15,000, and ordered a reduction of from 15 to 20 % in the salaries of many govern-

ment employees. The matter of reorganizing the army was handled with consummate skill; ere long the country was rid of the *bandidos* which had formerly infested the highways, and the most prominent bandit chiefs not only became stanch supporters of the Government, but zealous exterminators of their own kind as well. Transcendental results were attained in the stimulus given to education. In 1888, the Constitution was, by popular acclamation, amended to allow a president two consecutive terms. As the now thoroughly aroused nation began to fear that it might lose its famous leader, all limitations were abolished (in 1892), and as no single man in the Republic was found to embody the remarkable wisdom and statesmanship of Porfirio Diaz, this Greatest Mexican succeeded himself in the presidency with a lack of friction that would have amazed the older political agitators. This great man possessed the wisdom and the statesmanship, the strong arm and the steadfast purpose, necessary to weld the warring factions, to reconcile the antagonistic parties, and to lift Mexico from retrogressive chaos and launch it on a career of unexampled prosperity. Under his wise and far-seeing administration the country has risen from the position of a nondescript Latin-American Republic — not unfrequently a synonym for revolutions — to that of one of the progressive nations of the world. The Mexico of to-day is essentially the Mexico of Diaz — a land solvent financially, morally, and intellectually.

Porfirio Diaz was born in Oaxaca City, Sept. 15, 1830. His father was of Spanish parentage; his mother was a Mestiza (of a Spanish Asturian father and a pure-bred Mixtec Indian), and both were poor and humble. At an early age Porfirio showed such marked characteristics that they attracted the attention of Benito Juarez, then Governor of the State of Oaxaca, who later instilled into him many admirable qualities. The lad took to things military just as did the young Napoleon. Reserved, studious, brave, and wise, he soon became noted for a fervid patriotism, rare executive ability, and an unalterable will. A captain in the army at 32, his bravery soon obtained for him the title of General, and ere long he became a prominent figure in the military life of the Republic. From his second election to the presidency in 1884, his fame, separated from spectacular military exploits, began to acquire a solid and enduring form. He is the wisest and most beneficent ruler Mexico has ever had. Few men are more patriotic, few more far-seeing and more self-sacrificing, and few indeed are more beloved. No words can add to, or detract from, his fame, which is as enduring as the hills.

Consult *Life of Porfirio Diaz*, by Hubert Howe Bancroft (San Francisco, 1887), *Porfirio Diaz*, by Mrs. A. Tweedie (London, 1907), *Porfirio Diaz, La Evolución de su Vida*, by Licenciado Rafael de Zayas Enríquez (New York, 1908), *Un Pueblo, un Siglo y un Hombre*, by Dr. Fortunato Hernandez (Mexico, 1909), *Porfirio Diaz*, by José F. Godoy (New York, 1910).

XVI. Chronological Table of the Chief Events in Mexican History.

I. From the Earliest Times to the Spanish Conquest.

7th Cent. The Toltecs, advancing from a northerly direction, entered the territory of Anáhuac at the close of the Seventh Century.

1100. The Toltecs, who had extended their sway over the remotest borders of Anáhuac, disappeared from the land as silently and as mysteriously as they had entered it.

1200. A numerous and rude tribe, called the Chichimecs, entered the deserted country from the far Northwest.

1200–1300. Other races, of a higher civilization, followed the Chichimecs and reached the country from the North. The most noted of these were the Aztecs, or Mexicans.

1325. The Mexicans establish themselves in the Valley of Anáhuac and call their settlement Tenochtitlán.

1485. Hernan Cortés is born at Medellin, Estremadura, Spain.

1492. Christopher Columbus discovers America.

1502. Montezuma II is raised to the Aztec throne.

1504. Hernan Cortés sails for Cuba.

1517. Francisco Hernandez de Córdoba, in the course of a voyage of adventure from Cuba, discovers the coast of Yucatan, March 4.

II. The Spanish Invasion and the Downfall of the Aztec Empire.

1519. Cortés sails from Havana Feb. 10, lands at Tabasco (or Grijalva) March 20, at Vera Cruz April 21, begins his march to the Aztec metropolis Aug. 16, enters Tlaxcala Sept. 23, and Tenochtitlán Nov. 8.

1520. Montezuma dies June 20. The Spaniards evacuate Tenochtitlán on the night (*Noche Triste*) of July 1.

1521. Cortés lays siege to Tenochtitlán, which is subjugated Aug. 13.

III. Mexico under the Spanish Viceroys.

1522. Cortés is Governor, Captain-General, and Chief Justice of the conquered territories of New Spain. The first Catholic church established in Mexico is founded at Tlaxcala.

1524. *Consejo* (council) *de las Indias* perfected by the King of Spain. Arrival in Mexico of the Franciscan Friars known as the Twelve Apostles.

1527. Bishopric of Mexico created. The first Bishop, Juan de Zumárraga, collects the picture-paintings, writings and historical MSS. of the Indians from the great de-

pository of the national archives at Tezcuco, and from other sources, assembles them in the market-place of Tlaltelolco, and burns them. Bigotry thus destroys the priceless annals of the first Americans.

1531. Alleged miraculous apparition of the Virgin of Guadalupe in Mexico.
1547. Death of Hernando Cortés, at Castilleja de la Cuesta, Spain, Dec. 2, in the 63d year of his age.
1571. The Tribunal of the Inquisition is formally established in the City of Mexico.
1691. Conquest of Texas.
1693. First newspaper established in New Spain.
1767. The Jesuits are expelled from Spanish America.
1806. Benito Pablo Juarez born March 21.
1808. Intervention of Napoleon Bonaparte in Spanish affairs. Revolution in Spain. The idea of Mexican independence germinates.

IV. Beginning of the Mexican War for Independence.

1810. The Parish Priest Miguel Hidalgo y Costilla, fugleman of Mexican freedom, sounds the "Grito de Dolores" (Sept. 16) and the death-knell of Spanish misrule in Mexico.
1811. Hidalgo captured and shot.
1813. First Mexican Congress meets at Chilpancingo Sept. 14. Formal Declaration of Mex. Independence Nov. 6.
1814. First Constitution at Apatzingan, Oct. 22.
1820. Inquisition suppressed in Mexico, May 31.

V. Independent Mexico. The First Empire.

1821. Mexico wins Independence from Spain.
1822. First Mexican Congress. Regency installed. Agustin de Iturbide named Emperor, May 19. Antonio Lopez de Santa Anna proclaims a republic.

V. Collapse of the First Empire. Rise of the Mexican Republic.

1823. Iturbide abdicates; the empire falls into ruins. Centralist and Federalist parties formed. The Monroe Doctrine (of transcendental interest to Mexico) proclaimed by the United States. Iturbide shot at Padilla, July 14.
1824. Federal Constitution proclaimed. *Estados Unidos Mexicanos* organized.
1825. The Spanish troops evacuate *El Castillo de San Juan de Ulua.* Extinction of Spain's power in Mexico.
1830. Porfirio Diaz, the Greatest Mexican, born Sept. 15.
1835. Rebellion of Texas.

1843. *Bases Orgánicas Políticas de la República Mexicana* and final Centralization of the Government.
1845. Annexation of Texas to the United States.

VII. The War with the United States.

1846. Advance of the American General Taylor to Monterey. California and New Mexico taken by the United States. Monterey (Mexico) stormed and captured.
1847. Battle of Buena Vista, Feb. 23, Chihuahua occupied Feb. 28.
General Scott entered the Valley of Mexico Aug. 9. Battle of Churubusco, Aug. 20. Battle of "Casa Mata" and "Molino del Rey," Sept. 8. Chapultepec stormed and captured Sept. 13. Entry of American Army into the capital Sept. 15.
1848. Treaty of Guadalupe-Hidalgo (Feb. 2) ends war with the United States.
1856. President Comonfort issued (June 25) decree of *desamortización* ordering the sale, at its assessed value, of all landed estate held by the Church.
1859. Benito Juarez proclaims (July 12) the Reform Laws.

VIII. The French Intervention.

1861. Treaty of London (Oct. 31) adopted by England, France, and Spain. Their forces arrive in Vera Cruz to carry out provisions of the treaty.
1862. Treaty of London dissolved. England and Spain withdraw from Mexico. French Army advances and is defeated at Puebla in famous battle of Cinco de Mayo. Suppression of religious orders in Mexico.
1863. French troops capture Puebla and advance on the capital. The Republican Government retires to San Luis Potosí, thence to Saltillo, and later to Monterey. The French organize a government at the capital and elect Maximilian of Hapsburg Emperor of Mexico.

IX. The Second Empire. Mexico under the Austrian Archduke Maximilian.

1864. Maximilian reaches Mexico and is crowned June 12 as Emperor of Mexico.
1865. The United States Government demands the withdrawal of French troops from Mexico.
1866. The Juarez Government returns to Chihuahua.
1867. The French troops are withdrawn from Mexico in Feb. General Porfirio Diaz captures Puebla April 2.

X. Downfall of the Second Empire. Modern Mexico.

1867. Maximilian surrenders May 15 to General Escobedo, at Querétaro. Execution, on June 19, of Maximilian and Generals Mejia and Miramon, at Querétaro.
General Porfirio Diaz takes the City of Mexico June 21.

1876. General Porfirio Diaz enters Mexico City (Nov. 24) at the head of a revolutionary army and is proclaimed Provisional President.

1877. Porfirio Diaz is elected Constitutional President.

1884. Porfirio Diaz is again made President.

1888. Porfirio Diaz is again made President.

1892. Porfirio Diaz is again made President.

1896. Porfirio Diaz is again made President.

1900. Porfirio Diaz is again made President.
The great canal for draining the Valley of Mexico is completed at a cost of sixteen millions of *pesos*.

1904. Porfirio Diaz is again made President.
Guided by the strong hand of Porfirio Diaz, the greatest Mexican, the United Mexican States join the rank of great nations.

1906. Establishment of the gold standard.
Great influx of foreigners and foreign capital.
The Diaz Government inspires confidence, revolutions are things of the past, and $800,000,000 of foreign capital comes to Mexico.

1907. The national revenues exceed the expenditures by twenty-nine millions of *pesos*.

1908. A shrewd financial plan, conceived by José Yvez Limantour, Mexico's greatest Minister of Finance, places the vast Mexican Central Railway System under Government control; the lines are merged with the Mexican National System under the title of Los Ferrocarriles Nacionales de Mexico.

1909. Unexampled prosperity marks the Diaz administration.

1910. Porfirio Diaz, though in his 80th year, is again elected President by an overwhelming majority.
In September the nation celebrates, with great splendor, the 100th anniversary of its independence.
The Mexican Southern Railway is absorbed by the National Railways of Mexico.

XVII. Bibliography.

The following is a small selection of books on subjects of interest to the traveller in Mexico. Other works of local value are mentioned throughout the Handbook.

Historical Works. Histoire des Nations civilisées du Mexique et de l'Amérique-Centrale, durant les Siècles antérieurs à Christophe Colomb, by *Alexander Von Humboldt*. 4 vols. (Paris, 1857–59). — História General de las Indias Occidentales, by *Antonio de Herrera*, 5 vols. (1601–1615). It extends from the year 1492, the time of the discovery of America, to 1554, and is divided into eight decades. The work was subsequently republished in 1730, and has been translated into most of the languages of Europe. — Letters of Hernando Cortés (Lorenzana edition), by *Francisco Antonio Lorenzana* (Mexico, 1770). "Cortés, like Cæsar, wrote his own commentaries," but his edited letters, with copious footnotes, as assembled by *Archbishop Lorenzana*, make excellent reading. — History of the Conquest of Mexico, by *William H. Prescott*, 3 vols. (J. B. Lippincott Co., Philadelphia, 1843). Commended. — History of Mexico, by *Hubert Howe Bancroft* (San Francisco, 1883). The chief events in Mexican history from the time of the Conquest up to 1887 will be found in this admirable work, which, with Prescott's Conquest, will give the traveller the gist of many histories, such as the works of *Oviedo*, *Herrera*, *Bernal Diaz*, *Gomara*, *Sahagun*, *Ixtlilxochitl*, *Camargo*, *Lorenzana*, and others. — História de Méjico, 5 vols., by *Lucas Aluman* (Mexico, 1849–52). — Native Races, *H. H. Bancroft*, 5 vols. (San Francisco, 1883). — História de Méjico desde sus Tiempos más Remotos hasta Nuestros Dias, by *Niceto de Zamacois* (Mexico, 1877). — History of the Mexican War, by *General Cadmus M. Wilcox* (Washington, 1892). — *Scott's Memoirs*. An autobiography (New York, 1864). — The War with Mexico, by *R. S. Ripley* (New York, 1849). — History of the War between Mexico and the United States, *Brantz Mayer* (N. Y. 1848). — Mexico, Aztec, Spanish, and Republican, by *Brantz Mayer* (Hartford, 1853). — A Short History of Mexico, by *Arthur Howard Noll* (Chicago, 1903). — From Empire to Republic (by the same author). — "Porfirio Diaz," by *Mrs. A. Tweedie* (London, 1907). — Letters of Cortés, by *Francis Augustus MacNutt* (N. Y. 1908). — Biografias de Mexicanos Distinguidos, by *Francisco Sosa* (Mex. 1884).

Works on Art. Spanish-Colonial Architecture in Mexico, by *Sylvester Baxter* (Boston, J. B. Millet & Co.), is a book with many fine, hand-colored photographs of churches, secular buildings, façades, etc. It is recommended as an aid to a proper understanding of Architecture in Mexico. — Mexican Painting and Painters, by *Robert H. Lamborn* (Allen, Lane & Scott, Philadelphia), a subscription book (generally to be found in Public Libraries) limited to 500 copies. — Investigations and Studies in Jade, by *Heber R. Bishop* (privately printed, New York, 1906), a magnificent work found only in National Libraries. — El Arte en Mexico en la Epoca Antigua y Durante El Gobierno Virreinal, by *Manuel G. Revilla* (published by the Mex. Government, Mexico City, 1900). — Reseña Histórica de la Pintura Mexicana en los Siglos XVII y XVIII, by *Rafael Lucio* (Mexico, 1864). — Maiolica of Mexico, by *Edwin Atlee Barber* (Philadelphia, 1908).

The Mexican **Custom-House Tariff** and most of the **Mexican Laws** of direct interest to foreigners, such as the Mining Law, Regulations Governing Collection of Coinage, Stamps, Refining, etc.; Federal Stamp Law; Public Lands Law; Patent Laws; Commercial, Civil, and Penal Codes; Banking, Trade-mark, Railway, and similar laws have been translated into English and can be bought at any of the book-shops. Here also can usually be found books on the Cultivation in Mexico of Coffee, Tobacco, Cotton, Rubber, and whatnot. Likewise Spanish-English dictionaries, Phrase-Books, Maps, Histories of the different Mexican States, of the Mines; Town and Mining Directories, etc. Not all of the Mexican maps, outside of those in this Handbook, will be found up-to-date. The Mexican Year Book (London, 1910), published with the sanction of the

Government, is a large volume (for sale by *Louis C. Simonds*, San Diego, 9, Mex. City) full of practical information about the Republic.

Books of Description and Travel. Mexico in 1827, by *H. G. Ward* (London, 1828). — Mexico, Aztec, Spanish, and Republican, by *Brantz Mayer* (Hartford, 1853). — Life in Mexico during a residence of two years in that country (an admirable work), by *Madame Calderon de la Barca* (London, 1843). — Incidents of Travel in Yucatan, by *John L. Stephens* (New York, 1843). — Incidents of Travel in Central America, Chiapas, and Yucatan, by *John L. Stephens* (N. Y. 1867). The two latter are the best books extant on the famous ruined cities of Yucatan and Chiapas. — Notes on Mexico in 1861-62, by *Charles Lempriere* (London, 1862). — Summerland Sketches, by *Felix L. Oswald* (Philadelphia, 1880). — The ethnologist and naturalist will find unusual pleasure in the admirable work, "Unknown Mexico" (2 vols.), by *Carl Lumholtz, M.A.* (Charles Scribner's Sons, New York, 1902). — In Indian Mexico, by *Frederick Starr* (Chicago, 1908). — Two Bird-Lovers in Mexico, by *C. William Beebe* (Boston, 1905). — Through Southern Mexico (Travels of a Naturalist), by *Hans Gadow, M.A., Ph.D., F.R.S.* (London, 1908). — The Awakening of a Nation, by *Charles F. Lummis* (New York, 1904). — Face to Face with the Mexicans, by *Fanny Chambers Gooch* (N. Y. 1887). — Travels in Mexico, by *Frederick Ober* (Boston, 1883). — The Cruise of a Land Yacht, by *Sylvester Baxter* (Boston, 1890).—The Desert, by *John C. Van Dyke* (N.Y. 1902). — Mexico and Her People of To-day, by *Nevin O. Winter* (Boston, 1908). — Mexico of the Twentieth Century, by *Percy F. Martin* (London 1907). — Mexico as it Was and as it Is, by *Brantz Mayer* (N. Y. 1844). — Viva Mexico, by *Charles Macomb Flandrau* (N. Y. 1909.) — The Mines of Mexico, by *J. R. Southworth* (London, 1906). — The Freshwater Fishes of Mexico North of the Isthmus of Tehuantepec, by *S. E. Meek* (Chicago, 1904).

Native Languages. The student interested in the Native Languages may consult the following books, most of which will be found in the *Biblioteca Nacional* at Mexico City :

Arte de la Lengua Mexicana, by *Juan Guerra*. Ditto, by *Francisco de Avila*. — Arte de la Lengua Tarasca, by *Diego Basalenque*. — Arte del Idioma Maya, by *Pedro Beltran*. — Arte del Idioma Zapotec, by *Juan de Córdova*. — Gramática de la Lengua Zoque, by *José M. Sanchez*. — Disertación sobre la Lengua Othomi, by *Manuel de San Juan Crisóstemo Náxera*. — Geografía de las Lenguas y Carta Etnográfica de Mexico, by *Manuel Orozco y Berra*. — Estudios Gramaticales sobre el Nahuatl, by *Macario Torres*. — Vocabulario Castello-Zapoteco, by the Junta Colombiana (Mex. 1893). — Arte de la Lengua Cahita, by *Padre Juan B. de Velasco* (the Cahita tongue is spoken by the Yaquis of Sonora and the Mayos of Sinaloa. The book was printed about 1600, and reprinted by the Federal Government in 1891). — An extensive treatise on various of the Indian tribes and languages will be found in the Obras Completas de *Don Francisco Pimentel* (Mexico, 1903).

The student interested in criminology is referred to Los Criminales en Mexico, by *Carlos Roumagnac* (Mexico, 1906).

The gourmand will be interested in 101 Mexican Dishes, by *May E. Southworth*.

The student of Spanish Heraldry in New Spain should consult Los Condes de Santiago, by *Villaseñor* (a rare book, on file in the Biblioteca Nacional, and to be met with sometimes in old book-stalls). Also a Libro relativo á Titulos de Nobleza de Familias de Mexico, by *Ricardo Ortega y Perez Gallardo* (Mexico). Books of this class are also occasionally to be had at the Antique Shops of Mexico City.

The doings of the Inquisition in Mexico are described in Autos-de-Fé Celebrados por la Inquisición de Mexico, by *Alejandro Arango y Escandon* (in the Nat. Library at Mex. City).

Fiction. The Fair God, by *General Lew Wallace* (New York, 1887). — Montezuma's Daughter, by *H. Rider Haggard* (N. Y. 1905). — Cuauhtemoc, by *Doña Gertrudis Gomez de Avellaneda* (Mexico, 1898). — The Aztec Treasure House, by *Thomas A. Janvier* (N. Y. 1890). — Legends of the City of Mexico, by *Thomas A. Janvier* (N. Y. 1910).

I. NORTH-EASTERN MEXICO.

1. From Laredo (*Texas*) viâ Monterey and Saltillo to San Luis Potosí (*Querétaro and Mexico City*) . . 1

Laredo, 2. The Rio Grande del Norte, 2.

2. Monterey 5

Arrival, 5. Cabs, 5. Tram-cars, 5. Hotels, 5. Baths, 5. Banks, 5. Post and Telegraph Offices, 5. Consuls, 5. Clubs, 5. Secret Societies, 5. Stores, 6. History and Character of the City, 6. El Obispado Viejo, 9. Storming of Monterey, 9. Excursion to the García Caves, 9. Topo Chico Hot Springs, 10. State of Nuevo Leon, 11.

3. From Monterey to Tampico 11

From Monterey to Matamoros, 12. From Monterey to Reata, 12.

4. Saltillo 12

From Saltillo to Torreon (Coahuila & Pacific Railway), 13. From Saltillo to Concepción (Ferrocarril Coahuila y Zacatecas), 13. State of Coahuila, 13. Battlefield of Buena Vista, 15. Real de Catorce, 16.

5. San Luis Potosí 17

History, 17. State of San Luis Potosí, 20.

1. From Laredo (*Texas*) viâ Monterey and Saltillo to San Luis Potosí (*Querétaro and Mexico City*).

1292 *Kilómetros* (803 M.), one express train daily (also one local train from Laredo to Saltillo viâ Monterey) in 31 hrs. Fare $39.03, 1st cl.; $19.63, 2d cl. The Pullman Co. operate a buffet-service on their cars (berth rate from Laredo to Mexico City, $11.22). The **Laredo Route** is the shortest between the frontier and the capital. On the journey the train crosses the States of Tamaulipas, Nuevo Leon, Coahuila, San Luis Potosí, Guanajuato, Querétaro, and Hidalgo, and penetrates the State of Mexico. Trains leave from the INTERNATIONAL AND GREAT NORTHERN RAILWAY STATION, on the Texas side of the Rio Grande, then proceed across the river over the international bridge (900 ft. long, cost $80,000) to the STATION of the NAT. RLYS. OF MEX. at Nuevo Laredo, Mex. Hand-baggage is examined on the cars while in transit; trunks are taken (by the rly. employees) to the inspection room in the station (Mex. side), where the examination is prompt and lenient. Passengers should attend personally to the customs inspection of their luggage. Unclaimed trunks are held until the owner presents himself or sends some one with the keys. Ample time is allowed, and the formalities are similar to those at El Paso, described at p. 22. (Comp. Custom-House, p. xiv.) After the luggage is examined it must be re-checked, in the check-room at the end of the inspecting-room. Ask the baggage-man (*guarda de equipajes*) to wire-seal trunks.

When travellers leave Mexico through Laredo, luggage is examined first on the Mexican side, to see if it contains archæological antiquities (whose exportation is forbidden), and by U. S. customs inspectors on the American side for articles that pay duty under the American regulations. The examination is more or less rigid, but none the less courteous. For reference to duty-free articles see p. xvi.

Quarantine. Texas sometimes quarantines against Vera Cruz, Tampico, Córdoba, Orizaba, Tierra Blanca, and all points on the Isthmus of Tehuantepec. The state authorities hold that simply passing through any of these points will compel passengers to wait five days before being allowed to enter the United States; the five days are counted from midnight of the day the traveller passed through the supposed infected point to midnight of the fifth day. The quarantine station is at the Mex. end of the international bridge over the Rio Grande. Before leaving Mexico the traveller should learn (through the newspapers) whether any other towns are under the ban; he may thus save himself several days' detention at the border. The answer to the query of the health officer is in the form of an oath ("I do solemnly swear that I have not been *in* or *through* any place infected with yellow fever, or any place quarantined by the state of Texas"), which should not be lightly considered. Look well to the labels on trunks.

Money (comp. p. xi) can be changed at the rly. stations or on the train.

Telegrams for Mexican points can be sent from the Mex. side (office in the station) for about one half the price charged on the Texas side.

Time. Laredo uses *Central Standard Time*, which is 36 minutes faster than the time on which the Mexican trains are run. On reaching the Mex. side, set watches back 36 min.

Laredo (Texas), a busy and growing city of 20,000 inhab., typically Texan with a Mexican tinge to the social life; with a handsome *plaza* (Jarvis), a fine new Federal Building (completed in 1908) which houses the custom-house, post-office and minor government departments; is celebrated for the production of a splendid species of white onion, rivalling in size and taste the Bermuda variety. The annual crop is about 2,000 carloads, valued at about $100,000. The product is shipped to many points in the U. S. A. and as far E. as the Atlantic seaboard. The little farms are irrigated by means of antiquated water-wheels (*Norias*, comp. p. xviii) stationed along the river-bank. The muddy water is raised and poured into narrow ditches (*acequias*), whence it runs away to the many cultivated plots. The electric tram-line connects the centre of the town with the *International and Great Northern Rly. Station*, fare 5 c. Cabs to any part of the city 25 c. (*Hotel Hamilton* facing the Jarvis *plaza*. Rooms $1 to $2; meals 50 c. U. S. money.) Three squares to the N., facing the *Plaza Nacional*, is the station of the Texas-Mexican Railroad, known locally as the *Tex.-Mex.* (162 M. to Corpus Christi, 1 train daily in 8 hrs.; see *Guia Oficial*), and 7 squares N.-W. of this is the station of the Rio Grande and Eagle Pass Rly.

Mexican Newspapers, cigars and whatnot are on sale at the Sonora News Co. stand in the Hotel Hamilton, and in the station of the National Rlys. of Mex. at New Laredo.

At this point the historic *Rio Grande del Norte* is somewhat nondescript, but it is apt to become all-powerful during the rainy season, and when the spring rains melt the snows in the Rocky Mountains. The life of the little farms, adjacent to the river, depends upon it, and the water rights give rise, at times, to acrimonious international discussion. When the river is so low (summer) that there is scarcely water enough to go round,

the local controversy takes on a fringe of bitterness, and the right to dispose of the water is contested. At such times the Texans are ready to say naughty things about their brown Mexican brothers and to anathematize the U. S. Government for not having included the river when it annexed New Mexico, Arizona, Texas, California, and other slices of Mex. territory, and to revile the memory of the Hon. Sam Houston for not including Buenos Aires when the limits of Old Mexico were fixed (1836) at the Rio Grande. When the Texans open their sluices and threaten the ruination of the thirsty little *fincas* on the opposite bank, the brown brother recalls the time when the grand Mexican State of Coahuila extended westward to the Pacific Ocean and almost to Kansas City, Missouri, at the North, and his remarks are quite untranslatable.

When there is a heavy snow-fall in the mountains of New Mexico and Colorado the spring freshets fill the *Rio Bravo* with a flood that brooks no turning: weirs, gates, and bridges are swept away, the river-banks and the adjacent farms are often submerged, and the nagging contestants for the river's midsummer favors are forced to the highlands. Then the Mexicans wish the Brave River were in Alberta, and the Americans fain would give all the surplus water to the sputtering brown brother on the Mexican shore.

During dry times many red-petticoated Mexican girls and Indian women come down to the river and carry water away in pitchers poised on their shapely heads. When the river is very low, and the sandbanks poke their brown backs out of the mid-stream, low water-barrels set on wheels and drawn by diminutive donkeys are features of it. Boys with stout lariats stand on the wheels, plunge their buckets into the water and pour it into the barrels through square holes cut in the sides.

Nuevo (new) **Laredo,** on the Mexican side of the river, in the State of Tamaulipas, with a pop. of 8,000 and an altitude of 459 ft., is nearly 1½ M. lower than Mexico City. It was founded by the Spaniards in 1767; the *Plaza de Zaragoza,* in the centre of the town, is perhaps the most attractive spot. It contains nothing to interest a south-bound traveller, and it should not be viewed in the light of a representative outpost of the great Republic beyond.

We begin our long journey to the capital through a country which differs but little from that on the Am. side of the *Rio Grande.* The line curves to the r. and passes an old *Campo Santo* on the crest of a hill. The river winds away to the S. and disappears behind a rise in the landscape. The country is green and attractive in the rainy season (June–Sept.), but dry and jejune during the remainder of the year. The broad prairies are covered with mesquite scrub, the haunt of many Jack-rabbits, coyotes, horned toads and minor reptilia. This stretch of territory is one of the few in the Mex. Republic that does not show mountains against the skyline. The telegraph-poles are fairly riddled with holes made by woodpeckers, which cause the fly. company an annual outlay of many thousands of dollars. The grade slopes steadily upward; nopal cacti (p. lxxxv) are constant features of the landscape; the warm sunshine and the fine blue sky are enchanting. We pass the unimportant stations of 11 M. *Sanchez,* and 19 M. *Jarita.* The latter place is a rendezvous for bepistolled border-riders employed by the customs to patrol the region — once the resort of smugglers.

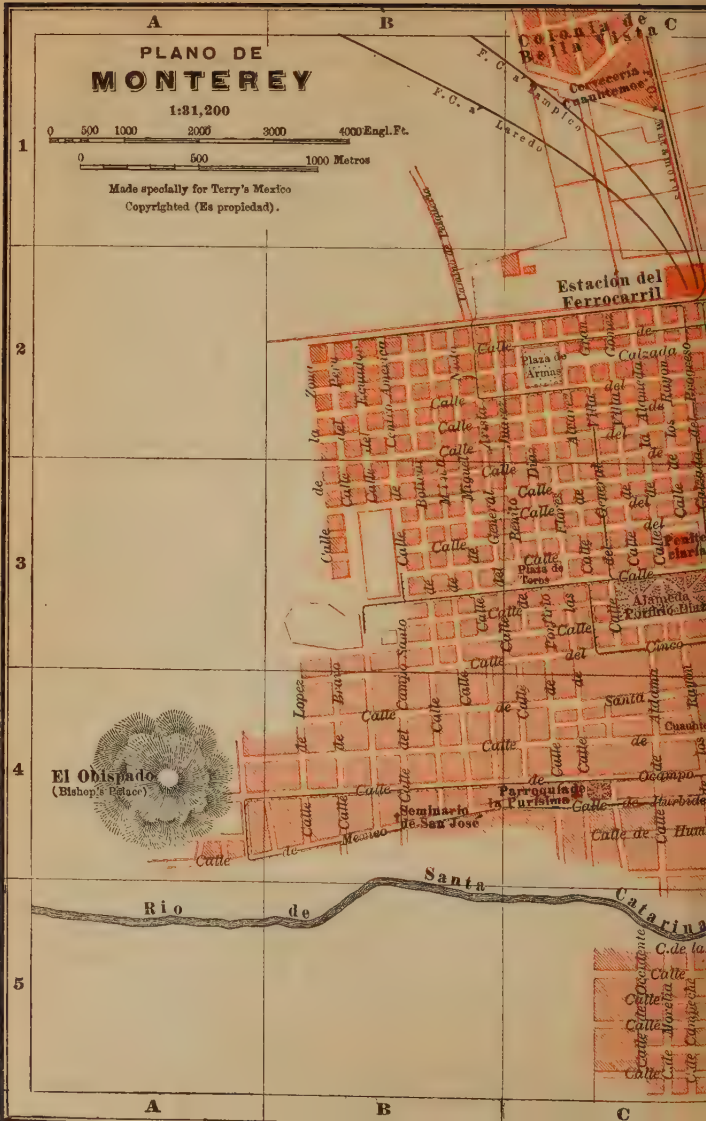
31 M. *Huisachito*, a nondescript town whose diminutive shacks are plastered with coyote and sheep skins — the killer and the killed. The absence of the bird life which should naturally haunt a sub-tropical region is explained by the presence of sailing hawks, who search the ground with sharp, investigating eyes and pick up, from time to time, unwary rabbits, prairie-dogs, and succulent lizards; which latter, if caught by the tail, decentralize it, in some curious way, and scuttle off and leave it as a clammy reminder of reptilian duplicity and astuteness. We enter the State of Nuevo Leon (p. 11). 37 M. *Camaron.* We cross a narrow creek (*Salado* — salt) flowing through a gorge which intersects the plain.

44 M. *Rodriguez.* The views are somewhat monotonous and only the trees save them from becoming irksome to the eye. 54 M. *Mesa.* 58 M. *Mojina.* 63 M. *Naranjo.* We enter a region of trees, with mountains on the r. and l.

72 M. **Lampazos.** Rly. restaurant. Meals $1. The old Mexican town lies about 1 M. to the E. of the station. Cabs (50 c.) meet trains. Stock-raising is the chief industry of the region, and its proceeds support the pop. of 7,000. Behind the town rise the blue crests of the Eastern Cordilleras. Opposite it is a table-topped hill with perpendicular walls a thousand or more ft. high, and a flat summit containing nearly a thousand acres of arable land. The only road to the top is a rocky, zigzag trail so narrow that only a man or a mule may pass. A dwindling community of poor Indians dwells on this *mesa*, where the soil is fertile. Formerly it was the home of a powerful Indian tribe, the *Cartujanos*, so called by the Spaniards who established a Benedictine mission among them three centuries or more ago. One mile from the town, in the foothills, is a splendid spring (*ojo de agua*) of pure and clear water, whence the town gets its supply. We proceed southward over a fairly level country delimned by serrated hills. 85 M. *Salome Botello.*

106 M. *Bustamante.* Hard by, are the lees of a colony of Tlascalan Indians whose forefathers were the allies of *Hernan Cortés* in his celebrated siege of Montezuma's capital. The first settlers travelled northward with the Spanish conquerors four centuries ago, aiding them in their petty wars with the various tribes and peopling the conquered territory. The town of *Bustamante* is at the far r. hidden by trees. Vehicles from the station, 50 c. Good views across the surrounding country. 109 M. *Villaldama.* We cross a well-cultivated valley to 117 M. *Alamo*, amid corn-fields. Beyond are many cacti and we soon enter a thin forest of tall yuccas, the outposts of many miles of similar forests further down the line. 130 M. *Stevenson.*

148 M. *Salinas.* We cross a small river spanned by a steel bridge and traverse a well-cultivated valley cut up by irri-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Made specially for Terry's Mexico
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Colonia de Bella Vista
Cervecería Cuauhtemoc
F. C. a Nuevo Laredo
F. C. a Tampico
Estación del Ferrocarril
Plaza de Armas
Plaza de Toros
Alameda
Parroquia de la Purísima
Seminario de San José
El Obispado
(Bishop's Palace)
Rio de Santa Catarina
Calle
Calzada

D
E
F
1 Banco Nacional de Mexico D-4
2 " de Nuevo Leon D-4
3 " " Londres y Mexico D-4
4 " Mercantil D-4
5 Iglesia de San Juan Bautista D-3
6 Hotel Windsor E-4
7 El Arzobispado E-4
8 Casino de Monterey E-4
9 Palacio Municipal D-4
10 Telégrafos Federales D-4
11 Basilica Lateranenses de Nuestra Señora del Roble D-3
12 Hotel Continental E-4
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Palacio de Gobierno
Casa de Baños
Banco de Patricio Milmo e hijos
Hotel Iturbide
Hotel Baron
La Catedral
Iglesia de San Francisco
Iglesia del Sagrado Corazon de Jesus
Plaza Zuazua
Plaza Colon
Plaza Zaragoza
Plaza de Mayo
Administracion de Correos
Catarina
Río de Santa
Calle Dr. Mier
Calle de Morelos
Calle de Abasolo
Calle de Aldama
Calle de Jimenez
Calle de Hidalgo
Calle de Comercio
Calle de Galeana
Calle de Matamoros
Calle de Zaragoza
Calle de Arteaga
Calle de Juarez
Calle de Washington
Calle de Aramberri
Calle de Espinosa
Calle de Martinez
Calle de Treviño
Calle de Marichalar
Calle de Tapia
Calle de Ocampo
Calle de Iturbide
Calle de Victoria
Calle de Guerrero
Calle de Progreso
Calle de Iguala
Calle de Villa de Santiago
Calle de Septiembre
Calle de Libertad
Calle de Tepeyac
Calle de Abril
Calle de Chihuahua
Calle de Nuevo Leon
Calle de Tamaulipas
Calle de Coahuila
Calle de Baja California
Calle de San Luis Potosi
Calle de Zacatecas
Calle de Durango
Calle de Jalisco
Calle de Guanajuato
Calle de Tlaxcala
Calle de Puebla
Calle de Veracruz
Calle de Queretaro
Calle de Hidalgo
Calle de la Constitucion
Calle de la Independencia
Calle de San Luisito
Camino de San Francisco
Zona
Union
Juan
General
Manuel
Ruperto
Modesto
Matamoros
Galeana
Zaragoza
Zuazua
Arteaga
Juarez
Washington
Aramberri
Espinosa
Martinez
Treviño
Marichalar
Tapia
Ocampo
Iturbide
Victoria
Guerrero
Progreso
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Septiembre
Abril
Libertad
Tepeyac
Chihuahua
Nuevo Leon
Tamaulipas
Coahuila
Baja California
San Luis Potosi
Zacatecas
Durango
Jalisco
Guanajuato
Tlaxcala
Puebla
Veracruz
Queretaro
Hidalgo
Constitucion
Independencia
San Luisito
Comercio
Mier
Morelos
Abasolo
Aldama
Jimenez
Victoria
Guzman
Leon
Aquila
Iguala
Villa de Santiago
Septiembre
Libertad
Tepeyac
Abril

gating ditches and dotted with trees. The mountains to the r. rise in tooth-like peaks and are known as *Dientes*. The hills close in as we approach Monterey. 153 M. *Ramon Treviño*. The Bishop's Palace (described at p. 9), one of the celebrated landmarks of Monterey, is seen on the crest of a hill to the far r. After passing *Matamoros Junction* we see the many factories of the city (called the Chicago of Mexico) on the r. and l. The red brick brewery near the track on the r. is the *Cervecería Cuauhtemoc*, one of the largest in the Republic. The curious *Silla*, or Saddle Mountain, an isolated peak, is seen to good advantage to the l. of the rly. station. 167 M. **Monterey.** (See below. For a continuation of the journey see p. 12.)

2. Monterey.

Arrival. The trains of all the rly. lines centring in Monterey now arrive and depart from the new Union Station, *Estación de los Ferrocarriles Nacionales de Mexico*, at the N. end of the city. Comp. Pl. C, 2. Rly. restaurant; meals *á la carta*. Luggage-checks can be delivered to the transfer company's man who boards incoming trains, or to the hotel manager. Each trunk, 50 c. The city time is the same as rly. time.

Cabs: to hotel or residence, 75 c. (1 to 3 persons). In the city (stands at various places) a buggy, for 3 pers., $1 an hr.; 50 c ½ hr. or less. Double after 10 P. M. and on feast days. Special 2-horse conveyance (usually hired from the stable) $1.50 to $3 an hr. according to equipment.

Tram-cars: Electric, to all parts of the city and suburbs. Travellers will find these as quick, and perhaps just as convenient, as cabs. A line connects the rly. station with the centre of the city and stops within a short distance of the chief hotels; fare 5 c. To the Smelter and Steel Works, at frequent intervals, 5 c. To *Topo Chico Springs*, every 30 min. Usual fare for round trip 50 c.; 25 c. if the ticket is bought and used between 2 and 5 P. M. Stop-overs allowed for *Bella Vista Colony*.

Hotels (comp. p. xlvii). *Hotel Continental* (Pl. E, 4), facing the Plaza Zaragoza; $2 to $4 Am. Pl. Eng. and Sp. spoken. Baths in the hotel. Running water in all the front rooms. — *Hotel Iturbide*, Calle Zaragoza (Pl. E, 4), $3 to $6 Am. Pl. Eng., Sp. and French spoken. The best rooms are on the upper floors. — *Hotel Baron* (Pl. D, 4), facing the Plaza Hidalgo, $3 to $5 Am. Pl. Frch., Eng. and Sp. — *Hotel Windsor* (Pl. E, 4), facing Plaza Zaragoza, $2.50 to $3.50 Am. Pl. — *Gran Hotel Nacional* (Pl. C, 2), facing the National Railways Station. Eng., Frch., Sp. and German. Rooms only, $1 to $3; meals in the restaurant 50 c. each. Baths 50 c.

Baths (comp. p. lii). *Ojo de Agua*, corner Calles Zaragoza and Allende (Pl. E, 4). Turkish bath, $1; Russian, 75 c.; tub (warm or cold water), 50 c.; shower, 25 c.; swimming, 25 c. *Topo Chico Springs*, 25 and 50 c.

Banks. *Banco de Nuevo Leon* (Pl. D, 4), Calle Morelos. *Banco de Londres y Mexico* (Pl. D, 4), Calle Dr. Mier. *Banco Nacional de Mexico* (Pl. D, 4), Calle Dr. Mier. *Banco Mercantil*, Calles Zaragoza y Morelos (Pl. D, 4). *Banco de Patricio Milmo é Hijos* (Pl. D, 4), Calle Dr. Mier.

Telegraph-Office (*Telégrafos Federales*), Calle Morelos (Pl. D, 4), in the rear of the Banco de Nuevo Leon.

Post-Office (*Correo*) in the Calle Dr. Mier (Pl. D, 4).

Consuls: United States, Grt. Britain, Germany, Spain, France, Italy, and Belgium. Consult the local directory.

Clubs. *The Casino*, a handsome club-house facing the Plaza Zaragoza (Pl. E, 4). Card of admission from any resident member. *German Club*, Calle 15 de Mayo.

Secret Societies. Masonic Temple on the Calle Lerdo de Tejada. The Knights of Pythias; Woodmen of the World; Order of Railway Conductors; Brotherhood of Locomotive Engineers, and other minor societies have lodges here. For permanent address see the newspapers or the local directory.

Stores. *American newspapers*, books and magazines, opals, Mexican curios, cigars, etc., at the Sonora News Company, Plaza de Zaragoza (Pl. E, 4). Haberdashery and travellers' requisites at the above address.

Monterey (King's Mountain), 1,500 ft. above the sea, with a pop. of 85,000, in the picturesque and fertile valley of the *Santa Catarina River;* seat of a bishop and with a large American colony, is the most progressive and important city in northern Mexico. It is almost surrounded by mountains and its somewhat peculiar geographical situation (about 200 M. north of the Tropic of Cancer) gives it a variable climate, with a temperature which ranges from 86° Fahr. in summer to 30° in the short winter. Light snow-falls mark the months of Jan. and Feb. Despite somewhat brusque atmospheric changes the region is healthy.

The locality first appeared in history about 1560, at which time the conquering Spaniards were marching northward, wresting territory from the Indians and establishing outposts and missions as they advanced. When these *conquistadores* entered the region hereabout, *Francisco de Urdiñola*, captain of the expedition, called it *El Nuevo Reino de Leon* (new kingdom of Leon — lion) after the Spanish Province of that name. It was sparsely settled by nomad savages who lived by the chase. As the new territory was of great promise it was quickly settled by Spanish adventurers who had crowded to Mexico City to there await news of new conquests of land or the location of rich mines. In 1579 *Felipe II* appointed *Don Luis Carbajal y de la Cueva* Governor of the Province, the principal Spanish settlement of which was the *pueblo* of Santa Lucia. In 1585 the name of this outpost was changed to *Ciudad de Leon*, and in 1596 *Don Gaspar de Zúñiga y Acevedo*, Count of Monterey, then Viceroy (9th) of New Spain, named it *La Ciudad Metropolitano de Nuestra Señora de Monterey* — the metropolitan city of Our Lady of M. It was for long a frontier post of the advancing civilization.

It is an interesting bi-lingual city, essentially Mexican, but with a certain foreign air which recalls a Texas frontier town. The great number of light, wheeled vehicles one sees on the streets accentuates this impression. Almost as much English is spoken as Spanish, and both American and Mexican money pass current. An American newspaper, *The Monterey News*, is published here and the city contains a large and growing American colony. Commercially it is of the first importance. The largest steel-works in the Republic are located here, along with three huge smelters, an immense brewery and a host of minor industries. Since the completion of the Mex. National Railroad in 1881 the city's progress has been steady. According to the Mexicans, Monterey *es muy americanizado* — very much Americanized.

The finest building in the city is the new **Palacio de Gobierno,** on the Plaza Cinco de Mayo (Pl. E, 3), completed in 1908 at a cost of one million *pesos*. The red sandstone used in the 8 fluted Composite pillars and pilasters of the peristyle and in the ornamentation of the façade is from quarries near San Luis Potosí. In the centre of the *plaza* is a noble monument to Benito Juarez, with commemorative tablets

advising that the "State of Nuevo Leon erected it in 1906 to celebrate the one hundredth anniversary of his birth"; that "he saved the Constitution in 1857"; "dictated the Reform Laws in 1859"; and "safe-guarded the country during the foreign intervention of 1862 and 1867." The allegory of a little child leading a lion by a wreath of flowers is very striking. The six stained-glass windows of the portico are the work of the house of *Pellandini*, of Mex. City. Viewing these from the inside of the building, the first on the r. is *Benito Juarez;* 2d, *General Zaragoza* (the hero of the battle of Puebla, p. 510); 3d, *General Juan Zuazua*, one-time governor of Nuevo Leon and a hero in the War of the Reform. The 1st on the l. is *Miguel Hidalgo y Costilla*, fugleman of Mexican Independence; 2d, *General Escobedo*, 3d, *Padre Mier*, both prominent figures in the history of the State. No permit is necessary to inspect the building. In an *ante sala* of the upper floor is a glass case containing three old guns of the Nuevo Leon battalion which were employed in giving the *tiro de gracia* to the Emperor Maximilian, and Generals Miramon and Mejia at Querétaro (see p. ccxxxi). Each fusil is marked with the name of the soldier and that of the man shot with it. An old standard of the 2d Battalion of the Mexican Empire under Maximilian hangs in the case. The painting of *General Don Porfirio Diaz* is the work of A. Vargas, in 1898. The sculptured woodwork in the large *Salon de Recepción* is by Mexican artisans. The faded allegorical scenes in the ceiling are the work of Guerini, an Italian painter.

From the front windows of the upper story the Sierra Madre Range is seen to fine advantage as it stands out boldly against the sky. At the crest of the nearest foothills is the one-time residence, called *Mirador*, of the State Governor. The views of the bizarre Saddle Mountain (so called because of its resemblance to a saddle) on the E., and the odd Mitre Mt. (*la mitra*) on the S.-W., behind the Obispado, are very attractive. Another Mt., *Topo Grande*, is visible in the S. The semi-tropic aspect of the town, with its occasional palmetto, rising above the tree-tops, is very pleasing to Northern eyes. The old church (uninteresting) immediately back of the *palacio* is the Sagrado Corazon de Jesus.

The Cathedral, a massive structure with a single tower, on the E. side of the Plaza de Zaragoza (Pl. E, 4), was begun in 1630 but remained unfinished till 1800, and it was not dedicated until July 4, 1833. It was badly damaged during the American invasion of 1846-47, when it was used by the troops as a powder magazine and was subjected to several fierce bombardments. The austerity of its construction and the paucity of works of art in the interior are due to its not having had rich mines, to aid in its support. Its distance from Puebla — long the centre of tile (comp. p. lxxi) pro-

duction in the Crown Colony — accounts for the absence of those decorative features which lend such charm to other Mexican churches. The cruciform interior, with its single nave and two lateral aisles, contains nothing to interest the traveller. The time-stained *Assumption of the Virgin* above the high altar is an indifferent copy of *Murillo's* celebrated painting in the Guadalajara Cathedral. The main figure of this altar is a polychrome statue (of Spanish origin) of the Immaculate Conception, to which *santa* the ch. is dedicated. The *sillería* at the l. of the altar is not worth looking at. The choir and its organ occupy the left transept. The sacristy is a bare room with no pictures of merit. The crudely carved façade exemplifies a local workman's idea of the *Baroque*. The Catalonian belfry above the modern clock is a pleasing reminder of early Mission days, but the tin cockerel which surmounts it and acts as a weather-vane is a wholly incongruous addition. The Bishop's residence (*arzobispado*) adjoins the building on the S. Flanking the Cathedral on the N. is the Casino de Monterey (Pl. E, 4), the most popular of the city clubs, with sumptuous interior decorations, and a large membership.

The old **Parochial Church of San Francisco**, one block S. of the *plaza* (Pl. D, 4), is the most interesting architectural antique in the city. It dates from 1590 and was founded as the *Parroquia de San Francisco* with San Andrés as its patron saint. It is the oldest of the city churches and is a good example of the austere but sturdy architecture classified as the Early Franciscan, and described at p. cxxix. Its quaint interior, which opens on to the old cloister, is worth inspecting. Very few of the existing Mexican churches retain the curious old cross-beams, in the ceiling, that are features of this structure, and its counterpart at Coyoacan (p. 408). The quaint Latin inscription which runs the length of the beam supporting the organ-loft refers to the reconstruction of the entrance (*Porta cœli* — door of Heaven) in 1842.

The Basilica Lateranenses of Nuestra Señora del Roble (Our Lady of the Oak) faces the *Plaza de Zuazua* (Pl. D, 3), in the N. part of the city (tram-car marked Cuarteles or Juarez, 5 c.), and has for its patron saint (also the protectress of the city) a much venerated image, the *Virgen del Roble*, which is said to date from the 16th cent. and which derives its name from its having been found in an oak log by an inquisitive Indian. The ch. dates from 1855, and owing to faulty construction its roof fell in on the night of Oct. 24, 1905. The image, a lightly carved piece of fragile wood, was found buried beneath tons of rock, uninjured, and the Indians attribute its miraculous preservation to the intervention of Providence. The interior of the ch., now repaired, contains nothing to interest the visitor. Each

of the seats bears a highly polished oval metal name plate — a practice not very common in Mexico.

The finest of the *plazas* is the *P. Zaragoza* (Pl. E, 4), in the centre of the city, and round which clusters the commercial life of the place. It is a rose-crowned, restful spot, and dates from the time when the Empress *Carlota* conceived the idea of converting the then stone-flagged, dreary *plazas* into flower gardens. Music in the *kiosko* by military bands on certain evenings and Sundays.

The Palacio Municipal (Pl. E, 4), which flanks it on the W. and separates it from the contiguous Plaza de Hidalgo (with an elongated bronze statue to this patriot, erected by the municipality in 1893), is one of the old landmarks. It was reconstructed, and the Arms of the City added, in 1853.

Other *plazas* are *La Purísima* (with an uninteresting ch. of the same name), the highest point in the city (Pl. C, 4), and from which all levels are taken; the *Plaza Juarez* (Pl. D, 3), *Bolivar* (Pl. D, 4), *General Zuazua* (Pl. D, 3), *5 de Mayo* (Pl. D, 3), *Cuauhtemoc* (Pl. C, 4), *Colon* (Pl. D, 4), *Colegio Civil* (Pl. D, 3), *Plaza de Armas* (Pl.C, 2), *P. de Oaxaca* (Pl. E, 2), etc.

The Alameda Porfirio Diaz (Pl. C, 3), a wide garden flanked by the Penitentiary (Pl. C, 3), is the most fashionable promenade. Not far from this (N.-W.) is the (comp. p. xcvii) Bull Ring (Pl. C, 3).

The city contains a number of Protestant churches, the Baptist; Methodist; Presbyterian, and whatnot: cards giving hours of services and other information are generally to be found hanging in the hotel lobbies.

El Obispado Viejo (Bishop's old palace) on the crest of Chepe Vera Hill (Pl. A, 4), in the S.-W. suburb (take *Obispado* tram-car to foot of hill), was constructed by the order of *Bishop Verger* in 1785, but was abandoned on his death in 1790. The fine garden which once adorned the crest of the hill is now in ruins. The tawdry, ruinous little chapel is interesting only because of its historic associations and for the fine views: it should be visited if only for the sake of the panorama of Monterey, the Saddle Mountain and the environs obtainable there. With the sequestration of ch. property the chapel was converted into a barrack; only the care-taker (no fees) lives there now. The possession of the hill was hotly contested by the Mexicans and the invading American army in 1847. Its capture and the storming of the city was one of the most tragic events in its history.

Excursions: To the Garcia Caves (*cavernas*) 21 M. distant over the Mex. Nat. Rly. (1st cl. $1.10), whose station is some 2 M. from Garcia village. Vehicles can be had at the town for the trip to the *cuevas*, 2 M. away. Horse, for the round trip, $2.50; a country carriage that will seat 4 persons, $5. Some kind of a guide is necessary; $2 to $5 according to the number

in the party. Bargaining necessary. Prices are apt to change with the demand. The caves are sometimes referred to as *Cavernas de Pesqueria.*

The road leads through maguey fields (*magueyales*) across a fair valley (called the *Potrero*) to the foothills. The entrance, reached by a zigzag path, is halfway up the side of a tall *cerro*. The guide furnishes lights. We enter a vast chamber called *El Teátro*, because of a fanciful resemblance of the stalactite formation to the balconies of a huge theatre. By crossing a rock-strewn floor which arches above a lower cave, and which rings to the footsteps, we reach the adjacent room, with a maze of stalagmites resembling cyclopean columns. The *Sala de los Balcones* (balconies) is of immense height, grandiose and gloomy. We descend a narrow stair formed by the rocks, wind through clusters of columns, thread a dark and weird passageway and enter the CAVERN OF THE CLOUDS — *Caverna de las nubes*. The bright sunlight filters through thin, semi-transparent sections of gypsum in the roof of the cave, and, mingling with the interior gloom, produces a hazy, cloud-like effect that is very curious. We now pass into the CHAMBER OF THE BELLS (*Sala de las Campanas*), where every stalagmite and stalactite gives a clear, ringing sound when struck, producing the effect of chapel bells. Through a hole in the roof of the *Sala de la Luz* (Chamber of Light) beams of sunlight fall athwart the floor and produce a beautiful effect.

Further along is the BISHOP'S PALACE, a room containing a pure-white, altar-like formation, a stalagmite resembling a human figure, and many slender stalactites, like organ-pipes. Beyond this is *murciélago*, or bat cavern, a dark, stuffy, ill-smelling place alive with bats. We pass a stairway called EL CARACOL (snail); the SALA DEL LAGO, with a pool of cool water; a dainty *sala* called the Girl's Room where the walls are a pure white tinged with pink; and on to the ROOM OF THE BROKEN HEART, so called from a heart-shaped formation therein. Beyond is the edge of exploration. In the darkness lie, perchance, many undiscovered passages and *salas*. No one knows the length or depth of the caves.

Topo Chico Hot Springs (7 kiloms. to the N.-W. from the main *plaza*, see *tranvías*, p. 5), the origin of an excellent mineral water bottled under the name of *Topo Chico*, is a popular bathing resort (baths 25 and 50 c.), and forms a short and pleasant excursion. The springs and bath-house are immediately opposite the shaded *plaza* — the terminus of the tram-line. The water bubbles violently hot from the earth at a temperature of about 104°–110° Fahrenheit. It is said to be efficacious in rheumatic ailments. Hard by the springs is the HOTEL MARBLE (constructed of a mottled marble found in the vicinity); $2 to $5 Am. Pl.

The **State of Nuevo Leon,** one of the richest and most progressive of the *Mexican Estados del Norte*, with a pop. of 400,000 and an area of 62,998 sqr. kiloms., is bounded on the North, W. and N.-W. by Coahuila, on the S. and S.-W. by San Luis Potosí and on the N.-E., East and S.-E. by Tamaulipas, and occupies the eastern slope of the Great Central Plateau, extending in a north-easterly direction. For political reasons it is divided in 28 *municipalidades*, most of them named in honor of military heroes. The capital, Monterey, is in the *División del Centro*.

The CLIMATE varies with the altitude, but is, in general, temperate and healthy. Extreme heat is sometimes felt in the lowlands of the N. and E. sections. The Sierra Madre Mountains traverse the state at a mean elevation of 5,600 ft. and culminate in the *Pico de Potosí*, which is snow-covered during a part of the short winter. Twelve rivers and 100 or more confluents, none of which are navigable, irrigate the state. The largest, El Rio Salado (Salt River), produces fine fish and pearl-bearing oysters (comp. p. 87).

MEDICINAL SPRINGS abound; chief among them being Topo Chico, referred to at p. 10. Less important springs are San Ignacio (near Linares); Potrero Prieto (near Galeana); La Boca (a few miles E. of Santiago Guayuco); and Huertas, 25 kiloms. to the S. of Montemorelos.

The FAUNA and FLORA are very extensive: the former includes mountain-lions, tiger-leopards, wild-cats, wild-boars, wolves and many minor animals (comp. p. lxxvii). Splendid birds and pheasants haunt the wooded regions, and ducks and other aquatic fowl winter and breed in the marshes. Bream, cat-fish, eels, and shrimps abound in some of the rivers. Cattle- and fruit-raising are growing industries.

3. From Monterey to Tampico.

322 M. One train daily in 14 hrs. Fare 1st cl. $15.54. Trains leave from the Union National Station. The route is a continuation of that from Torreon (see p. 36) referred to in the rly. guides as *División de Monterey*.

Monterey, see p. 5. Owing to the absence of high mountains the line lacks the picturesque features characteristic of many Mex. railways. It traverses a rolling country (of great agricultural possibilities), which slopes gently to the coast. The first town of importance is 59 M. *Montemorelos*, in a fine fruit-growing district. The oranges produced here are noted for their sweetness, and some 200 carloads are shipped annually to the cities of the highland and to points in the U. S. A. Further down the line the country is devoted to stock-raising and agriculture. Considerable corn, sugar-cane, pecan-nuts and cacti fibre are produced.

176 M. *Victoria* (1,473 ft.), capital of the State of Tamauli-

pas, with a population of about 10,000, lies in a region where frosts are practically unknown. Hence onward to Tampico the scenery is sub-tropical and somewhat monotonous. The towns are unimportant and are rarely if ever visited by tourists. 322 M. **Tampico,** see p. 48.

A branch railway (*División de Matamoros*) runs from Monterey to 331 K. MATAMOROS (1 train daily in 12 hrs., fare $9.93; consult the *Guia Oficial*) through a number of unimportant towns located in a region not especially noteworthy. Trains leave from the Union Station.

For reference to the line from MONTEREY to REATA, see p. 100.

Consult the *Guia Oficial* for the time-card of the MEXICAN MINERAL RLY. Co., which runs trains to (13 M.) *San Pedro.*

Monterey, see p. 5. The line winds across a fine agricultural country delimned by ever-present hills. 173 M. *Leona.* 175 M. *Santa Catarina.* 188 M. *García,* the point of departure for the celebrated *Garcia Caves* described at p. 9. The valley is irrigated by the capricious San Juan River, which during the rainy season plunges its flood down from the plateau in a tempestuous manner. High mountains soon shut in the view and the scenery becomes wild and attractive. The rocky defile through which the railroad reaches the higher table-land forms a sort of natural pass, along which the battered Mexican troops under the defeated *General Ampudia* retreated from Monterey after its capture by the Americans under General Worth. We enter the *State of Coahuila* (p. 13). We pass the unimportant station of 210 M. *Los Muertos,* so called from an Indian massacre in ancient times. 225 M. *Ramos Arispe,* on the edge of the plateau surrounded by fertile haciendas. 234 M. **Saltillo,** see below. For a continuation of the journey see p. 15.

4. Saltillo.

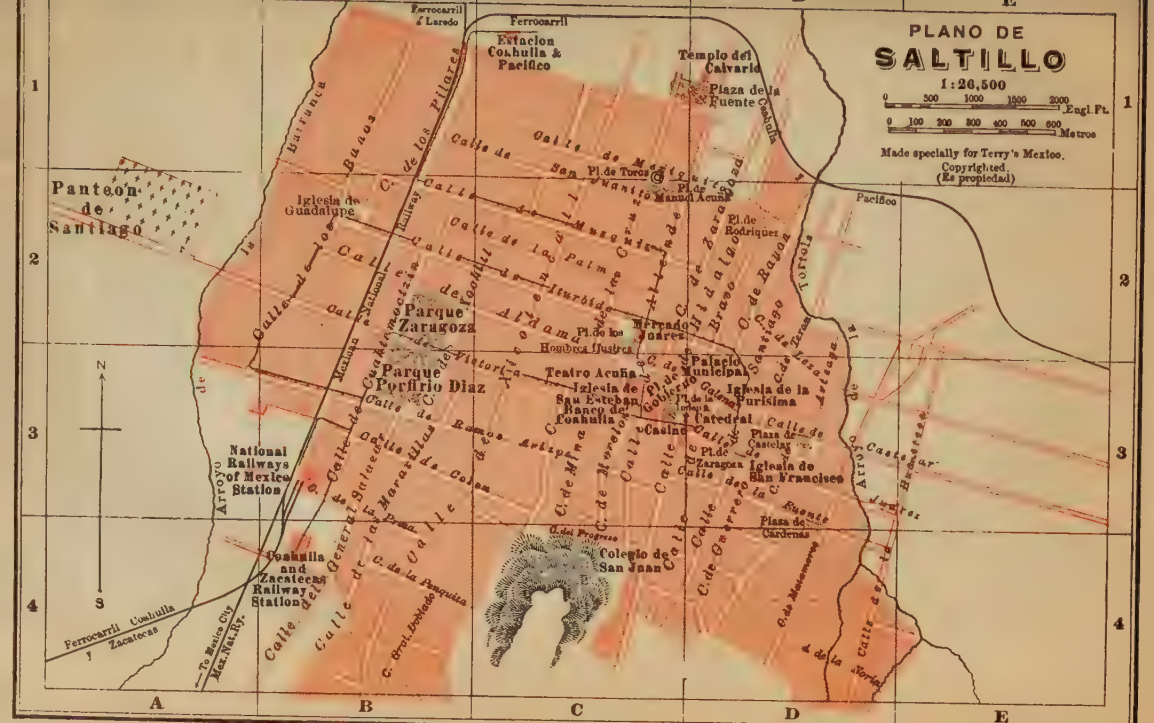
Arrival. The hotels cluster near the *Plaza de la Independencia,* within easy walking distance of the station.

Hotels (comp. p. xlvii). *Hotel Coahuila,* near the *plaza* (Pl. D, 3); Eng. and Sp. spoken. Amer. management and plan, $3.50 to $7; 62 rooms; electric equipment. — *Hotel de la Plaza,* facing the *plaza* (best rooms upstairs), $3–$4 Am. Pl.; Sp. & Eng. spoken. — *Hotel Saltillo,* Calle Victoria, 19; Amer. cooking and management; $3–$4.50 Am. Pl. — *Nuevo Hotel Tomasichi,* near Mex. Nat. Station (native), $2–$3 Am. Pl.

Cabs to hotel or residence, 25 c. per pers.; double at night. Luggage by *cargador* (comp. p. lii), 25 c. for hand-bags or small trunk, 50 c. for large pieces. If there are several of these deliver checks to hotel manager.

Banks: *Banco de Coahuila.*

Saltillo (Little Falls), capital of the *State of Coahuila* (5,000 ft.), with a pop. of 24,000, on the slope of a table-land called *Ojo de Agua,* is the chief commercial and industrial city in the state and the favorite health resort of the inhabitants of near-by towns. It came into history in July, 1575, when it was founded by Spanish adventurers under *Captain Francisco Urdiñola,* who penetrated the region from the adjacent *State of Durango.* A tribe of nomad savages occupied the site of the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Parque Zaragoza
Parque Porfirio Diaz
Mercado Juarez
Palacio Municipal
Teatro Acuña
Iglesia de San Esteban
Banco de Coahuila
Iglesia de la Purisima
Catedral
Casino
Plaza de Castelar
Iglesia de San Francisco
Plaza de Cardenas
Colegio de San Juan
National Railways of Mexico Station
Coahuila and Zacatecas Railway Station
Ferrocarril Coahuila y Zacatecas
To Mexico City
Mex. Nat. Ry.
Arroyo de la Barranca
Arroyo de la Huasteca
Calle de los Banos
Calle de los Pilares
Calle de Mexiquito
Calle de San Juanito
Calle de Musquiz
Calle de la Palma
Calle de Iturbide
Calle de Aldama
Calle de Victoria
Calle de Ramos Arizpe
Calle de Colon
Calle de la Prensa
Calle del General Salazar
Calle de las Maravillas
Calle de la Penquita
C. Grol. Jobiado
C. de Mina
C. de Morelos
Calle de Gobierno
Calle de Galeana
Calle de Zaragoza
Calle de Hidalgo
Calle de Bravo
C. de Rayon
C. de Santiago
C. de Tarea
C. de Lezaga
Calle de Castelar
Calle de Juarez
C. de Guerrero
C. de Matamoros
C. del Progreso
Pl. de Toros
Pl. de Manuel Acuña
Pl. de Rodriguez
Pl. de los Hombres Ilustres
Pl. de la Independencia
Pl. de Zaragoza
Pl. de la Cruz
Pl. de Gobierno
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present town, whose fine situation aroused the cupidity of the invaders, who fought several fierce battles for its possession. The Indians were finally driven off, but the Spanish forces were constantly threatened with destruction until the Viceroy at Mexico City sent a number of *Tlascalan* families to settle in the region and ensure its safety.

The place is known legally as *Leona Vicario*, and was so called because this famous heroine (a sort of *Jeanne d'Arc*) of the War for Independence was born here. It was also the birthplace of an unfortunate Mexican poet, *Manuel de Acuña*, who charmed the people by his exquisite lyrics and who committed suicide (comp p. clx) when still young because of a disappointment in love. *General Ignacio Zaragoza* (who won the battle of Puebla May 5, 1862) was also born here, and in his honor the *State of Coahuila* is known as *C. de Zaragoza*. The city is celebrated for fine wool *sarapes* (shawls) of splendid texture and quality, remarkable for fast colors and artistic designs. The older ones (made a century or more ago) are the most desirable and these usually find their way to the best antique shops of Mexico City. The finer specimens (very rare) cost a hundred *pesos* or more, and they make very desirable souvenirs. The output of the present factories (conducted on a very small scale) is not equal to the older product, and those offered for sale in the streets and at the rly. stations are apt to be inferior in quality and high in price.

During Oct. of each year a great *fiesta* or fair (*feria*) is held here; booths are erected in the *plazas*, gambling games are set in motion, many picturesque country Indians come into town and interesting curios and home-made wares are sometimes to be bought of them. During this time hotel lodgings are apt to be scarce and they should be spoken for in advance. Bull fights (comp. p. xcvii) are features of this *feria* and the fighters are usually recruited from the local *aficionados*.

The chief buildings are the Palacio de Gobierno (Pl. C, 3), the Cathedral (Pl. D, 3), a fine Theatre (Pl. C, 3), a State College with a public library and a good local museum, and an attractive Casino (Pl. C, 3), or club-house. The *Parque Porfirio Diaz* (Pl. B, 3) and *P. Zaragoza* (Pl. D, 3) are the favorite promenades.

Saltillo is connected with *Torreon* (p. 35) by the Ferrocarril Coahuila y Pacífico (1 train daily in 10 hrs., fare $9.21; consult the *Guia Oficial*), which passes through 160 K. *Parras*, and runs thence to 307 K. *Torreon* across a nondescript country.

The Ferrocarril Coahuila y Zacatecas runs a daily (except Sunday) train hence (through several unimportant towns) to 78 M. *Concepción*.

The State of Coahuila, third largest of the Mexican States and one of the most fertile, with a population of 297,000 and

an area of 161,550 square kiloms., was once a stronghold of the dreaded Apache Indians and by them was known as *Cuachichile*. The Indian lords of the region first appeared in history in 1554 when the Viceroy *Luis de Velasco* sent various expeditions under the captains *Francisco de Ibarra, Juan de Tolsa*, and *Alonso Pacheco* against them. The savage and nomad tribes had never bowed beneath any yoke and it was not until 1575 that *Francisco de Urdiñola* succeeded in establishing a fort at Saltillo: the region was thereafter called *Nueva Extremadura*, after the Spanish province of that name. In due course various towns were founded and the district was definitely added to the Spanish Crown possessions. Until 1788 *Saltillo* and *Parras* formed a part of the contiguous *State of Durango* (see p. 102), then called *Nueva Vizcaya*. In due course *Coahuila* secured its independence and the capital was removed from *Villa Monclova* to the *Antigua Villa de Saltillo*, which town attained to the rank of *ciudad*, under the name of *Leona Vicario*, Nov. 5, 1827. By the terms of the Constitution of 1824 the present American State of Texas and *Coahuila* were formed into a single state under the latter name. In the war between Mex. and the United States (1848) *Coahuila* lost a large section of its territory, and on Feb. 5, 1857, the remainder was fused with the adjoining *State of Nuevo Leon*. In 1864 the *Congreso de la Union* declared *Coahuila* a Free and Sovereign State of the Mexican Republic.

The boundaries of the state are: on the N. the U. S. A., from which it is separated by the *Rio Grande;* on the E. the *State of Nuevo Leon;* on the S. *San Luis Potosí* and *Zacatecas;* on the S.-W. and W. *Durango*, and on the N.-W. and W. the *State of Chihuahua*. Like most of the Mexican possessions its resources are practically unlimited.

The known Fauna includes 40 species of mammals, 70 birds, 16 reptiles, 5 batrachians, 4 fishes, and almost numberless insects.

The Flora comprises over 60 varieties of trees indigenous to the cold and temperate regions, and 50 belonging to the *tierra caliente*. There are upward of 40 varieties of fine fruits, chief among them the pomegranate, chayote, lime, lemon, quince, mulberry, orange, pear, apple, peach, olive, Indian fig, and a wide range of melons. Grape[1] culture is attaining great importance and it is claimed that the white and purple grapes of the *Parras* region, which are manufactured into wine, raisins, and alcohol, are sweeter and more delicious than those of California and are the equal, if not the superior, of the Malaga and Granada varieties. There are a great many plants: 15 textile, 13 tanning, 10 used in dyeing, 13 forage,

[1] The *Uva* (*Vitis Vinifera*) was introduced from Spain. Wild grapes (*parras*) grow in many parts of the Republic.

17 poisonous, and 70 medicinal plants, beside 10 oleaginous seeds, 12 gums and resins and over 100 varieties of ornamental plants and flowers. The state produces large quantities of the greasewood plant known locally as *guayule*, which is used in the manufacture of rubber. Though of recent introduction this industry promises to be a source of considerable wealth.

Cattle-raising is carried on, on a large scale. The common products of the vast *haciendas* are cotton, corn, wheat, beans, sugar-cane and about 30 species of leguminous plants.

Mining is a growing industry; the principal minerals found being gold, silver, lead, copper, iron, and coal. The *Sierra Mojada*, *Sierra del Carmen* and the *Santa Rosa* regions are very highly mineralized. The numerous branches of the *Sierra Madre*, in the southern and central districts, while being rich in minerals also form the beautiful valleys of *Parras*, *Sobaco*, *Catarina*, *San Isidro*, *San Marcos*, *Alamo*, *Santa Rosa*, and *Hundido*. In the S.-E. lies the fine agricultural region known as the *Laguna Country*, said to contain the most fertile soil in the Republic.

The CLIMATE in certain districts is delightful: it is hot in the *Rio Grande* and *Monclova* regions, temperate in *Viesca*, *Parras*, and *Saltillo*, and cold in the mountains. In the lowlands along the *Rio Grande* the summer is hot and dry but with cool nights. *Saltillo* is the sanitarium for many of the inhabitants of the surrounding towns, and is fast becoming a popular resort. Abundant rainfalls characterize the districts of *Saltillo* and *Viesca*, while in *Parras* and *Monclova* they are insufficient.

The most important towns in the state are *Torreon* (described at p. 35), *Parras*, 126 kiloms. from the latter place, on the *International Rly.*; *Ciudad Porfirio Diaz* (formerly *Piedras Negras*) at the frontier, and *Monclova* (on the *International Rly.*), 238 kiloms. S.-W. of *C. P. Diaz.*

Saltillo, see p. 12. The grade slopes steadily upward and the line winds in and out between the hills. 241 M. *Buena Vista*, the scene of a sanguinary and decisive battle between the American soldiers under General Taylor, and the Mexicans under General *Antonio Lopez de Santa Anna*, in 1847.

The American troops engaged numbered 4,691; the Mexicans 23,000. The former lost 264 killed and 450 wounded; the Mexicans lost 2,500 killed and wounded. As usual the bombastic *Santa Anna* was unprepared, and the appalling sacrifice of brave and willing men was but another proof of his inefficiency. The victory virtually ended the American operations in Northern Mexico and exercised great influence on the final issue of the American invasion of the Republic.

Hence to 258 M. *Carneros* the grade is steepish and we soon reach a height of 7,300 ft., which is almost the level of Mexico City. Presently the line seeks lower levels and we pass from

the *State of Coahuila* into the rich mineral *State of San Luis Potosí* (p. 20). We pass through a number of unimportant settlements (276 M. *Gomez Farias;* 302 M. *La Ventura;* 324 M. *El Salado*) to 354 M. *Vanegas.* Rly. restaurant; meals $1. Junction of the branch line to *Matehuala* (consult *Guia Oficial*); trains leave from same station.

368 M. **Catorce,** point of departure for the mining town of the same name in the adjacent hills. The station is about 1 M. from the foothills, where the trail begins.

Real de Catorce, about 14 kiloms. from the railway station, is poised on the slope of a precipitous mountain 9,043 feet above sea-level, in the centre of one of the richest silver-producing regions of the world. It has a population which varies from about 6,000 when the mines are closed to 40,000 or more when they are being worked. Travellers to *Catorce* can usually obtain a horse or a mule from the railway station agent, or some friend of his. The journey can be facilitated by having the train conductor telegraph ahead to the agent asking for a horse and a muleteer for the trip. The *mozo* who accompanies one to bring the animals back usually acts as guide. A horse for the trip can be had for $1.50 or $2 according to the demand. Time about 3 hrs. A walker with good lungs and sinewy legs can make the trip in about the same time, albeit the "going" is rather stiff, and the steep trail is trying to one unaccustomed to cross-country tramping. The foothills are visible from the station, and the trail begins its sharp ascent directly from the edge of the plain.

No wheeled vehicle was ever seen in the narrow, precipitous streets of the town, and good hotels are just as scarce. The only *meson* (comp. p. li) is that of *Señor Rafael Salcido;* rooms $1. In the absence of lodgings at this place one must apply to the manager of one of the mining companies, or to some friend. Food must be sought at one of the *fondas* in the town.

A *Compañía de Tranvías* operates tram-cars (fare 10 c.) between the lower edge of *Catorce* to the *Santa Anna* mine, passing the *Mina Dolores Trompeta.* The region roundabout is fairly bursting with mineral wealth, and there are many mines. *Catorce* (fourteen) derives its name from 14 infamous outlaws who once infested the region.

Between the stations of 374 M. *Wadley* and 383 M. *Maroma* is a stone shaft which marks the imaginary *Tropic of Cancer.* The country is one of cacti and broad views. The rails traverse a wide plateau, crossed at intervals by stone fences miles in length and which sometimes lead over and disappear beyond the summits of the adjacent hills. Many tall Spanish-bayonets. 400 M. *Laguna Seca.* 410 M. *Los Charcos.* Point of departure for the branch line (*F. C. Central de Potosí*) to the town of 10 K. *Charcas.* We continue to traverse a level plateau. 421 M. *Venado.* 432 M. *Moctezuma.*

The vistas across the wide, cacti-sprinkled desert to the distant brown and blue hills, flecked with cloud shadows, are never without interest. The very baldness of the land is attractive and suggests a sort of austere majesty. The ability of the brown men who inhabit it to draw sustenance from its meagre store of plant life is in itself a striking lesson in human adaptability to environment. If one finds one's self pitying those forced by kismet or economic conditions to dwell in these silent, jejune places of the earth, one may like to remember that the purity of the desert air is unquestioned, and that herein lies Nature's compensation to its children; for of the 700 or more centenarians discovered by the census takers of 1900 the greater number lived in just such places and found their lives prolonged thereby. The most casual observer of Mexican life

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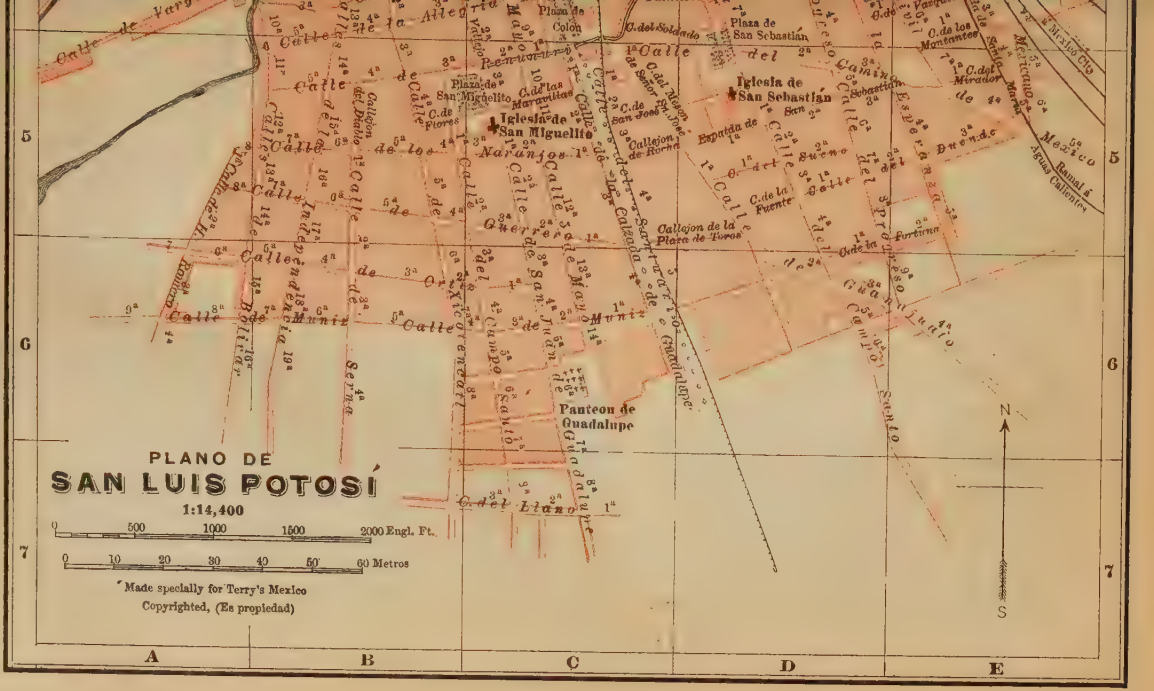
Calle de Estrada
Calle del Charco Verde
Calle del Ojo Agua
Calle de la Matanza
Calle de Soria
Calle del Bosque
Calle de Aristá
Calle de la Zanja
Avenida Carlos Diez Gutierrez
Calle del Nudo
Plaza del Rastro
Calle de Cuauhtémoc
Calle de Bolivia
Calle de la Florida
Calle de San Luis
Calle de la Acequia
Calle de Reyes
Calle de Allende
Calle de Hidalgo
Calle de Juárez
Calle de Maltos
Calle de Guerrero
Calle de Galena
Calle de Santiago
Calle de Peñasco
Calle de Venzares
Calle de Salitrera
Calle de Tampico
Calle de Masaarro
Calle de Escuela
Calle de Lopez Hermosa
Calle de Sandoval
Calle de Grac
Calle de Rioverde
Calle de la Alameda
Calle de la Artillería
Calle de Abasolo
Calle de la Alfalfa
Calle de Fuente
Calle de Aquiac
Calle de Mora
Calle de Tranca
Calle de Ocampo
Calle de la Losa
Calle de Montecillo
Calle de San Pedro
Calle de Sr. San José
Calle de Lopez
Calle de Parrodi
Calle de Orden
Calle de Independencia
Calle de Libertad
Calle de Aldama
Calle de Mier y Teran
Calle de Alhondiga del Com.
Calle de San J. de Dios
Calle de Juzgado Antiguo
Calle de los Muertos
Calle de Alonso
Calle de S. María
Calle de Belem
Calle de Plazcala
Calle de Corral
Calle de Torres
Calle de Aguilar
Calle de Villerías
Calle de S. Agustín
Calle de Ferro Carril
Calle de Ferro Carril
Calle de Laredo
Camino del Cerro de San Pedro
Avenida Porfirio Díaz
Avenida Jiménez
Avenida Porfirio Díaz
Cruz Verde
Plaza de la Leña
Mercado Porfirio Díaz
Parroquía del Sagrario
Correos
Plaza de San Juan de Dios
Plaza de los Bravos
El Rosario
La Catedral
Iglesia de Nuestra Señora del Carmen
Teatro de la Paz
Sonora News Co.
Hotel del Progreso
Hotel Internacional
Iglesia de San José
Iglesia de San Agustín
Iglesia de San Francisco
Iglesia Metodista
Plaza de San Francisco
Plaza de Hidalgo
Alameda
Estación del Ferrocarril
Plaza de Toros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Panteon de Guadalupe
Plaza de Colon
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Plaza de San Miguelito
Callejon de la Plaza de Toros
Callejon de Rocha
Calle de Guerrero
Calle de Ortiz
Calle de Muniz
Calle de los Naranjos
Calle de la Allegria
Calle del Camino
Calle del Sueño
Calle del Progreso
Calle de Guadalupe
Calle de Vargas
Calle de Mexico
Calle de Bolivar
Calle de Serna
Calle de Xicotencatl
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will have noted that the country native is, as a rule, vastly superior physically to his city brother. The open-air life, the oftentimes meagre diet and the absence of doubtful luxuries and of crowding, makes the *hacendado* or plainsman of the highlands strong, wiry and enduring. At certain of the wayside places one sees grizzled men of 70 or 80 years on horseback and sitting their animals with the confidence and dashing poise of youngsters. The desert siroccos may parch them and dry their skin, but they do not appear to sap their amazing vitality. The desert dust is usually undefiled, and is as pure as non-microbic, ozone-laden dust can be.

450 M. *Bocas*, in a tree-dotted valley with a diminutive town and a quaint old church with twin towers and a polychrome tile-covered dome. The valley widens; the hills which bound it on the E. and W. are within the *San Luis Potosí* radius and are noted for their great mineral wealth. The tall chimney of an occasional smelter is seen at the base of the foothills. The mesquite-covered plains need only water and care to become highly productive. We pass a number of primitive *adobe* brick-yards and soon come to the large stone station of 476 M. San Luis Potosí. (See below.)

From *San Luis Potosí* to *Querétaro* and *Mexico City*, see Rte. 28, p. 104.

5. San Luis Potosí.

Arrival. The station is on the W. edge of the city, within 5 min. walk of the *plaza* and the centre. Cabs (see below) meet all trains. Rly. restaurant; meals $1.

Hotels (comp. p. xlvii). *Hotel del Progreso* (Pl. B, 3), Cuarta Calle de Aldama No. 1 (2 squares S.-W. of the Plaza Hidalgo), $3-$5 Am. Pl., according to location of room. *Hotel Internacional* (Pl. D, 3), Calle Artillería (S. side Alameda). Eng. and Sp. spoken. American management. $3 Am. Pl. There are a number of minor hotels in various parts of the city.

Cabs. From the rly. station to hotel or residence, 50 c. per pers. From 6 A. M. to 10 P. M. 50 c. the hr.; double after 10 P. M.

Tramways (*Compañía Limitada de Tranvías de San Luis Potosí, S. A.*) connect the station with the centre of the city, and meet all trains. Fare 6 c., 1st cl. They also run to the suburban towns.

Banks: *Banco de San Luis Potosí*, Calle Hidalgo. *Banco de Londres y Mexico*, on the N. corner Plaza Hidalgo. *Banco Nacional de Mexico*, Cinco de Mayo, 5.

Post-Office on the Calle de Morelos (Pl. C, 3).

Shops. The best are in the vicinity of the *Plaza Hidalgo* and on the narrow arcade-like *Calle Hidalgo*, which runs in a northerly direction to the Mercado Porfirio Diaz (Pl. C, 2). Bargaining necessary in the native shops. Mexican cigars, curios and whatnot, and American newspapers and magazines at the Sonora News Company (Pl. C, 3), S.-W. corner Plaza Hidalgo. American shoes and tourists' requisites at the same place. Fixed prices.

Baths (comp. p. liii). *Baños de San José*, Fifth Calle de Rayon; Turkish and Russian baths, $1; tub, 50 c.; shower, 25 c.

San Luis Potosí (6,290 ft.), one of the chief commercial cities of the Republic, a large mining centre, with a population of 62,000; the seat of a bishop, a city of many tile-domed churches, and the metropolis of a number of very rich silver-mines, is the capital of the state of the same name, 327 miles north of Mexico City.

History. At the time of the conquest of the Valley of

Mexico the district now known as San Luis Potosí was unknown to — or at least unconquered by — the Aztecs. When Cortés had subdued *Tenochtitlán* he sent several expeditions northward in quest of territory to subdue. Zacatecas and its fabulously rich mines were discovered and it became necessary to maintain communications therewith. A strong expedition was therefore sent out under *Captain Martin Enriquez,* who succeeded in reducing Celaya (p. 127) and Querétaro (p. 109) and in establishing an outpost at *San Luis de la Paz,* Guanajuato. For many years the Indian owners of the land maintained a stout resistance against the invaders, but about 1589 *General Rodrigo del Rio* negotiated a peace treaty with them. The Franciscan missionaries immediately invaded the new country, and a number of missions were founded, chief among them that of *San Luis.* In 1590 some mines of astonishing richness were discovered in the *San Pedro Hills,* and because the enormous production of gold recalled the fabulously productive mines of Potosí, in Bolivia, the new town was named *San Luis Potosí.* Its original site was in the *San Pedro Hills,* 12 miles from its present location, whence it was moved because of a lack of potable water.

Hordes of gold-seeking Spaniards promptly invaded the territory and the town grew rapidly. The first building occupied the site of the present Jesuit *Church of La Compañía de Jesus,* in the *barrio nuevo,* or new suburb. The mines were worked in such an eager, primitive fashion that some of them began to cave in, and in 1622 a mine that had produced $16,000,000 in gold ore became a ruin. For the next half-century *San Luis Potosí* was an almost deserted camp. Other mines were located in due course, and in 1656 the place had regained so much of its old prestige that the Duke of Albuquerque conferred the title of *ciudad* upon it — a title that was confirmed by *Felipe IV* in 1658. Many of the churches and public buildings date from about that time.

The **Cathedral,** formerly *la parroquía,* on the E. side of the Plaza Hidalgo (Pl. C, 3), occupies the site of the first church erected in the region in 1595. The primitive structure (built by miners who had found wealth in the San Pedro Hills) was destroyed at the end of the 17th cent., and from its ruins the present structure arose. It was completed and dedicated in 1737 and was the *Parroquía* until 1853, at which time, and at the initiative of General *Antonio Lopez de Santa Anna,* a bishopric was established with *Don Pedro Barajas* as the first bishop. The brown-stone tower is a three-storied mass of intricate carving in the Baroque style; the summit is painted in imitation of tile-work. The awkward lantern-like *campanario,* which flanks the tower and rises above the main entrance, detracts somewhat from the symmetry

of the edifice. At the apex of the buttresses of the side wall are chiselled figurines of *santos*. "A peculiar trait of the ecclesiastical architecture of the city is the eccentric habit of placing the ribs of the dome, as a rule, in the centre of the surface divisions, instead of at the angles." The Latin inscription in the stone medallion above the W. entrance refers to the erection of the See by *Pope Pius IX*. The marble statues in the niches of the façade are modern, as is also the clock.

The sumptuous interior, with a single nave and two aisles, is decorated in a medley of styles, Byzantine, Doric, Gothic, and whatnot. According to the tile inset in the floor the reconstruction of the interior was completed March 12, 1896. The silver-plated candelabra on the *presbiterio*, before the high altar, are relics of a time when the ch. possessed many fine pieces of massive silver, taken from the San Pedro mines. The *sillería* is unusually plain for a Mexican cathedral, and is in sharp contrast to the somewhat richly carved organ case of mellow-toned wood. The tomb in the W. wall of the S. aisle is that of Bishop *Ignacio Montes de Oca y Obregon*. The bishop's palace joins the Cathedral on the N.

From an architectural view-point the most interesting of the city churches is that of Nuestra Señora del Carmen (1 sqr. E. of the Cathedral), in the Plaza de Morelos (Pl. C, 3). The façade is one of the most elaborate remaining specimens of the Baroque (comp. p. cxxxi) in the Repub. The smaller portal, which faces E., is not so richly carved as that of the W. entrance. The domes, covered with blue, green, yellow and white tiles in the *Mudéjar* style (p. cxxxiv) and surmounted by lanterns, are landmarks. The intricately carved tower on the N. side of the W. façade is surmounted by a blue and yellow pyramid. Many pigeons have made their nests in the interstices of the carvings of the façade. The noisy pumps in the *plaza* (which supply some of the city water) are a detriment to the repose which would otherwise be a marked feature of the elaborate interior — a splendid relic of former days. The most striking features of this cruciform interior, with clipped transepts, are the huge polychrome *reredos* (after the style of *Churriguera*, p. cxxxii) attributed to the celebrated Celaya architect *Eduardo de Tresguerras* (see p. cliii). Perhaps the finest of these wonderfully intricate productions is that of the *Altar de Animas Perpétuas*, in the N. transept. The south-bound traveller will see many beautiful examples of this work in the Cathedral and certain of the other churches at Mexico City. The paintings on the walls are of no particular merit. The elaborately carved *púlpito* is worth looking at. Adjacent to the ch. on the S. is the new

Teátro de la Paz (Pl. C, 3), completed in 1889. On the W. side of the *Jardin Guerrero* is the large

Church of San Francisco, with a striking blue-and-white tiled dome in the *Mudéjar* style. The ch. dates from about 1650; a carved stone tablet let into the tower wall advises that it was begun in 1705 and completed in 1707, while a similar tablet lower down says it was renovated in 1799. The interior, in the shape of a Latin cross, contains a number of old paintings, chief among them a good *Descent from the Cross*, by *Antonio Torres*. There are several unsigned pictures in the organ loft. The quaint swinging ship of bevelled glass, that hangs in the *crucero*, is a curious adornment for a church.

The squat Church of the Tercer Orden de San Francisco (Pl. B, 4), at the S. side of this *plaza*, is uninteresting.

The Iglesia de San José, facing the S. side of the Alameda, near the rly. station (Pl. D, 3), is an old foundation newly renovated. The somewhat attractive interior contains a number of highly colored modern pictures by local painters.

The old San Agustin Church (Pl. C, 4), with an unusually tall and elaborately carved tower, stands at the W. end of a deep atrium at the S.-W. terminus of the *Calle de San Agustin*. The one-time fine old interior has been redecorated and has thus lost its interest for travellers. The city contains a number of minor churches, none of which will repay a visit.

The Plaza de Hidalgo, in the centre of the city, contains some fine trees — the resort of many song-birds — and a music kiosk, where a good military band may be heard on Sundays and certain evenings of the week. The large building which flanks this *plaza* on the S. is the Palacio del Estado.

The Alameda (Pl. D, 3), between the railway station and the centre of the city, contains several duck-ponds, some broad converging walks, and a monument to the patriot *Miguel Hidalgo*. It is the favorite resort of the *Potosinos*.

The opals (p. xci) offered for sale on the streets and at the railway station may or may not be of the finest quality. Prudence and bargaining are necessary.

The Ferrocarril Potosí y Rio Verde runs from the city toward the S.-E. to 38 M. *Aguacatal*.

The State of San Luis Potosí, with a population of 600,000 and an area of 65,586 sqr. kiloms., is bounded on the N. by *Coahuila*, on the E. by *Nuevo Leon*, *Tamaulipas* and *Vera Cruz*, on the S.-E. by *Jalisco*, on the S. by *Hidalgo*, *Querétaro*, and *Guanajuato*, and on the W. by *Zacatecas*. The Tropic of Cancer crosses the state somewhat to the S. of the celebrated *Catorce* region (p. 16). The tall *Sierra Madre* Mountains are ever prominent features in the landscape and their brown sides are pierced by many rich mines. The high tableland which forms a part of the western and central portions of the state constitutes a segment in the backbone of the Republic. The district of Catorce is noted for its almost

exhaustless riches. Many of the mines of the state have been worked for centuries, still they show no apparent diminution in the ore-bearing rock. Gold, silver, lead, and copper ores are found in many sections; and cinnabar in the *Santa María del Rio* and the *Salinas* regions. Of the valuable salt deposits, those of *El Peñon Blanco* are perhaps the richest, with from 70 to 80% of chloride of sodium. Stock-raising is on the increase and it produces considerable revenue.

The CLIMATE is cold in the mountainous districts and temperate on the great plateau. Fine forests of valuable woods clothe certain of the mountain slopes. Where irrigation is practised the plains are very productive.

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15. From Jimenez viâ Parral to Rosario 63

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6. From Ciudad Juarez (*El Paso*) viâ Chihuahua, Torreon, and Zacatecas to Aguascalientes (*Leon, Silao, Irapuato, Celaya, Querétaro, and Mexico City*). El Paso Route.

From El Paso, Texas, Union Depot, to Mexico City (1221 Miles — 1971 *Kilómetros*) without change of cars, in 48 hours. Fare $60.41 1st cl., $30.26 2d cl. (Pullman, $11.22 extra), Mexican money. Meals at rly.

restaurants noted under their proper headings. A rly. folder (in English) or a copy of the *Guia Oficial* (comp. p. xxxi) should be secured. American travellers will find the 2d cl. cars (comp. p. xxxi) not to their liking. Stop-over privileges not permitted on one-way tickets. (Consult Railways, p. xxxi.) The Pullman Co. operates a good buffet service on the through trains.

El Paso (the pass), on the American side of the Rio Grande. Four different times are employed in the Union Depot (where all trains centre): Central, Mountain, Pacific, and Mexican Time. Central time is embraced between the 80th and 105th meridians; Mt. time is one hour slower than Central; Pacific is one hr. slower than Mt., and Mexico time (*tiempo Mexicano*) is 24 min. faster than Mt. time — which is used in the town of El Paso. On reaching the Union Depot set watches 24 min. ahead of Mt. time (time-cards, rly. folders, and general information at the Information Bureau in the S. corner of the waiting-room) and they will then be with the time on which Mex. trains are run.

Hotels. Several lie within easy walking distance of the Union Station, and the street-car line (fare 5 c.) which runs into the town passes most of them. The *Fred Harvey Dining-Room* and Restaurant in the station is well spoken of — good food at reasonable prices.

Luggage. Hand-pieces can be checked in the *Fred Harvey Check Stand* (10 c. for each 24 hrs. or fraction) at the Curio Stand, Union Depot. Luggage destined for points in Mexico is put on the train and checked on the other side of the river. On every 1st cl. ticket to Mexican points 110 lbs. is allowed; 55 lbs. 2d cl.

Custom-House Formalities. Mexican customs-officers (*inspectores de aduana*) board the train at the El Paso Union Depot and examine hand-luggage in the car seats while the train moves across the international bridge (*puente internacional*) which spans the Rio Grande del Norte (big river of the North) at this point. Heavy baggage is inspected in the baggage-room (*cuarto de equipaje*) in the *Ciudad Juarez* station, on the Mexican side. The examination is prompt, courteous, and lenient. Luggage is transferred into the inspection-room, then back to the train at the expense of the rly. company. Travellers will do well to be present in person during the inspection of their trunks. Ample time is allowed. Tourists with a knowledge of Spanish will find it advantageous to hold it in reserve while at frontier customs-houses, as visitors to the Republic are apt to be accorded more liberal treatment than residents. Any "adjustments" of luggage in the El Paso Union Depot are apt to be made in view of some vigilant inspector. Fees are not expected by Mexican customs-officers and they should not be proffered. A small gratuity (25 c. Mex. is ample) to the *mozo* who shifts, unlocks, and re-locks trunks in the examination-room is customary, and is always received gratefully.

Quarantine. (See page 2.)

Money Exchange (*cambio de Moneda*) at the Rly. Ticket Office or at the News Stand of the *Sonora News Company* in the *Juarez Station* Waiting-Room. (Newspapers, Cigars, Guide Books, Rly. Guides, Interpreters, Books and travellers' requisites also on sale.) The exchange (comp. p. xii) is generally about two for one. The Mexican cigars are cheaper and better than the average American cigar.

Telegraph-Office (*oficina de telégrafo*) in the Station. Railway-wire. Messages (of 10 words) to Mexico City, $1 Mex. English spoken. Telegrams to points in the U. S. A. can be sent cheaper from the American side. American money is current on the Mex. side, but travellers should plan to take but little Amer. silver money with them into the interior of Mexico, as it is subject to a discount.

Ciudad Juarez (J. city), long known as PASO DEL NORTE (pass of the North), 3717 ft., is linked to El Paso, Tex., by an international street-car line (*tranvía*) which operates a frequent service (5 c. U. S. money) between the two towns. Customs examinations at the end of the bridge. The town is devoid of interest to south-bound passengers. President

Benito Pablo Juarez (see p. 338) maintained his seat of government here for some time (during the occupation of Mexico City by the Emperor Maximilian), hence the name. The house occupied by Juarez stands near the post-office. Throngs of visitors come from the Texas side on Sundays and *dias de fiesta* to visit the old parochial church, and to witness the cock-fights (*pelea de gallos*, comp. p. cxii) and bull-fights (*corrida de toros*, comp. p. xcvii). The latter are sometimes conducted by women. The fights are usually but simulacrums of the brilliant spectacles witnessed at the Mexican capital.

The train begins its long run and climb to the Mexican capital (nearly 1½ M. higher than El Paso) through a region which was once a neutral zone (*zona libre*), celebrated at one time for its gangs of smugglers (*contrabandistas*); for skirmishes between "bad" Mexicans and equally obnoxious Americans, and for bloody Indian raids engineered by the pitiless and dreaded Apache chief *Gerónimo*. The plains (*llanos*) swoon beneath waves of shifting heat; long-eared Jack-rabbits (*conejos*), coyotes (Aztec, *coyotl*), horned toads (*zapos*), and many minor quadrupeds are features in the landscape.

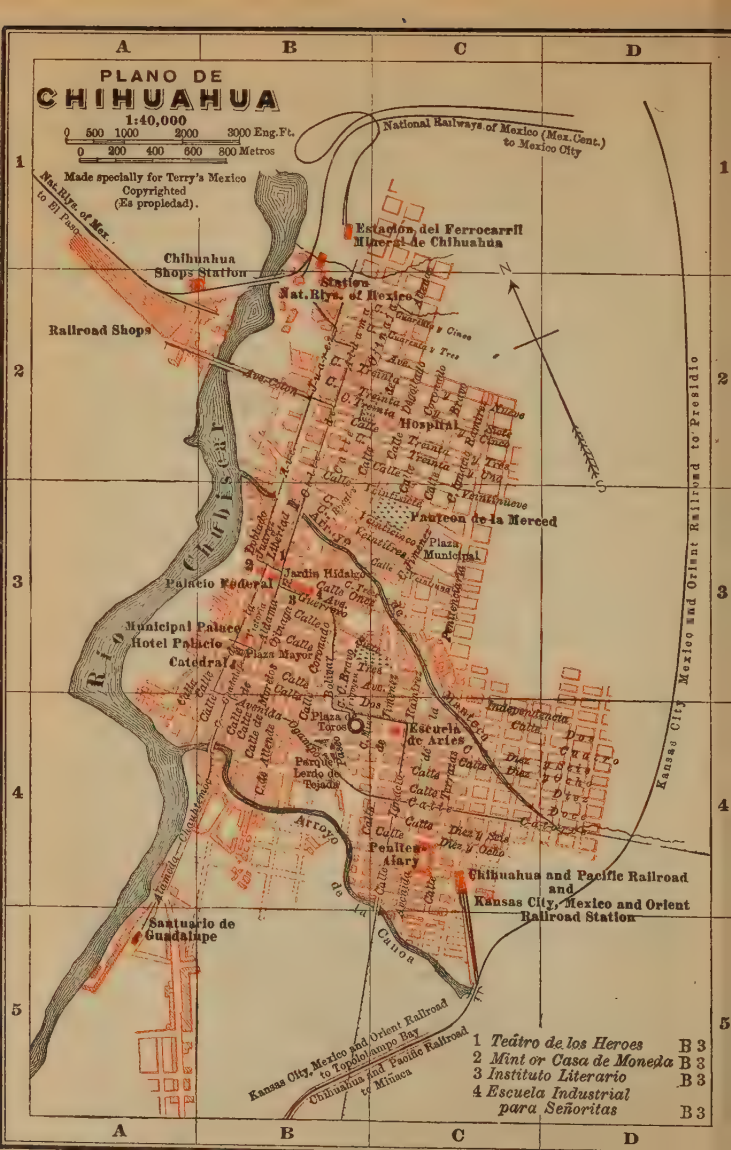
11 M. *Mesa.* The mountains on the l. contain gold. A long line of faint blue hills marks the American side of the *Rio Grande*, whose course is delimned by the green cottonwoods which grow on its banks. 20 M. *Tierra Blanca.* 29 M. *Samalayuca.* 42 M. *Los Medanos.* On the l. is a small group of sand dunes which change their forms with the velocity and direction of the wind.

48 M. *Candelaria.* The tall Mt. on the r. contains a fine spring of cold water which flows out from an almost inaccessible ravine. The spot was long the chosen stronghold of *Gerónimo* and his pestilent braves. They were routed out of here and chased to the State of Sonora by the American General Crook, who finally captured them (1883). 59 M. *Rancheria.* 68 M. *Lucero.* 74 M. *San José.* 82 M. *Ahumada.* 89 M. *Carrizal.* 96 M. *Ojocaliente.* 104 M. *Las Minas.*

112 M. *Montezuma.* Rly. restaurant. Meals $1. The little garden adjoining the station shows what water will do for the so-called desert. Nature has endowed this region with an almost perfect climate, and irrigation would make it one of the world's beauty spots. Mountain lion and similar game can be shot in the mountains to the W. 122 M. *Chivatito.* 134 M. *El Sueco.* 139 M. *Gallego.* 144 M. *Loaeza.* 152 M. *Creel.*

165 M. *Laguna.* The long, narrow lake visible on the r. is a hunter's paradise during the so-called winter season. Thousands of ducks and geese (comp. p. lxxvii) flock hither from the colder North and here they rest and multiply in practically unhunted security.

Hunters should bear in mind that although the winter days are warm and balmy, the temperature drops with the sun; during the dark hours



1 *Teâtro de los Heroes* B 3
2 *Mint or Casa de Moneda* B 3
3 *Instituto Literario* B 3
4 *Escuela Industrial para Señoritas* B 3

which precede the mid-winter dawn, the thermometer often registers 32° Fahr. A camp equipment should always include several heavy blankets. Ammunition should be brought from the U. S. A., as it is not always procurable in Mexican towns.

The invading American army camped on the shore of this lake in 1847, and the efflorescent soda incrusted on the margin of the water was used by the soldiers as a substitute for saleratus. — 173 M. *Agua Nueva.* 182 M. *Encinillas.* 194 M. *Sauz.* 199 M. *Terrazas.* 211 M. *Corral.*

219 M. *Cuilty.* About 1 M. to the l. of the station is the fine country-house (*quinta*) of an ex-governor of Chihuahua State, *Señor Terrazas.* The exterior, with its glistening spires and Moorish aspect, gives but a faint idea of the richness of the interior, on which vast sums were spent. Rich buffalo grass clothes the surrounding plains and the region is productive. Many bunches of cattle (*ganado*) graze on the prairies, across which career droves of half-wild mustangs — the contumacious descendants of the vast herds which once roamed this region unchecked. The shifting waves of heat which hover above the land create curious mirages. A track laborer, seen from a distance, looks gigantic; a horse or a steer cutting the skyline takes on the proportions of an elephant. From this point the grade slopes gently toward *Chihuahua,* which nestles at the base of a crescent-shaped group of hills. A few miles to the N. on the r. is *Sacramento Hill,* the scene of a brief but fierce struggle between Mexican troops and the invading Americans in March, 1847.

225 M. **Chihuahua Shops** (*talleres*). Rly. restaurant; meals $1. We cross the *Chuviscar River* on a high bridge. A number of factories are visible on the right, and beyond them stretches the city of 226 M. **Chihuahua,** see below. For a continuation of the journey see page 32.

7. Chihuahua.

Arrival. The Railway Station (*estación del ferrocarril*) is on the eastern edge of the city (Pl. B, 2) about 1 M. from the *Plaza Mayor* (Pl. B, 3) and the chief hotels. (Other railway stations are those of the Chihuahua and Pacific Railway, and the Kansas City, Mexico & Orient Rly. (Pl. C, 4), described at p. 56.) The Ferrocarril Mineral de Chihuahua connects the city with the mining town of Santa Eulalia, mentioned at p. 32. Cabs (see below) and tram-cars meet all incoming trains; cab to the hotel 25 c.; by tram-car 10 c. Trunks by *cargador* (p. lii) or express company 50 c.

Hotels (comp. p. xlvii). *Palace Hotel* (H. Palacio), facing the *plaza* (Pl. B, 3); $3.50 to $6 Am. Pl. (Omnibus, free to guests, meets trains, trunks 50 c., hand-bags 25 c.); Amer. management and cooking. — *Hotel Robinson,* near the *plaza;* $3.50 to $6 Am. Pl. Eng. & Sp. spoken; Amer. management and cooking. Omnibus free. — *Hotel Ahumada,* 2 sqrs. N. of the *plaza;* $3 to $6 Am. Pl. Rooms only, $1.50 to $3; suites with bath $3 to $5; Eng. and Sp. spoken. — *Hotel Colon,* Calle de la Libertad (Pl. B, 3) 805. Rooms only, $1 to $3; Am. Pl. $2 to $4. There are a number of minor hotels.

Cabs. Cab-stands at the E. and W. corners of the Cathedral (Pl. B, 3)

and the *Plaza de la Constitución* (Plaza Mayor); E. and W. sides of the *Plaza Merino ;* E. and S. sides of the *Jardín 25 de Marzo ;* at the *Plaza de Hidalgo* and the *Palacio de Gobierno.* A small tin flag carried upright (lowered when the cab is engaged) denotes that the vehicle is for hire. Blue (*azul*) denotes 1st cl., red (*rojo*) 2d cl., and yellow (*amarillo*) 3d cl. The latter are not suitable for foreigners and are usually preferred by the lower classes. Fares: blue flag, $1.25 the hour, 63 c. ½ hr., 25 c. ¼ hr.; one or two persons; for more than two 50 c. ½ hr. After 10 P. M. the rates are $1.50; 75, 25, and 50 c. respectively. — 2d cl., $1 an hour; 50 c. a ½ hr.; 25 c. for a ¼ hr., for one or two pers.; more than two, 50 c. Night fares $1.25, 63, 25, and 50 c. respectively. The local regulations are that each *cochero* must show his tariff-book when called upon to do so. In the event of a dispute, ask him to drive to the *comisaría* (local police station), where the matter will be satisfactorily adjusted.

American Newspapers, magazines, curios, kodak supplies, etc., *American Photo & Stationery Co.*, cor. Avenida Independencia and Calle Aldama.

Banks. *Banco Nacional — Banco de Chihuahua — Banco Comercial.*

Chihuahua Foreign Club — *Calle de Aldama.*

Chihuahua (pronounced Che-wáh-wah), capital of the state of the same name (p. 29), pop. 30,500, alt. 4,600 ft., the first important Mexican city south of the frontier, at the base of a group of hills fairly bursting with mineral wealth, derives its name from the two Indian (*Tarahumare*) words signifying "Place of the Workshop." It is a busy, bi-lingual place — a felicitous blend of Texas and Mexico — with a considerable American population. American money (2 *pesos* for $1 Am.) passes as readily as Mexican; English is almost as much spoken as Spanish, and a number of American manufactories give an air of progress to the town. There are several smelters, an iron foundry, a soap factory, two or three cotton-seed mills, a brewery and many minor industries. The region roundabout is celebrated for its enormous output of ores. According to trustworthy authority, some of the older buildings in Chihuahua contain enough silver in their walls to render their demolition and reduction a profitable undertaking. The early Spanish method of extracting silver ores was so crude that much rich mineral was thrown with the dross after the reduction of the ores, and in the absence of a better material, this slag, mixed with silver scoriæ, was used to construct many of the houses.

Chihuahua came into history coincidently with the Spanish occupation of northern Mexico. The Spanish explorers found the primitive town inhabited by a tribe of Indians whose history and traditions were unknown to them, but whose destiny was perhaps linked with the numerous architectural ruins at **Casas Grandes,** described at p. 54. The Castilians conquered the inhabitants and founded a Spanish town (1539, by *Diego de Ibarra*) and called it *San Felipe el Real* (Royal St. Philip). The discovery of silver in 1718 brought the region into prominence, and in 1824 the town was elevated to the category of a city. Its prosperity dates from about 1825, when, after the struggle for Independence, the country settled down to peaceful conditions.

The CLIMATE of Chihuahua is excellent; winter is the best season for a visit, for then the days are like fine autumn days in the U. S. A., with brilliant sunshine and cool, sleepful

nights. The annual rains begin about the last week in June and end in October. May, June, and July are the hottest months, with the mercury ranging around 94° Fahr.

Chihuahua is a reliquary of contemporaneous history, and the handsome monument to *Miguel Hidalgo y Costilla* (the Washington of Mexico), in the *Plaza* or *Jardin de Hidalgo* (Pl. B, 3), commemorates one of its greatest tragedies. This *monumento* is Corinthian, 45 ft. high, made of marble from *Orizaba* (p. 489) and cost 60,000 *pesos*. The bronze figure (8 ft. high) of the *Cura*, and the smaller bronze statues of his adherents, were cast in Brussels. The Spanish inscription advises that "The Author of Mexican Independence was sacrificed here July 30, 1811."

The tower in which Hidalgo was imprisoned is a part of the modern *Palacio de Gobierno* or *Federal* (Pl. B, 3) in the *Calle de la Libertad*. The new building was erected (1908–09) around the old tower, in the wall of which is the inscription: "In this tower Miguel Hidalgo y Costilla, Leader of the Independent Cause, suffered his last imprisonment, from April 23 to July 30, 1811. This tablet was placed here Dec. 1, 1888."

At the foot of the altar of the Capilla de San Antonio (in the Cathedral) is a black marble slab on which is inscribed: "Don Miguel Hidalgo y Costilla, Father of Mexican Independence, was shot in Chihuahua July 31, 1811, and his decapitated body was laid here. The remains were exhumed for transportation to Mexico City in 1827." [1]

When the sorely beset priest and his patriotic adherents (comp. p. cxcix) met with reverses (1810) in the South, they reluctantly turned their faces northward to unite the torn and scattered forces at the *Hacienda del Pabellon*. Here *Hidalgo* turned over the military command to *Ignacio de Allende*, and it was decided to try to reach the United States and endeavor to obtain financial support from that liberty-loving country. The ragged army marched through the States of *Aguascalientes* and *Zacatecas*, and on reaching *Saltillo* (State of Coahuila) it was met by Lieutenant-Colonel *Ignacio Elizondo*, who had but recently joined the insurgent ranks and who now requested a colonelcy under *Allende*. For private reasons this was refused, and the embittered *Elizondo*, promptly transferring his allegiance, sought an interview with the Bishop of Monterey (*Primo Feliciano Maria*), planned an ambush, and captured *Hidalgo* and his adherent at *Acatita de Bajan*, March 21, 1811.

By slow and painful marches they were conducted to Chihuahua, where they arrived April 23. The Spaniards immediately held a council of war and the prisoners were condemned to death. Pending execution *Hidalgo* was imprisoned in the tower of the chapel of the old Hospital Real, later used as the *Oficina Federal de Ensaye*. At seven o'clock of the morning of July 30, he was conducted to a wall in the rear of the Hospital Real, where, after dividing some candies among his executioners, he was shot. He fell mortally wounded at the first discharge. The soldiers then advanced and gave him the *tiro de gracia*, firing into his body until life was extinct. A Spaniard then drew a long knife and

[1] There are two errors in this inscription, for according to historians *Hidalgo* was shot July 30 and his body was disinterred for removal to the capital in 1823.

hacked off his head, which was later taken to Guanajuato (see p. 140), where for nearly ten years it hung on an iron hook at a corner of the *Alhóndiga* "as a warning to criminals who sacrifice themselves for the independence of their country."

The CATHEDRAL, formerly the PARROQUÍA (parochial ch.), faces the *Plaza de la Constitución* (Pl. B, 3), is dedicated to *San Francisco* (the patron saint of the town), and was begun in 1717 and completed in 1789, at a cost of $600,000. It is said that this sum represented the proceeds of a tax of one *real* (12½ c.) levied upon each *marco* (½ lb.) of silver produced from the 200 or more mines which at that time were operated in the vicinity. Tradition avers that an inclined plane of earth was raised against the building after the foundation was laid, and as fast as the stones were rolled into position the plane was increased, so that when the last stone was placed on the tower the entire structure was buried and the runway extended beyond the edge of the *plaza*.

The edifice is of light-colored stone, with two graceful towers (146 ft. high) and a dome. Thirteen statues (*San Francisco de Asis* and 12 apostles) adorn the profusely ornamented façade. In the recesses of the arches supporting the dome are bas-reliefs of the fathers of the ch. The Doric interior (109 ft. long by 86 ft. wide) with its central nave and aisles is attractive. The *Altar Mayor* is supported by 16 Corinthian columns in groups of four, with a statue of *San Francisco de Asis*. Many fine silver ornaments were removed from the ch. after the promulgation of the Reform Laws (1859) and the sequestration of ch. property. The vestments in the *sacristía* are but simulacrums of the rich possessions of former times. The pictures in the various chapels are mediocre. Above the main entrance is the date 1738; higher up, among the figurines, the date *año* 1741 can be deciphered. The present clock covers a spot where once the coat-of-arms of the Spanish King were emblazoned. One of the old bells in the tower has a hole that was shot through it by the Republican forces who bombarded the town when it was in possession of the French troops of Maximilian in 1866. The interior was renovated in 1910.

The towers should be ascended (fee of 25 c. to the *sacristán*) if only for the sake of the view. The eye travels over many miles of upland and mountain country, across which plod caravans of mules and burros, raising clouds of dust and recalling the old days when many similar caravans brought in rich cargoes of bullion from the outlying mines. The great aqueduct (erected in 1790), which stretches 3½ M. across the valley to the hills, is seen here to good advantage.

Minor churches (of no particular interest to the traveller) are the *Santuario de Nuestra Señora de Guadalupe*, Pl. A, 5 (at the head of the *Alameda Cuauhtemoc*, near the statue of

the great Jesuit *San Ignacio de Loyola*); the Jesuit Church of *La Compañía de Jesus*, erected in 1717 by order of *Don Manuel de Santa Cruz;* the *Oratorio de San Felipe Neri*, and several minor churches and chapels. The busiest thoroughfares, and the focus of the commercial life of the city, are the *Calles de la Libertad* and *La Victoria* (Pl. B, 3). Some of the best shops face these streets. Chief among the pretty *plazas* (music by military bands on certain days) are the *Jardin del Porvenir, Plaza de Merino, Parque Lerdo de Tejada* (Pl. B, 4), *Alameda Cuauhtemoc* (Pl. A, 4), and the *Plaza de la Constitución* (Pl. B, 3). The Indians one sees occasionally are of a tribe known as the *Tarahumares* (described at p. 57), the one-time aboriginals of the region.

Chihuahua (an *Estado del Norte*), largest and richest of the Mex. States, is bounded on the N. by the United States and the *Rio Grande*, on the E. by *Coahuila*, on the S. by *Durango* and on the W. by *Durango* and *Sinaloa*. Its area (227,468 sqr. kilom.) is about three times that of the State of New York and is sparsely populated; the inhabitants (327,800, of which some 8,000 are Indians, chiefly *Tarahumares*) represent less than two to the sqr. kilom. Four fifths of this vast territory is a beautiful upland plain, from 4,000 to 8,000 ft. above sea-level. Lying between the mountain peaks and ranges are other plains, *Chilicote, Gigante* and the *Bolson* (pocket) *de Mapimí*, — an immense arid depression in the E. portion, crossed by the National Rlys. of Mexico. Tall peaks of the *Sierra Madre Mts.* — some of them rising 5,000 ft. above the surrounding plains — dominate the W. section. Sand and alkali are salient characteristics of the plains, for which reason but about one half the state is under cultivation. Many thousands of acres of hitherto uncultivated land are now being reclaimed by artesian wells (*pozos artesianos*) and artificial irrigation. The river-banks, and the spots where lagoons form during the rainy season, are generally very fertile. Cattle-raising and mining are the chief occupations: vast herds of half-wild cattle and *bronchos* are to be seen from the trains crossing the state. Excellent timber is found in the mountains, where about 150,000 trees are devoted to the production of resin and turpentine. Vast timber areas are being opened up by American capital, saw-mills are being established and many colonists are settling in the W. regions of the state. A number of railways, including the *Ferrocarriles Nacionales de Mexico*, cross the state, and others are building.

"A peculiarity of the desert region of *Chihuahua* is that nearly all the vegetation is supplied with thorns or spines. First comes the almost endless variety of cacti, ranging from the tiny plant not larger than the finger to the giant *pitahaya* (p. lxxxi) pushing its tall stem to the height of 50 ft. Then follow the *mesquite* (Aztec *mesquitl*), the *tornilla*, the *fouquiera*, the *agaves* and the *yucas*, all armed with spikes as if to repel invaders from the north. Nor are these thorny and bizarre forms

confined to animal and vegetable life; they seem to extend to Nature, even in the grandest aspects in which she here appears, as the mountain ridges present the most singular summits, terminating in pyramidal points, or resembling towers or minarets. Thus is everything to these desert regions peculiar."

Interesting among the plants is a small agave with ash-colored leaves covered with livid spots. It is known to the Indians as *Cebadilla* (sneeze-wort) and the juice of its leaves, which contain a strong alkaloid, serves as an excellent antidote for the bite of any poisonous animal or reptile. Snakes flee the plant, and when irritated by the Indians into biting it, quickly die in convulsions.

A great variety of insects and reptilia, including lizards, horned-toads, tarantulas, *alacranes* (scorpions), rattlesnakes, and the like, thrive on the sun-warmed sandy plains. Moles, rats, mice, rabbits and prairie-dogs abound. A myriad wild-ducks and geese make the shallow lakes their winter rendezvous, and during the winter, certain sections of the state become a hunter's paradise (comp. p. lxxvii). Conspicuous among the birds is the *paysano*, or chaparral cock, which attacks and devours rattlesnakes with unbridled *gusto*.

The CLIMATE is temperate and fine, particularly on the uplands, where paludal fevers are practically unknown. In mid-winter snow sometimes falls to the depth of a foot or more, in the mountains; the midsummer heat of the valleys is apt to be extreme. The summers are long, with cool nights. Frosty mornings characterize the spring and fall mornings. The rainfall (during the *estación de aguas*) is ample. The climate in the *Sierra Madre* foothills is so fine that many of the *Tarahumare Indians* (p. 57) live to be a hundred or more years old.

The RIVER SYSTEM comprises the *Rio Grande*, which serves as a section of the boundary line between Mexico and the U. S. A.; the *Conchos* (shells), which empties into the *Rio Grande;* the *Carmen*, which forms the *Laguna de Patos* (duck lagoon); the *Casas Grande*, *Chinipas* and many minor streams.

MINERAL SPRINGS abound; prominent among them are the *Santa Rosalia* (p. 33), *San Diego*, *Cochinillas*, *Carmen*, *Carrizal*, *Chuviscar*, and the *Tehuichic*. Vast sheets of water underlie the surface and artesian wells are increasing in number. The fine cascade of *Basaseachic*, in the *Sierra de Tarahumare*, is one of the most notable water-falls (970 ft. high) in the Republic.

The AGRICULTURAL PRODUCTS are barley, maize, wheat, chick-peas, beans, lentils, peanuts, cotton, and whatnot. The mountain slopes produce an excellent quality of white-cedar, evergreen-oak and white-birch. In the *Distrito de Batopilas* is a species of soap-tree, from which a good quality of soap is made. The state produces many of the temperate zone fruits, among them peaches, apricots, apples, pomegranates, grapes, and a great variety of melons. In the warm valleys between the mountain peaks are many aromatic plants, and the honey made by the bees[1] which feed thereon

[1] The bee (*abeja*) is found all over Mexico, busily producing honey and wax. It is claimed that the Mex. bees do not store such quantities

is of an unusually fine quality and flavor. Large quantities of hides are exported.

A peculiar product of the state are the **Chihuahua Dogs** (*Perros Chihuahueños*) — vivacious little canines which resemble somewhat the *Chin Koro* of Japan and the *Sleeve Dog* of China. The pure-bred dogs are of a delicate fawn, or fawn-and-white color, with large erect ears, standing out like the wings of a butterfly, from which circumstance they are sometimes called "butterfly-dogs." They are produced by "in-and-in breeding" and by the selection of the smallest for reproducing their kind. Usually they weigh from 16 oz. to 3 lbs. and are about the size of an exaggerated rat. Their eyes are large and languishing. Pure-bred specimens are distinguished by a depression (*mollera*) about the size of a pea in the forehead, and by the possession of 20 nails — 5 on each foot. They are fragile creatures, very sensitive to cold, and very expensive. During the last decade their value has risen enormously. Thoroughbreds that could be bought formerly for ten *pesos* now bring hundreds and even thousands of *pesos*. Some of the native women raise them with tender solicitude, and expend upon them more care than they give to their own offspring. The young dogs offered for sale on the streets of *Chihuahua* are apt to develop into large and lusty curs.

From early times until quite recently *Chihuahua* suffered from the raids of **Apache Indians**. In reports dating from 1771 to 1776 one of the Spanish governors mentions that 1,647 persons were murdered by these *bárbaros;* that 134 more were captured, 116 *haciendas* (farms) burned, 66,125 head of stock stolen, and $16,000,000 worth of property was destroyed. Early in the 19th century hordes of *Apaches* and *Comanches* poured across the Mexican border (from the U. S. A.), wintered in the balmy climate of *Chihuahua* and made life a burden to the Spanish settlers. It was not until about 1830 that the Mexican army awoke to the necessity of inflicting severe reprisals on these red degenerates. By the *Proyecta de Guerra* (war project) of 1837 the state government offered a bounty of $100 for every Indian warrior's scalp, and $50 for that of a squaw. This *proyecta* had the effect of promptly lessening the number of *salvajes* in the region contiguous to the capital city, and when the bounty for a Buck's scalp was raised to $250, the Apaches[1] decided that life in Chihuahua was not conducive to Indian longevity. Many bloody raids were, however, made between 1840 and 1850; the Indians went as far south as *San Luis Potosí* and *Zacatecas*, burning and plundering towns and killing the panic-stricken inhabitants. The American idea of putting the rebellious red-skins on "reservations" and preventing their leaving them brought the Mexican scourge to an end.

The production of MINERALS is enormous. Silver is found in almost unlimited quantities and much of the great wealth of the state is drawn from its mines. The mountains are

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of honey as do the bees of a colder clime, but sufficient only for the short Mexican winter.

[1] *Apache* is a Pima Indian word meaning enemy. The *Apaches* call themselves *Shis Inday*, or "men of the woods." Consult *Native Races*, by Hubert Howe Bancroft, vol. i, chap. v.

honeycombed with mines which produce gold, silver, copper, and lead ores. The most celebrated districts are *Santa Eulalia* (see below), *Parral* (described at p. 64), *Minas Nuevas*, *Palmarejo*, *Guazapares*, *Cusihuiriachic*, *Batopilas*, *Cerro Colorado*, *Corralitos*, etc.

El Real de Santa Eulalia, about 17 M. (by railway. *F. C. Mineral de Chihuahua*) S.-E. of Chihuahua City, is the famous old mining-camp to which *Chihuahua* owes its origin and prosperity. Discovered in 1703, this district has been, and still is, one of the great silver-lead producers of the world. For 86 years after its discovery (by outlaws who were hiding from the authorities) the total output upon which the crown tax (¼) was paid amounted to $112,000,000. The mines lie adjacent to the village of *Santa Eulalia*. Modern methods are now employed in their working.

The **Chinipas District,** in the *Sierra Madre Mts.* near the (southern) *Sonora State* line, is rich in mineral, timber, and agricultural possibilities. The region is known to miners as one in which there are many gold prospects.

In the State Mining Exhibit, at Chihuahua City, there is a comprehensive collection of ores from different sections of the state.

Chihuahua, see p. 25. Long lines of heavily laden ore-cars usually stand on the Chihuahua sidings, and immediately to the S. of the station are some hills with a number of mines. Our train runs southward through a thinly populated country dotted here and there with tall cottonwood trees and herds of goats (*cabras*) — the "mutton" of Mexico — attended by ragged goatherds. Green fields (*vegas*) alternate with dry river-beds (*arroyos*) and patches of brown land where plowmen trench the soil with wooden plows after the style popular in Pharaoh's time. Hereabout irrigation is practised extensively with the cool clear water which flows from a range of blue-peaked hills hard by.

Landscape views in Mexico are nearly always limited by hills: travel where you may in the Republic hills generally form the background to a view, and the fact that they usually harbor untold riches in their tawny bosoms makes them doubly attractive to the utilitarian. For reference to the component parts of some of these hills, and the minerals they contain comp. p. lxxxviii.

227 M. **Santa Eulalia.** 232 M. *Alberto.* 238 M. *Mápula.* 253 M. *Horcasitas.* 264 M. *Bachimba.* 272 M. *Consuelo.*

279 M. *Ortiz.* A few miles to the E. of this station is the deserted Boer Colony which proved a failure. 284 M. *Las Delicias.* 294 M. *Saucillo.* 315 M. *La Cruz.* The line describes a wide curve and crosses a six-span steel bridge.

326 M. **Santa Rosalia** (4,086 ft.) with a pop. of 8,900 is celebrated throughout Mexico for its Mineral Springs, which are said to be efficacious in rheumatic ailments. The town is known also as *Camargo* from being located in the district (State of Chihuahua) of that name. It occupies the centre of a fine agricultural region sprinkled with valuable mining pro-

perties, but the native town, on a low bluff to the r. of the station, is a straggling, nondescript place devoid of interesting features. Hard by are the ruins of an old fortress which was stormed and taken by the Americans (in 1847) under *Doniphan*, during their march through this region to join *General Taylor*, soon after the outbreak of the Mexican War (comp. p. ccx). The country contiguous to *Santa Rosalia* produces several fine crops of alfalfa (*Medicago sativa leguminosas*) each year.

Hotels (comp. p. xlvii). *Hotel Hidalgo*, about 1 M. from the rly. station; Amer. Pl., management, and cooking; $5 a day; rooms only (of which there are 25), $1 to $2. Breakfast, in the restaurant, 75 c.; dinner or supper $1. Baths 50 c. — *Grand Hotel Comercio*, ¼ M. from the station; Am. Pl. $2.50. Hotel omnibus meets all trains. To and from any hotel, 25 c. per person, including hand-luggage. Trunks 25 c. each.

The Hot Springs, 3 M. beyond the town, in the rich valley of the *Rio Conchos* (shell river), were known to the Indians for their curative powers before the Spaniards came to Mexico. The Apaches of the S.-W. of the U. S. A. used to come here to bathe in the sulphurous waters, which gush out from a buff-colored bluff some 50 ft. high. The town records show that persons so badly afflicted with rheumatism as to require to be brought hither on a stretcher have come away from the springs apparently cured after a short course of treatment. The cab fare from the hotels in the town to the springs and return is $1. If one goes to bathe the cab must be paid for by and at the rate of $1 the hour.

The *Gran Hotel de la Cueva* ($2 to $6 a day Am. Pl.) at the Springs has 125 rooms (with the annex). Cab from the rly. station (4 M.) $1. Bath attendants at reasonable rates. Baths 50 c. A booklet with detailed information, analysis of the waters, etc., can be had free upon application to the hotel management, or the passenger agent of the National Railways of Mexico.

336 M. *Bustamante.* 347 M. *Diaz.* 359 M. *Reforma.*

371 M. **Jimenez** (pop. 9,000), junction of the Parral Branch to *Rosario*, 97 M. to the S.-W. (Rte. 15, p. 63).

As connections for the Parral Branch (*ramal de Parral*) are apt not to be immediate (consult the *Guia Oficial*), and as the native town (1 M. distant) is without adequate hotel accommodations, the traveller is recommended to seek a lodging at one of the hotels immediately across the street from the station. New York House, Charlie Chee, Chinese management; English and Spanish spoken. The hotel, at the lower end of the rly. yard, is a large, rambling structure, with a huge *patio* and 30 well-aired rooms on the ground floor. Best rooms, Am. Pl. $5 a day; the back rooms are $2.50. Single front room only, $2; back room $1. Meals at any time during the night, or day, $1; breakfast 50 c. The traveller is counselled to leave no portable articles near the barred windows opening onto the street (comp. thieves, p. lxvii). The room doors leading into the *patio* can usually be left open with safety.

Mrs. Town's Hotel; rooms $1 to $3. Meals $1. Good milk and pastry. Well spoken of.

Cargadores (comp. p. lii) for one or two hand-bags to or from the station 25 c. Double after 10 p. m. Heavy luggage for points on the Parral Branch leaves from the same station and is cared for by the rly. company.

The poor and uninteresting town of *Jimenez* lies in a well-watered valley in which cotton is successfully cultivated. The church spires of the town are visible above the trees. The region is well known to archæologists for its meteorites. In 1521 the two halves of the great *Chupaderos* meteorite (*meteorite*) were found 17 M. to the E. of the present station. In 1600 the noted *San Gregorio* meteorite was found 36 M. to the W. Later, another and smaller one, *La Concepción*, was found some 30 M. to the S.-W. Many less noteworthy meteorites have been picked up in the vicinity. Those above mentioned are now in the *National School of Mines at Mexico City* (comp. p. 330).

Beyond *Jimenez* the line trends southward over a level country to 379 M. *Dolores;* 392 M. *Corralitos;* 406 M. *Relleno;* 410 M. *Asunsolo*, and to the railway junction of

418 M. **Escalon.**

A railway line, *Ferrocarril Mexicano del Norte*, runs trains hence to the Sierra Mojada Mining Region (73 M., one train daily in 4½ hrs., fare $6.25 first cl.; consult the *Guia Oficial*), touching at the towns of 7 M. *La India;* 19 M. *Mariposa;* 26 M. *La Gloria;* 30 M. *Carrillo;* 44 M. *Guimbalete;* 56 M. *Estanque;* 65 M. *Rincon;* 68 M. *El Puerto*, and 72 M. *Atrevesada.*

We traverse an arid region crossed and recrossed by dry water-courses which develop into raging torrents during the rainy season. The wide river bottoms are sandy wastes destitute of vegetation during nine months of the year. Clouds of dust chase the train and penetrate the smallest openings. 426 M. *Zavalza.* We enter the *State of Durango* (p. 102). 437 M. *Ceballos.* 449 M. *Yermo.* 463 M. *Conejos.*

The Ferrocarril Central Durango runs trains hence to 22 M. *Descubridora* (one train a week, in 2 hrs., fare $1.53 1st cl.; consult the *Guia Oficial*) viâ 2 M. *Santa Marina;* 7 M. *Jaralito;* 19 M. *Los Alamos.*

477 M. *Peronal.*

492 M. *Bermejillo* (3,750 ft.), formerly *Mapimí*, in the great *Bolson de Mapimí*, the deepest depression on the line. *Hotel San Carlos* (near the rly. station), $2.50 Am. Pl. Cab 25 c. Trunk by *cargador* (comp. p. lii) 25 c. If the traveller has a number of trunks he can hire a cart (consult the hotel manager) for about 10 c. for each piece of baggage. An agreement should be reached with the driver before starting.

The Ferrocarril de Mapimí runs trains hence (two trains daily in ½ hr., fare 2d cl. 75 c., no 1st cl.) to 15 M. *Mapimí*, touching at 6 M. *La Zanja.* The silver-lead mining district of *Mapimí* produces large quantities of mineral. In agricultural progress and wealth the region roundabout is one of the most advanced in the state.

Hence to *Gomez Palacio* (see page 35) the line traverses a region celebrated for vast crops of corn, alfalfa and cotton. The bottom-lands produce enormously under the stimulus of irrigation. The many white-walled *haciendas* that dot the country lend an air of thrift and comfort. Modern agricul-

tural machinery is used in this district and at certain seasons hundreds of men and mules may be seen plowing with American plows. Miniature plantation railways cross some of the larger estates. Vast quantities of *algodon* (cotton, comp. p. 102) are exported. We pass the stations of 497 M. *Santa Clara;* 500 M. *Brittingham;* 503 M. *Noé;* 509 M. *El Vergel.*

516 M. *Gomez Palacio.* End of a rly. division. Rly. shops. The largest soap factory in the country is located here.

We cross the *Rio Nazas* (p. 103) and enter the State of *Coahuila* mentioned at p. 13.

519 M. **Torreon,** see below. For a continuation of the journey see p. 36.

8. Torreon.

Arrival. The National Railways and the Mex. International use the station jointly. Rly. restaurant. Trains stop for meals, $1. The town lies just to the E. of the station and all the hotels (runners meet trains) are within easy walking distance. Luggage (by *cargador*, comp. p. lii) to any of the hotels, 25 c. for a hand-bag, 50 c. for a trunk. AMERICAN NEWSPAPERS, magazines, and travellers' requisites on sale at the stand of the *Sonora News Co.*, in the rly. station yard. For reference to the railway line from TORREON TO DURANGO see Rte. 26, p. 98; to MONTEREY AND TAMPICO, Rte. 3, p. 11.

Cabs. From the station to any hotel, 25 c.; by the hr. 50 c.; double after 10 P. M.

Tranvías. The Torreon Belt Line cars circle the town, fare 5 c. To the Smelter, 15 c. To **Lerdo** (State of Durango, on the *Rio Nazas*, pop. 7,795) in 25 min., 48 c. round trip. Cars usually leave Torreon on or within 5 min. of the hour. At *Lerdo* they stop at the *plaza;* a restful spot embowered in fine Fresnos (ash-trees) amid a wealth of flowers. Many Torreon people live in Lerdo because of cheaper rents. The cars are usually crowded Sundays, at which time a military band plays in the music kiosk in the *plaza.* Fare to *Gomez Palacio* (on the line between Lerdo and Torreon) 12 c.

Hotels (comp. p. xlvii). *Hotel Salvador* (near the *plaza*), $1 to $5 a day for rooms only. English spoken. — *Hotel Carlos Sternau* (in the Calle Muzquiz, near the station), Amer. management and cooking; rooms $3.50 to $4. Upper rooms are the most desirable. Meals in the restaurant across the street, *á la carta.* — Other hotels are *H. de Francia* — *H. Paris* — *H. Internacional* — *H. Torreon* — *H. Universal* — *H. Modelo*, with prices ranging from $2.50 to $5 Am. Pl.

Banks. *American Bank of Torreon.* — *Compañía Bancaria Chino y Mexico.* — *B. de Londres y Mexico.* — *B. Nacional de Mex.*, etc.

Baths (comp. p. lii). *Baños de las Delicias.* Russian bath 90 c.; shower 50 c.; tub 60 c.; swimming 35 c.

Torreon (3,790 ft.), 707 M. from Mexico City, with a population of 26,000 (increasing rapidly), a new and thriving town, very rich commercially, in the productive *Laguna* district (State of Coahuila), possesses cotton, flour, and iron mills and many minor factories. The cotton mills obtain raw material from the surrounding country. The huge smelter receives ores from mines hundreds of miles distant. The land adjacent to the town is the picture of desolation in the dry season, but the rains bring it into life and verdure, and render

it beautiful and amazingly productive. *Torreon* was founded in 1887 on a ranch known as *El Coyote*, and the town was named for a watch-tower erected on the *rancho* to guard against Indian marauders. Its progress has been so rapid that in 1907 it was elevated to the rank of a city. It is a place of dust and energy; the former is everywhere, the latter expresses itself in fine buildings, good streets and tram-lines. The city ranks as the progressive metropolis of the *Laguna* country. There is a large American colony, and the Chinese have aided materially to develop the resources of the place. The *Compañía Bancaria Chino y Mexico* (Mex.-Chinese Banking Co.) is one of the wealthiest of the local institutions. The *Plaza Mayor* is the centre of the social and commercial life. The Post-Office, the principal banks, and several of the hotels are hard by. The best shops are on the *Avenida Hidalgo*. The fine Public Market was opened Sept. 16, 1907. The new Methodist Church was dedicated in 1908 and cost $35,000.

Torreon to Monterey, thence to Tampico.

226 M. to **Monterey** (*División de Monterey*), 1 train daily in 12 hrs., fare 1st cl. $10.92. Train leaves from Union Station.
548 M. to **Tampico.** Fare, 1st cl. $26.46.

The train runs toward the W. through a somewhat nondescript country devoted to agriculture and stock-raising. The country is rolling and there are some large *haciendas*. As a rule the towns are unimportant and call for no particular mention. The first large city, **Monterey,** is described at p. 5. For a continuation of the journey from Monterey to Tampico see Rte. 3, p. 11.

Torreon, see p. 35. The trend of the main line is still southward, through a dusty, sparsely settled region. Many *norias*, or water-wheels (Moorish in name and origin) for irrigation, are seen. Curiously serrated hills cut the sky-line; the train crosses many dry water-beds. For the next 200 M. the grade slopes gradually upward until the highest point is reached at *Zacatecas* (p. 38). 524 M. *La Perla.*

529 M. *Mieleras.* We enter the *State of Durango* (p. 102). The environing land is waterless and we meet and pass water-trains, with huge steel tanks, that have come from more favored localities. 537 M. *Nazareno.* 545 M. *Picardías.* We soon leave the *State of Durango* and recross the frontier of *Coahuila.* 533 M. *Jalisco.* The grade slopes steadily upward.

563 M. *Jimulco.* Rly. restaurant, meals $1. The deeply-furrowed, washed-out land in the environs bears evidence of the power of the downpours during the *estación de lluvias.* The train continues to cross a dreary district, with bare, brown hills always in sight. Many of the stations are mere flag-stops, nondescript and desolate looking. We pass 567

M. *Otto;* 572 M. *Peralta;* 579 M. *Noria;* 580 M. *Calvo;* 599 M. *La Mancha;* 605 M. *Acacia;* 609 M. *Rivas;* 615 M. *Simon;* 629 M. *San Isidro,* and 636 M. *Fuertes,* before entering the *State of Zacatecas.*

643 M. *Camacho.* Between this point and *La Colorada* (see below) many tall cacti are features of the landscape. A large number of the 200 species said to exist along the main line of the rly., on the plateau, are visible from the cars. Prominent among them is the tall *Yuca* (p. lxxxviii), celebrated for its love of solitude and for its delicate, cream-white flowers. We pass the small stations of 651 M. *Carlos;* 656 M. *Opal;* 668 M. *Guzman;* 680 M. *Pacheco,* and 689 M. *La Luz.* The hardy mesquite, the grease-wood (from which *guayule*-rubber is extracted), and a host of bizarre desert plants flourish on the sandy, wind-swept uplands. The brown *adobe* huts of the *peones* so blend with the jejune landscape — merely a deepening of shade against the sand — that at a distance they are almost indistinguishable. The region looks utterly desolate, but water makes it blossom like the rose. Along the bleak highway — the play-ground of dancing whirlwinds (*torbellinos*) — go lumbering and shrieking carts, innocent of grease and laden with baled cotton, sacks of grain, bundles of gray *guayule,* and sacks of ore. Many mines lie off in the hills, and plodding oxen draw cumbersome carts with great wooden wheels to and fro between them and the rly. stations.

701 M. *La Colorada* (6,520 ft.). We traverse a rolling country anon climbing up long gradients, then sweeping around the bases of broad, squat hills and descending by long curves into wide valleys, sprinkled with cacti and many species of hardy desert plants. 707 M. *Edmundo.* 709 M. *Cedro.* 718 M. *Cañitas.* 725 M. *Mesquite.* 731 M. *Gutiérrez.* We cross the Tropic (*trópico*) of Cancer. The line continues to run due south. 739 M. *Mendosa.*

749 M. *Fresnillo* (7,000 ft.).

"Near Fresnillo a simple but significant ceremony was performed in March, 1884. The spot was the meeting-place of the two lines of the Mexican Central Railway, one of which had been built N. from Mexico City, the other southward from El Paso. Two locomotives met here and 'touched noses' over the last rail. The American Consul from Zacatecas stood on the pilot of the engine from the S. and his brother, who was Mexican-born and a Mexican citizen, on that of the locomotive from the North. The American brother waved the Mexican flag and the Mexican brother the American flag. The American shouted, *'¡Viva la República de Mexico!'* and the Mexican, *'¡Viva Los Estados Unidos del Norte!'* 'As we two brothers embrace, so may the two sister republics embrace!' It was all spontaneous, and most symbolic of the event. The laying of that last rail, a little to the S. of the Tropic of Cancer, completed the first railway in the world that had been built from the temperate zone down into the tropics. It was one of the most important events in the history of Mexico, for it made her practically a part of the world at large, and it brought the capitals of the two largest republics in North America into close and speedy communication." (Sylvester Baxter, *The Cruise of a Land Yacht,* Boston, 1891.)

759 M. *Ojueto.* The line traverses a nopal forest sprinkled with many tall *Yucas* — some of them of unusual size.

763 M. *Calera.* Rly. restaurant, meals $1. The station stands in the centre of a wide, wind-swept plain: the old native town, far to the r., is uninteresting. Ahead we descry the brown hills around and over which we climb to *Zacatecas*. The view across the valley to the hills at the l. is pretty. Near the station are some Peruvian pepper-trees. The train runs due S. on a perfectly straight track to

777 M. *Pimienta.* Here we begin the stiff climb into the hills. The train compasses them by long, sweeping curves around their smooth sides. As we ascend, other hills, hitherto hidden from view, become visible on the sky-line. The wind howls mournfully and the uplands hereabout are continually swept by strong gales. A ride of nine miles, slowly and laboriously compassed, brings us to 786 M. **Zacatecas**, see below. For a continuation of the journey see p. 44.

9. Zacatecas.

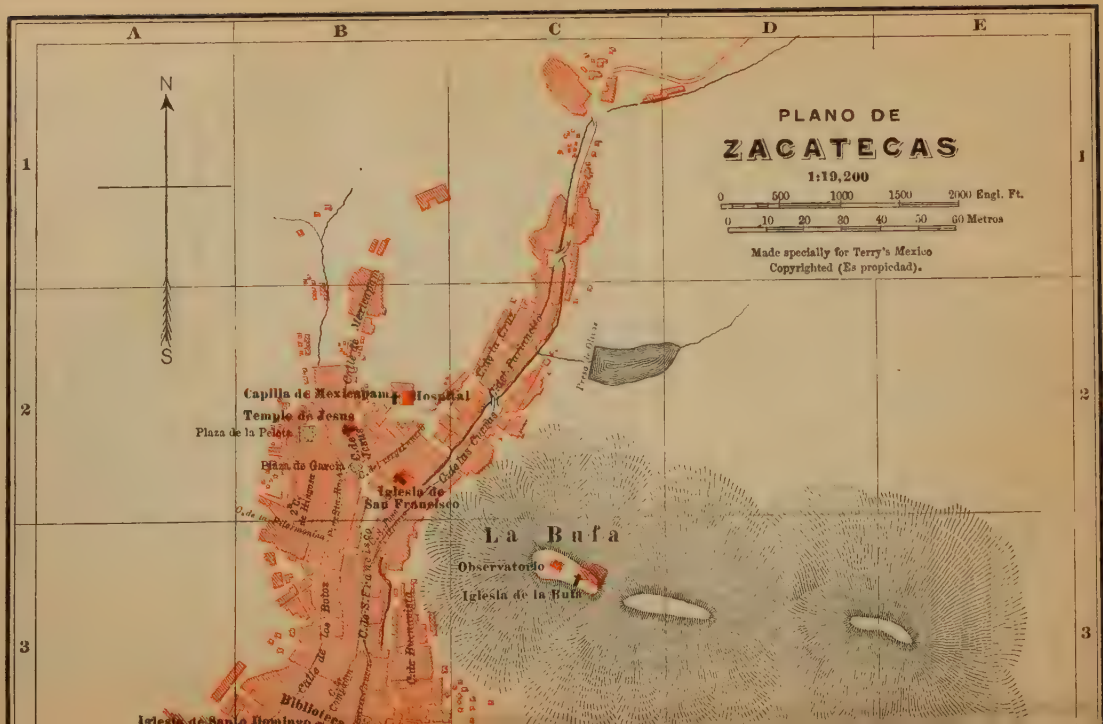
Arrival. The rly. station (Pl. A, 6) is on the crest of a hill which overlooks the town and many miles of southern country. Tram-cars meet all trains, run to the central *plaza*, and pass the chief hotels. Fare 5 c., time 10 min. There are no cabs. *Cargadores* (comp. p. lii) charge 25 c. for a sizable hand-bag and 50 c. for a trunk. If the traveller has much luggage he can save money by giving his checks to the hotel manager and having his trunks brought to the hotel on a flat car of the tram line. This plan also has the advantage of saving the time spent in dickering with the *cargadores*, who are a parlous lot. Hotel runners meet all trains. Most of the hotels are within easy walking distance (down hill) of the station.

Hotels (comp. p. xlvii). *Hotel Colon*, Calle de la Merced (Pl. B, 4), German management and cooking; $3.50 to $5 a day Am. Pl. for the front, upper rooms (preferable), and $2 to $3 for the inside rooms; English, French, German, Spanish and Dutch spoken. (Horses for hire to visit the mines and neighboring *haciendas*.) — *Hotel de la Plaza y Zacatecano Unidos*, facing the Mercado Principal (Pl. B, 4); French and Spanish cuisine; English spoken; $2 to $2.50 Am. Pl. — *Gran Hotel Francés*, facing the *Jardin* and *Plaza Hidalgo* (Pl. B, 3); French cuisine: English, French and Spanish spoken; $2.50 to $3.50 Am Pl.

Tramways. *La Compañia Zacatecana de Tranvías, S. A.*, run cars frequently to various parts of the city. By taking the different cars and riding to the line terminals one can get a fair idea of the city. Fare, between 7 A. M. and 7.30 P. M. 5 c.; thence to 10 P. M. 10 c.; until 6 A. M. 20 c.

Banks. *Banco de Zacatecas.* — *Banco Nacional de Mexico.*

Zacatecas (7,500 ft.), 439 M. north of Mexico City and 200 ft. higher; an important city of 33,000 inhabitants (8th in point of population in the Repub.) and capital of the state of the same name, lies in a narrow ravine at the foot of the *Grillo* (cricket) and *Bufa* mountains. The houses are all packed in the gulch or perched on the slopes, and the steepish streets and lanes — many of which are pieced out with stone stairs — are mediæval in aspect and highly picturesque. Diminutive tram-cars thread some of the wider thorough-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Iglesia de la Bufa
Calle de Los Botos
Biblioteca
Iglesia de Santo Domingo

Alameda
Palacio Municipal
Jardin Juarez
Jardin Morelos
Hotel Zacatecas
Plaza de la Loza
Templo Protestante Baptista
El Arzobispado
Plaza de Villareal
Plaza San Juan de Dios
Iglesia y Hospital de San Juan de Dios
C. de Juan Alonzo
Barrio de la Soledad
Barrio del Manzano
Barrio de la sierra de Alica
Barrio de Chalas
Guadalupe
para Guadalupe
Iglesia de Guadalupe
Camino
Plaza de Toros
Capilla del Niño
Mina de San Rafael
Plaza de las Carretas
Templo
Mina de Sta. Lucia
Mina Bolsas
Ferrocarril
Monte San Diego
Monte El Refugio
Mina de Sto. Domingo
Cerro de Santo Domingo
Mina de Sto. Cristo
Mina de Sta. Ana
Mina de San Bartolo
Mina de S. Carlos
Mina de Gambeta
Cerro de los Cinco Señores
Mina Armonia
El Destino
Mina de los Clerigos
Mina de S. Miguel
Cerro de Huizache
Estacion del Ferrocarril
Panteon del Refugio
Mina de la Fortuna
Railway to Mexico City
Cerro de los Clérigos
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fares, and when once at the higher levels they return to their terminals by force of gravity. Surface water is scarce and much of the liquid drunk in the city is brought up from deep, flooded mines in huge, dripping, horse-hide sacks, swinging at the ends of ropes wound about primitive windlasses. Up and down the quaint streets go leather-clad *aguadores*, or water-carriers, who obtain the precious liquid from the public fountains and sell it from house to house. As the sanitary arrangements leave much to be desired, the prudent traveller will drink bottled or boiled water.

On an overcast day the city is a study in sepia, with its jejune walls, ore-heaps, arched bridges, arroyos and criss-cross roads. The sunlight picks out the few white and tinted houses, high-lights them, and relieves, in a small way, the melancholy aspect. Several fine buildings rescue the city from the commonplace. The *Palacio Municipal* (Pl. B, 4), the old Mint or *Casa de Moneda* (Pl. B, 4), the (Pl. B, 3) *Biblioteca Pública* (with about 20,000 vols.) and the *Teátro Calderon* (Pl. B, 4) are the most noteworthy. But more interesting still are the old churches (see p. cxiv), relics of a time when *Zacatecas* was one of the most wonderful mining centres on the continent. The cemetery (*Panteon del Refugio*, Pl. A, 6), at the top of the town, near the railway station, is a dreary place.

The CLIMATE is treacherous, and the thin, chilly air adds to the general unhealthfulness. The cold, whining winds which draw almost constantly through the gorge aid in the development of the maladies which attack the respiratory organs. The death rate is high, and pneumonia (*pulmonía*), the disease most dreaded by dwellers at high elevations, is prevalent. The winter is cold and uncomfortable; the sun warms one side of the street but leaves a penetrating coolness in the shadows of the other side. The traveller should insist upon lodgings which get the sun the greater part of the day. The night air should be avoided. Outer wraps are advisable at all seasons.

The name *Zacatecas* is derived from the Aztec *zacatl* or *zacate*, hay, and *tlan*, country or place — *zacatlan* signifying the place occupied by the tribe of Indians known as *Zacatecos*. The history of the city, though drawn out over many years, is brief — with a silver lining. The early Spanish explorers were ambulating divining-rods and they were not long in discovering the immense mineral wealth bound up in the mountains of the present State of Zacatecas. After a few decisive skirmishes with the *Zacatecos* the district was added to the Spanish Colonial possessions (in 1546) by *Juan de Tolsa*, and *Fray Gerónimo de Mendoza*. Two years later the present city was founded by the said *Tolsa*, *Cristóbal de Oñate*, *Baltazár Temiño de Bañuelos* and *Diego de Ibarra*. *Felipe II* pronounced it a *ciudad* April 17, 1585; and by the royal *cedula* signed in the Escorial July 20, 1588, it was given the resounding title of *Muy Noble y Leal Ciudad de Nuestra Señora de los Zacatecos* — very noble and loyal city of Our Lady of the Zacatecos. It proved its loyalty by starting — and maintaining — a stream of silver Spainward that could

scarcely have been exceeded by a modern pipe-line. According to old chroniclers, the district yielded, between 1548 and 1832, silver bullion to the value of 667,343,299 *pesos* — a very tidy sum. The workings were very crude; had they been up to modern standards the output would perhaps have been doubled. Ever since they were discovered the metal-pregnant mountains have continued to yield enormous quantities of precious metals. The old mines — with which the ground beneath the city is honeycombed — are still worked, and new claims are being constantly added. More than a hundred mines are in operation, and the annual output of silver aggregates $6,000,000. (Comp. p. lxxxviii.)

A visit to one of the deep mines (permit easily obtained) is interesting. Some of the very deep tunnels are apt to be uncomfortably hot. Primitive methods are still employed and the ores are brought up by means of crude windlasses, or in raw-hide sacks slung on the backs of *peones* who, with a 100 or 200 lb. weight, will climb a rickety chicken-ladder, that would make a steeple-Jack dizzy. Certain of the straight-shaft mines are entered in a bucket attached to the end of a long rope operated by a *burro-* or *peon*-power windlass. Ladies do not find these trips to their liking. Some of the mines have semi-horizontal tunnels along which run miniature railways, while others use electric hoists. One's consul or a resident friend will be useful in securing permits and acting as interpreter.

The first church erected in Zacatecas was *La Parroquia* (in 1559), which stood on the site of the present cathedral. The Cathedral (Pl. B, 4) itself was begun in 1612; the first service was held Dec. 8, 1625, and the edifice was completed and dedicated (to *Nuestra Señora de la Asunción*) Aug. 15, 1752. The funds for its construction were obtained from a tax levied on the silver output of certain mines underlying the city. Its income — derived from the same source — soon became so great that all Europe was ransacked for pictures and ornaments for its decoration. One embellishment was a massive font of solid silver, valued at more than one hundred thousand *pesos*. In the Spanish Colonial days the Cathedral was a blaze of gold and silver candelabra, costly vestments, and beautiful pictures — the latter brought from some of the finest collections of the Old World.

To certain of these wealthy churches in the midst of rich silver-mining regions, Mexico owes many of the fine paintings and art antiques now extant in the Republic. Rich miners endowed some of the churches with fabulous sums and not a little of the money went abroad to be invested in adornments for them. Unfortunately much of this wealth disappeared from the churches soon after the Reform Laws decreed the sequestration and nationalization of church properties. (Comp. p. ccxix.)

Two years after the See was established (Jan. 26, 1862) at Zacatecas, the present ch. was consecrated as the Cathedral. It remains the most interesting edifice in the city, and the richly carved portico is perhaps one of the most elaborate in the Republic. Its style "is similar to that of *Santa Monica* in *Guadalajara* (p. 166), but much intensified — a sort of

Plateresque development elaborated in the highest degree with most intricate ornament. The side entrance, less exuberant than the front, belongs to another period than the latter, and suggests a less over-developed *Plateresque.*" The dark red sandstone of the façade bears the marks of time. Life-size figures of Christ and the Apostles stand in niches above the entrance, which is a striking example of early ecclesiastical architecture. The completed tower and the handsome tiled dome are visible from nearly all over the city. The interior has lately been decorated in such a way as to deprive it of all interest for travellers.

"The handsome *Church of Santo Domingo* (Pl. B, 3), originally the Jesuit Church known as *La Compañía,* is an admirable example of the Spanish *Baroque,* peculiarly the style of the Jesuits. The inscription on the façade, to the effect that it was begun in 1746 and completed in 1769, marks it as an example of remarkable celerity in construction. The interior is fairly well preserved in its original condition, marred only by the demolition of the magnificent old high altar with its *Churrigueresque reredos* (comp. p. cxxxii), to be replaced by a commonplace modern construction. The excellent mural paintings remain intact, together with the co-lateral altars, which are peculiarly interesting from the way in which the *Renaissance* lines upon which the *Churrigueresque* ornament has been developed give form to the work. As usual, the great mass is in gold, accented by the polychrome of the figures that stand both detached and in relief. The octagonal sacristy is a strikingly handsome room of good proportions and rich decorations. The *arabesque* ornament, together with the representation of the instruments of the Passion that cover the walls, is painted in brilliant, positive colors upon canvas."

La Capilla de los Remedios, called also *El Patrocinio,* erected in 1728 on the summit of *El Cerro de la Bufa* (Pl. C, 3), a high hill at the S. of the city, is interesting for the chapel which contains an image of a Virgin to whom the Indians attribute miraculous powers of healing. They make long pilgrimages hither to implore her protection, or in payment of promises made in moments of sickness or danger. A well-defined road leads up to the summit of the *Bufa,* which should be ascended if only for the sake of the magnificent view. A meteorological observatory also stands on the hilltop.

Churches of minor importance are *San Juan de Dios, San Agustin, San Francisco* (at present owned by the Presbyterian Mission Society), *La Merced* and a new ch. now being built near the railway station.

In the *Plaza Hidalgo* (Pl. B, 3) is a handsome equestrian statue in memory of *General Ortega,* a military hero. The bronze bust of *General Miguel Anza* was unveiled in 1908.

Zacatecas has a reputation for its fine *sarapes;* some of the

old blue-and-white ones (prices vary from $20 to $100 according to quality and age) make desirable souvenirs. The cheaper grades, which can be bought for $3 to $15, are on sale at all the shops. The better kinds are generally bought up by the dealers in antiques at Mexico City.

Diligences run hence to a number of near-by towns and *haciendas*. Consult the hotel manager or the *Guia Oficial*.

Guadalupe (Pl. E, 5), a suburb at the southern end of the valley, at the mountain base, is reached easiest by tram-cars (frequently from the plaza, in 30 min.), which run by gravity through narrow tortuous streets, past many mine tunnels, slag-piles and primitive smelters. The trip back is a laborious one (for the traction animals) and consumes about 45 min. As the cars sweep round the sharp corners the driver toots a horn as a warning to pedestrians. The cars stop near the chief attraction of the place, the *Church of Nuestra Señora de Guadalupe*, a large cruciform structure, with two fine *cimborios*, a pair of quaint belfries and some handsomely decorated chapels. The *Colegio* was founded in 1707 by *Fray Antonio Margil de Jesus*, an *Hermano* of the *Colegio de la Santa Cruz of Querétaro*. The present ch. dates from 1721; the interior has suffered redecoration. Prior to the *Leyes de la Reforma* (p. cexix) this ch. possessed some magnificent silver ornaments, the product of the rich *Zacatecas* mines. Some of the old pictures still remain, notably a fine *Last Supper* by *Antonio de Torres* (1720). Other pictures by the same painter are *San Francisco on the Monte Alverna*, and a striking *San Buenaventura receiving the Sacrament*.

Excursions: One of the most interesting is to the ruins known as *Los Edificios* (the edifices) on the *Hacienda La Quemada* (the burned one), 36 miles S.-E. of the city. These ruins are among the least known and least visited in Mexico, and are supposed to be the remains of the ancient city of **Chicomoztoc** (the seven caves), founded by the Aztecs during their period of wandering in search of the Valley of Anáhuac. They were the last native tribe to people the Valley of Mexico and they are supposed to have emigrated from their original home (*Aztlan*), somewhere near the Gulf of California, in 1160. History records that after crossing the Colorado (red) River they reached the Gila River, in Arizona, founding there a city called *Casas Grandes* (big houses), the ruins of which still remain. Continuing their peregrinating southward, they established in the Mexican State of Chihuahua another *Casas Grandes* (see p. 54). In time this stronghold was abandoned and the restless tribe moved westward toward *Culiacan* (then *Hueicolhuacan*), capital of the State of Sinaloa. Here they remained three years, leaving behind them, when they again took up the march, a huge statue of *Huitzilopochtli*, the Aztec

war-god, similar to the one in the Mexico Museum. Travelling toward the south-east, they came to Durango, where they met a tribe supposed to be the *Zacatecos*, whom they attacked and defeated. They remained but a short time on the plains of *Chimalco*, from which point they moved on to the site of the present *Edificios*, which they are believed to have built in 1170.

In time six Indian tribes are known to have branched out from this stronghold, like bees swarming from a hive. To historians they are known as the *Chichimecas*, the *Tepenecas*, *Colhuas*, *Chalcas*, *Tlahuicas* and *Tlaxcaltecas*. They all moved southward, the *Aztecs*, or *Mexica*, remaining. Here the latter dwelt for nine years, when, abandoning *Chicomoztoc*, they zig-zagged across the country, always trending south, until, in 1196 they reached the famous city of *Tula* (the *Tollan* of the Toltecs). From this spot they conquered the Toltecs, drove them from the country and then spread over the Valley of Mexico, where some centuries later the Spaniards found their descendants.

The Ruins of Chicomoztoc, known also as *Las Ruinas de la Quemada*, stand on an eminence of a mountain ridge 7,600 ft. above sea-level, in the district of *Villanueva*. They form an extensive group, which is divided into three parts and designated as *La Ciudadela* (the citadel), *El Palacio* (the palace) and *El Templo* (the temple). The dry, rarefied air has preserved them much in the same state as when the Spaniards discovered them in 1535. Architecturally they compare unfavorably with the ruins of *Palenque* (in Chiapas) and *Chichen Itza* (in Yucatan), yet the traveller stands amazed at their solidity.

The remains of streets, dwellings, temples, towers and storehouses extend over a vast area. The majority of the houses are constructed of a hard stone held together by a cement made of a peculiar red clay and corn-husks. An abundance of limpid water still flows from several of the city fountains and forms the only active principle in this silent city of the dead. Carved idols of many forms and sizes, fragments of pottery, obsidian knives, chiselled flag-stones, arrow-heads and human bones lie scattered about the place. In a letter written by one of the Spanish discoverers in 1535, we read: "They discovered a large depopulated city of sumptuous edifices built of stone and lime. The streets and *plazas* were wide, well laid out and of imposing appearance. A quarter of a league from the city stood a *cué*, or tower, with a fine *calzada* (roadway) leading therefrom to another tower standing at some distance. There were four towers in all, with their connecting *calzadas*, and they guarded the four corners of the city. In the centre was a *cué* of great height, and fronting it was a fountain pouring forth a stream of limpid water very

pretty to behold" — a stream that has run perchance for hundreds of years and which may continue to run forever.

By starting early from *Zac.* one can reach the ruins after a day's ride on horseback. Excursions can be planned by the hotel manager, who will furnish the horses and a guide. Lodgings and food can be obtained at the *Hacienda of La Quemada*, but intending visitors should write ahead for rooms. A day can be well spent examining the ruins and the return can be made the third day. The complete journey should not cost above $20. A woman would find the trip somewhat arduous.

If the aim be merely to get a view of Indian ruins, the traveller is recommended to forego this trip and to visit the more accessible and very interesting ruins of *Xochicalco*, near *Cuernavaca*, or *Mitla*, near *Oaxaca* The latter are the more interesting.

Zacatecas, with a pop. of 462,190 and an area of 63,386 sqr. kiloms., one of the richest and most highly mineralized of the interior Mexican States, is bounded on the N. by *Coahuila*, on the E. by *San Luis Potosí*, on the S. by *Aguascalientes* and *Jalisco* and on the W. by *Durango*. It is situated on the Great Central Plateau and is one of the most mountainous regions in the Republic — its mean altitude being 7,500 ft. The principal mountains are *Mazapil, Novillos, Calabozal, Tecolote, Pichihualtepec, Pitiquitas, San Pedro, Tetillas, Mesquital, Chacuaco, Melilla, Chapultepec* and the *Pico de Teyra*.

The CLIMATE is cold in the highlands (where bronchial affections are common), temperate on the Mt. slopes and hot on the sandy plains.

The FAUNA and FLORA are limited, as are also the rivers, chief among which is the *Rio Grande de Nieves* and the *Juchipila*.

The history of the state is virtually that of the capital city, described at p. 38. MINING and stock-raising are the chief industries. The *Zacatecas* region is said to be one of the richest mineral belts in the world. The *Sierra de Zacatecas* has produced almost fabulous wealth in gold and silver, as well as minor quantities of mercury, iron, copper, zinc, lead, coal, bismuth and salt. Hundreds of mines have been in operation since the Spaniards first invaded the region nearly four centuries ago, and the amount of silver ore extracted since that period is enormous: the total value is estimated at over a thousand million *pesos*.

Zacatecas, see p. 38. We get a fine retrospective view of *Zacatecas* (much like a Judean town) as we descend the rapidly widening valley toward Guadalupe. The queer old walled cemetery, a gruesome spot, is left behind on the r. Piles of tailings, mine-shafts, windlasses, kilns and heaps of ore fresh from the bosom of the hills are seen on the l. We cross several gulches and sweep round many curves before reaching the lower level of the valley.

792 M. *Guadalupe* (p. 42). The town lies to the l. of the track, with the old church and *colegio* in the foreground. Fine view of the sloping valley on the left.

798 M. *San Gerónimo*, at the bottom of a wide valley. We climb the smooth side of the hill beyond and emerge at 801 M. *Trancoso*, on a beautiful upland plain which affords splendid and uninterrupted views. 815 M. *Berriozabal.* We enter the State of *Aguascalientes*. 824 M. *Soledad.* 831 M. *Punta.*

837 M. *Rincon de Romos* (or *Victoria de Calpulapam*), chief town of the *distrito* of the same name; 43 kilom. from the capital of the state (*Aguascalientes*) and an important market for Mexican produce.

A branch line (*Ramal de Tepezalá*) runs hence through the towns of *Julian* and **Tepezalá** to 17 Kilom. *Cobre* (one train daily in 1½ hr., consult the *Guia Oficial*), in the centre of a mining region.

We traverse a level country, passing the small stations of 842 M. *Pabellon;* 846 M. *Las Animas;* 853 M. *Chicalote.* 861 M. **Aguascalientes,** see below.

From Aguascalientes, *viâ Leon, Silao, Irapuato, Celaya and Querétaro* to Mexico City, see Rte. 31, p. 122.

10. Aguascalientes.

Railway restaurant; meals, $1. Electric cars meet all trains, fare to the town (about 1 M. to the right of the station) 6 c. The service is so satisfactory that cabs rarely compete. Hand-luggage only may be taken on the tram-cars, which pass by the chief hotels. Checks for trunks (50 c.) should be handed over to the hotel manager.

Hotels (comp. p. xlvii). No omnibuses. *Hotel Bellini*, Primera Calle de Victoria No. 8, American management and cooking, $4 to $6 Am. Pl., according to location of room. Upper rooms preferable.

American Newspapers and magazines, post-cards, curios, etc., *A. B. Culver*, north side of *Plaza.*

Cabs. In the town 50 c. an hr. or fraction. Double after 10 P. M.

Tram-cars (electric) connect the town with several attractive suburbs, and run at frequent intervals. Fares moderate.

Banks. *Banco de Aguascalientes.* — *Banco Nacional de Mexico.*

Baths (comp. p. lii). The town is noted for its excellent thermal baths. As bathing establishments frequently change ownership the traveller is counselled to confer with the hotel manager and learn which is the best and cleanest. Those frequented by the lower and middle classes should be rigorously avoided. Prices vary from 25c. to $1, according to the *lujo* or style of the equipment.

Aguascalientes (hot waters), 6,280 ft. above sea-level, with a pop. of 56,500; capital of the *State of Aguascalientes*, 364 M. N. of Mexico City, with telegraphs, telephones, comfortable hotels, good schools, hospitals and public libraries, is celebrated for its almost perfect climate, for its fine thermal springs and its delicious fruits. It is sometimes referred to as *La Ciudad Perforada* (the perforated city) because of an extensive system of tunnels beneath it. This labyrinth of catacombs, excavated by some pre-historic, unknown tribe, has never been thoroughly explored, although it is known that the tunnels are subdivided into many ramifications, some of the latter used as cess-pools. It is said that neither *Toltec, Aztec* nor *Tarascon* annals refer to them or to their builders.

The people who dug them evidently followed some well-defined plan, for at intervals throughout the city the tunnels connect at the surface by shafts which formerly admitted light and air. Into these mysterious wells the thoughtless now cast their refuse, and at no distant date this strange handiwork of a forgotten race will perhaps be filled in and forgotten.

History. The first historical records of *Aguascalientes* date from 1522, soon after the downfall of *Tenochtitlán* (p. clxxxviii). No sooner was the Valley of Mexico in possession of the Spaniards than *Cortés* sent the renowned *Pedro de Alvarado* northward at the head of an exploring expedition composed of Spaniards, their *Tlascalan* allies and a few conquered Aztecs. They were met near the *Cerro de los Gallos* (cockerel mountain) by a host of fierce, well-armed Indians, and a sanguinary battle ensued. Tradition has it that *Alvarado* found himself hard-pushed and was forced to bury a vast amount of spoils accumulated during his journey hither. The credulous among the lower classes make frequent efforts to unearth this alleged treasure.

In 1575 *Felipe II* issued a decree permitting the founding of the present city under the title of *Asunción de Aguascalientes*. The land was given to certain Spanish nobles with the proviso that they would wrest it from the Indians and colonize it! The first buildings were some small *adobe* forts and dwellings and a little chapel, erected on the site of the present church of *San Diego*. For many years the town was but a stockaded outpost in a wilderness which swarmed with hostile savages — the outraged *Chichimecs*, who waged a relentless war against the invaders. Those of the Indians who escaped extermination were finally subdued. In 1576 the village was visited by the terrible *Matlazahuatl* (plague) and nearly wiped out. It was not until 1596 that it attained any importance. In 1611 it was christened *Villa de Nuestra Señora de la Asunción de Aguascalientes* (hot water town of Our Lady of the Assumption), and in 1824 it was raised to the category of a *ciudad*. It was made the capital of the *State of Aguascalientes* (p. 47) in 1835.

The real importance of the place dates from a period early in 1800 when rich silver-mines were discovered at *Tepezalá*. Coincidently the Jesuits took a keen interest in the spiritual welfare of the people, and churches rose beneath the hands of the Indian converts. The city throve and to-day it is one of the most attractive and promising in the Republic.

The CLIMATE is mild and the death rate of the city is unusually low. It is highest during the annual *fiesta de San Marcos*, which begins usually in April and ends in May. The city is then so crowded with pilgrims — many of whom bring hordes of strange microbes with them — that hotel lodgings are difficult to obtain and the streets are filled with sleeping *pelados*. Another annual *fiesta* is held in October. Travellers intending to visit the city at these times should arrange for lodgings in advance.

The benign climate makes the region a sort of open-air sanitarium and the rly. maintains a well-appointed hospital (handsome garden) here (to the l. of the station) for its employees.

The making of *drawn-linen* (comp. p. lxix) is an important industry. Some of this work (usually of an inferior quality) is offered for sale (bargaining necessary) at the railway station. The best work nearly always finds its way to the antique shops of Mexico City. Other manufacturing industries

are cotton-mills, tobacco-factories, pottery-works, tanneries, wine-making and whatnot. Tiny horse-hair hats are made in limited quantities for sale to tourists. *Sarapes* of mediocre quality are also a product of the place; as a rule the colors are too pronounced to please the foreign taste.

Numerous pretty *plazas* embowered in luxuriant vegetation dot the city: chief among them is *El Jardin de San Marcos* (named for the patron saint of the city); *El Alameda de Ojo Caliente* (hot-springs park), the *Alameda Francisco Hornedo* (much frequented) and that of *Porfirio Diaz, General Zaragoza, La Merced, San Diego,* etc. The striking Ionic column in the Plaza de la Constitución was erected about 1800 for a bust of the *Emperor Charles IV*, to commemorate his advent to the throne. For political reasons a bust of *Fernando VII* was placed thereon instead, but it was thrown down and demolished during the war for Independence. The column now serves to commemorate the founding of the city.

El Palacio de Gobierno — the old feudal castle of the *Marqués de Guadalupe* — and the Palacio Municipal contain nothing of interest. The first school opened in the town was due to *Francisco Rivero*, in whose honor an annual *fiesta* is held. The *Church of San Marcos* contains a good picture — *The Adoration of the Kings* — by *José Alzíbar* (comp. p. clii), and that of *San Diego* one depicting scenes in the life of San Francisco, by *Juan Correa* (p. cxlix). The somewhat bizarre *Church of San Antonio* (said to have cost $800,000) recalls to mind the Cathedral of St. Basil, at Moscow. There are a number of minor churches of no particular interest. The bells of some of them are said to contain a large percentage of silver in their composition.

The **State of Aguascalientes,** with a population of 105,000 and an area of 7,644 sqr. kilom., is one of the smallest of the Mexican Confederate States and occupies a fine region on the Great Central Plateau, some 6,000 ft. above sea-level. By reason of this altitude the climate is temperate and salubrious. The adjoining *State of Zacatecas* almost surrounds *Aguascalientes* on the N.-W. and N.-E., while *Jalisco* delimns it on the S.-E. and S. It is usually fertile, of magnificent promise, and is celebrated for its many Mineral Springs — *San Nicolas de la Cantera* (St. Nicholas of the quarry), *Ojo Caliente, Ojo Calientillo* (little hot spring), *Colombo* and 15 others of minor importance. The chief constituents of these thermal waters are sulphate of soda, S. of lime, carbonate of lime, chloride of sodium, magnesia, traces of organic materials and carbonic and sulphuric acids. The average temperature is 38° Centigrade.

Each of the four political divisions of the state produces maize, beans, wheat, barley, a variety of sweet potato known locally as *Camote* (of which a delightful sweetmeat is made), green peppers, chick-peas, peanuts (*cacahuates*) and a host of minor products. Fine vineyards (*viñas*) dot certain sections of the state, and the cultivation of white-mulberry leaves as food for silkworms is a growing source of wealth. Large quantities of raisins are cured, and a grape conserve (*uvate*) is exported in quantities. One of the best-known wines is *Calvillo*. A delicious variety of fig, fine pears, apples, peaches, apricots, sweet and sour limes and lemons, oranges, watermelons, custard-apples, alligator-pears, and an extensive list of melons (of which there are 48 kinds) come to fruition throughout the year. Some very excellent honey is produced and shipped

to adjoining states. Fifty or more flour-mills are required to grind the wheat produced.

The FAUNA embraces over 27 classes of mammals, 58 species of birds, 9 reptiles, 5 batrachians, 4 fishes and 74 insects. The FLORA comprises 137 species of wild trees, 11 textile plants, 103 medicinal and numberless aromatic plants, ornamental shrubs and flowers.

The CLIMATE is generally delightful. The cold region lies to the N.-E., where the mountains of *Asientos* (a noted mineral region) and *Tepezalá* rise to the height of 8,000 ft. The S.-W. part of the state is in the torrid zone, while the remainder occupies a region celebrated for its warm days and cool, sleepful nights. On the higher plains, where frosts are frequent, affections of the respiratory organs must be guarded against. The rainfall is moderate, except on the E. plains, where it is generally plentiful. The prevailing winds blow from the N., N.-W. and N. Malarial fevers are not uncommon in the lowlands. The National Railways of Mexico cross the state; the different regions of which are reached by branch lines. The numerous brooks and rivers of the central and W. portions add moisture which aids in imparting a tropical aspect. The land hereabout is amazingly productive.

Mining enterprises flourish in many parts, notably *Asientos* and *Tepezalá*, and silver and fine fluxing materials are the chief output.

11. From Aguascalientes to Tampico viâ San Luis Potosí.

421 M. One train daily in 22 hrs. Fare, 1st cl. $20.34. Trains leave from the main-line station.

The line runs toward the N.-E. across a rolling country and passes many unimportant towns; sloping upward to 51 M. *La Honda*, thence descending to 139 M. *San Luis Potosí*, a flourishing city and an important mining centre, described at p. 17. From this point (6,290 ft.), the line descends steadily to the Gulf, traversing some highly picturesque mountain country with fine views. The finest scenery begins after the train leaves — 256 M. *Cardenas*. Rly. restaurant, meals $1. From this point, which is 4,000 ft. above the sea, the train descends in 31 miles to

287 M. **Tomasopo** (1,330 ft.) through cañons and along mountain declivities which resemble, in point of beauty, those of the Mex. Rly. described at p. 484. At 381 M. *Ebano* there are extensive oil-works whence comes much of the crude oil burned in the locomotives of the Mex. railways.

421 M. **Tampico** (4 ft.), chief commercial city of the State of *Tamaulipas*, with a population of 17,000, is also an important port, ranking next to *Vera Cruz* in the number of the sea-going vessels which make it their port of call. Most of these enter the harbor and tie up at one of the jetties (cost $1,500,000) — usually at the custom-house pier — 10 min. walk from the centre and the chief hotels.

Hotels (comp. p. xlvii). *The Hotel Southern* (formerly the *Hidalgo*), Amer. cooking and management. Rooms only (the best face the street) $2.50 to $4 (inside rooms $1); with bath, $3 to $5. Meals in the dining-room, 50 c. or *á la carta*. Baths 50 c. *Gran Hotel y Restaurant Continental*, French management and cuisine. Rooms only, from $1 to $2.50; with meals $2.50 to $4. Hotel runners meet trains. Hand-luggage from sta-

tion or dock to hotel or residence, by *cargador* (comp. p. lii), 25 c. Trunk 37–50 c. Where there are a number these checks should be handed to the hotel manager.

Steamship Agents. *José Ignacio Isusi* (New York and Cuba Mail S. S. Co. and Compañía Mexicana de Navegación, S. A.).

Banks. *Banco Nacional de Mexico. Banco de Londres y Mexico.*

The *Tamesi* and the *Panuco* rivers (the latter so called after the Indian chief who ruled here during the Spanish invasion) flow past the town and empty into the Gulf of Mexico, on which the port is located. At certain seasons the *Panuco* is apt to overflow its banks and put the lower part of the town under water. The streets are regularly laid out on land almost as flat as a table.

The CLIMATE is hot and damp and malarial fevers are not unknown. During the short, so-called winter season, the port is visited by *Nortes* (comp. p. 471), which blow down from the north and have a direct bearing on the climate of the region. These winds are sometimes very destructive to shipping.

The Tampico Navigation Co. operates a line of steamboats on the *Panuco River* and connects the port with *Panuco* (1st cl. fare $1.50); *Hacienda Ganahl* ($8); and a number of minor towns — *Mirador, Tempoal, Huejustla, Axtla* and *Tamazunchale.* The same boats make weekly trips to *El Higo* (220 kilom.), fare $10; meals extra. The ships berth at the company docks, within a few min. walk of the chief hotels.

The most noteworthy buildings are the *Parochial Church,* the *Casa del Ayuntamiento* (Town Hall), *Casa Mata* and the *Mercado.* The fish-market is very interesting to Northerners. The chief *plaza* is the *P. de la Constitución* with a pretty garden. Other *jardines* are *La Unión* and *La Libertad.*

A tram-line (fare 5 c.; double after nightfall) connects the port with several attractive suburbs. The popular seaside resort is **La Barra** (6 miles), facing the Gulf at the mouth of the Panuco. The rly. runs frequent trains from Tampico to the shore.

Tarpon fishing, which is very popular in Tampico, attracts many sportsmen during the season, which begins Dec. 1 and ends May 1. Hotel lodgings and fishing outfits are difficult to obtain in Jan. and Feb. and should be arranged for well in advance. The management of some of the hotels make a specialty of providing boats, guides and outfits. Usual charge about $8 a day. They will also cure and ship tarpon skins. The price for curing a skin (with alum and arsenic), drying, crating and delivering it to the express company is $25. The express company usually charges $10 $12 for delivering a skin to distant points (New York, Chicago or thereabout) in the U.S.A. No customs duties. The freight charge, by slow train, is about $8.

In addition to Tarpon (see p. 50) the angler will find an abundance of smaller fish. The yellow-tails, which weigh from

1 to 15 lbs. each, are gamy. The country adjacent to the port swarms with small game: notably deer, tiger (comp. p. lxxvii), jabali, ducks, swans, geese, pheasants, quails and doves.

The **Tarpon,** or Silver King (*Tarpon atlanticus*, or *Magalops thrissoides*), finest of American game fishes, and known from Virginia to Brazil, is related to the herrings and resembles them in general outline, but is sometimes over six feet long. "Its special marks are the long filamentous appendage of the posterior margin of the dorsal fin, and the huge, round, shining scales, which encase the body in an armor of glittering silver, hence the name silver king." Its scales are as large as a silver dollar and are used in making ornaments and as miniature post-cards, which travellers sometimes send through the mails as souvenirs. The fish spawn near the coast of Porto Rico and frequent the bays and reefs of Florida and the Mexican Gulf coast. The flesh is palatable. The fish is a gamy fighter and to land one with a rod and line is exciting sport in which skill, strength and patience are required. Having seized the angler's hook, a struggle begins which taxes the skill of the best fisherman. The moment the tarpon feels the hook in his mouth, he leaps high into the air, shaking himself violently in hope of casting it off — which he often succeeds in doing. Failing, he leaps again and again; the line must be kept taut or he will escape. An hour or more of exhausting and exciting work is often required to land a big fish. Mullet is used as bait. The largest tarpon generally weigh about 200 lbs. and measure 6–7 ft. The greatest catch is during the cool months of Dec. and Jan. About 300 fish a month (1500 during the season) are landed at Tampico by lovers of the sport. Tarpon are sometimes called Jewfish, erroneously, as the black Jewfish (*Garrupa Nigrita*) of the Gulf belongs to the sea-bass family (*Serranidæ*) and is closely related to the groupers. Large specimens of the Jewfish weigh sometimes as much as 1,000 lbs.[1]

Tamaulipas (so called for one of the Indian tribes which formerly inhabited the region), one of the Northern Mexican States with a pop. of 218,948, an area of 84,393 square kiloms. and a coast-line (Gulf of Mexico) of 400 kiloms., is bounded on the N. by the *Rio Grande* (which separates it from the Amer. State of Texas), on the W. by *Coahuila* and *Nuevo Leon*, on the S. by *Vera Cruz* and *San Luis Potosi*, and on the E. by the *Golfo de Méjico*. It occupies one of the most beautiful and fertile regions of the Republic, is practically undeveloped and enormously rich. It is a region of magnificent mountain scenery and splendid valleys — notable among them the *Juamave*, *Rusias*, and *Santa Barbara*. The coast is low and sandy and almost uninhabited. The interior is crossed by four large rivers and dotted with many lakes and marshes. The latter are the breeding-place of almost countless wild-fowl, while the mountains (in the S. and central portions) are the haunts of wild game. Deer are numerous and are hunted by parties who go from Mexico City and intermediate towns. Mineral springs are numerous.

The CLIMATE of the coast is moist and hot, but frosts are frequent along the *Rio Grande* in winter. The temperature ranges from 59° to 91° Fahr., the extremes being between noon and midnight.

[1] Consult Holder, *Big Game Fishes of the United States.* Jordan and Evermann, *American Food and Game Fishes.*

The mineral wealth of the state is practically undeveloped. Gold, silver, iron, copper, marble, asphalt and salt are known to exist. The agricultural products embrace cotton, sugar-cane, coffee, tobacco, many fine fruits and a wealth of cereals. There are about 22 cattle ranches in the state and stock-raising is a growing industry. The forests contain many fine cabinet woods. The oil wells rank with the most productive in the Republic.

Some pre-Columbian ruins exist in the *Sierra de la Palma*, near the mountain called *Miradores*, in the *municipalidad* of *Altamira*. In 1906 an exploring party sent out by the Smithsonian Institution of Washington, D.C., unearthed some carved pyramids, many specimens of pottery adorned with hieroglyphs, and various objects of domestic use.

The chief towns of the state are *Tampico*, *Nuevo Laredo* (p. 3) and *Ciudad Victoria* (p. 11), the capital.

The small town of *Padilla* is celebrated as the spot where *Agustin de Iturbide*, the first Mexican Emperor after the War for Independence, was shot July 19, 1824.

The bar of the *Rio Soto la Marina* is the place where the Spaniards under *Francisco Javier Mina* disembarked April 15, 1817, to fight with the oppressed Mexicans. The name of *Mina* is enshrined among those of other Mex. heroes.

12. From Ciudad Juarez (*El Paso*) to Nuevas Casas Grandes.

MEXICO NORTH-WESTERN R. R. (*F. C. Nor-Oeste de Mex.*)

250 K. (156 M.). One mixed (passenger and freight) train every other day in 8½ hrs.; fare, $9.80 1st cl.; $4.90 2d cl. Trains arrive and leave from the *Mexico North-Western Railway Station*, about 500 yards W. of that of the National Railways of Mexico.

Ciudad Juarez, p. 23. The line parallels that of the Nat. Rlys. to 22 K. *Mesa*, then it branches off and trends toward the S.-W., crossing a fine agricultural and grazing country. The region was once the habitat of many wild mustangs. The mountains which cut the northern sky-line are said to contain gold. The *nopal* and other cacti, with which the country is liberally sprinkled, are described at p. lxxxi. The gradient begins to slope upward almost as soon as we leave *C. Juarez* and it continues upward until 240 K. *Nuevas Casas Grandes* (see p. 54), 5,200 ft. above the sea-level, is reached. At 125 K. *Guzman* the rails sweep due south, but turn westward again at 183 K. *San Pedro Junction*, from which point a short branch line runs northward to the celebrated mining region of *San Pedro*. To the far r. of this point, near 155 K. *Sabinal*, on our own line, is the equally famous mining region of Sabinal. From *S. Pedro Jct.* onward to the present terminus of the rly. near the *Sierra Madre* foothills the direction is S.-W. It

is the intention to extend the road across the mountains to the Pacific Ocean.

The region which has but recently been penetrated by the *Mexico North-Western R. R.* (*F. C. Nor-Oeste*) is still known to but comparatively a few, but it is indubitably destined to become widely known; alike to the tourist, the prospector, the hunter, farmer and capitalist. Its natural and almost wholly undeveloped resources are little short of phenomenal. Hundreds of square miles of virgin timber-land clothe the unpeopled slopes of the mountains; gold, silver, and other minerals lie almost upon the surface of the land, the broad prairie reaches and the flower-decked woodlands have been called the "greatest natural game preserve on the American continent," and the climate is one of almost matchless benignity. The TARAHUMARE INDIANS, whose range is along the western border of the district, often live to be a hundred or more, and they are celebrated throughout Mexico for their longevity and their amazing feats of endurance (comp. p. 57). The atmosphere is of a purity perhaps undreamed-of in modern towns and cities. The superb warm days and the cool, sleepful nights will, perchance, in the years to come, restore health to many a tired worker who will seek this place as one of the few remaining where Mother Nature still holds sway. It is a primitive region, but primitiveness is somehow inseparably associated with virility, and the spirit of this is unbounded and everywhere apparent in the *Sierra Madre* country. Bitter cold is unknown, and albeit the higher reaches of the mountains are sometimes bathed in a keen cold air, these are spots which the average settler is not likely to seek. The so-called winter is like May or October in New England, but with an absence of bleak days and a preponderance of sunshine and winsome blue skies. Flowers in almost endless variety bloom throughout the year, and the exceptionally fertile soil of the region contiguous to *Casas Grandes* produces a myriad fine fruits which seem to bloom and mature perennially. The Mormons of Utah were among the first to see the advantages of the region, and the *Colonia Dublan*, *C. Juarez* and other settlements in the *Casas Grandes* district, though founded less than three decades ago, are perhaps the richest and most promising in the Republic.

The *Casas Grandes* themselves (described at p. 54) are the crumbling remains of a city which existed here perhaps a thousand years ago, and they are of never-failing interest to the antiquary interested in the history of the first Americans.

"The *Sierra Madre* in the late summer and autumn is the most beautiful region imaginable. The rainy season has forced the growing things through their spring-time and flower-time in the short space of two months. The real spring in these mountains is in the months of July and early August, then comes the short summer, and when September is gone it is autumn. But what a wealth of wonderful things nature spreads forth in those few short months! Flowers, a thousand kinds, some of the

northern woods, some of the warm southland, and some of the tropics — all blooming together and crowding one another for breathing space. Colors that overwhelm; so gorgeous, so dainty, so pure, so brilliant are they that they dominate the world as one sees it then. The oaks will show the ruddiness of youth and the deep green of the mature leaf at the same time. The now reddening maples send their winged messengers afar, while at their feet tiny young shoots are bravely making their way toward the source of their life.

"The sky is cloudless. The sun shines warmly. The air is crisp and dry and cool. The nights are frosty and the days friendly. The stars shine so brightly at night that they cast shadows. The air is a tonic, a healing and refreshing draught. The springs are sweet and the busy streams — many and clear — sing soothingly. Then it is that the game is at its best. Then it is that the tired city worker should leave his cares behind, and with pack and gun go into the wilderness to woo back his soul. The *Sierra Madre* has a warm heart, whose beat will instil new life and vigor in him who seeks his happiness there."

Hunting (comp. p. lxxvii). Game abounds in the *Sierra Madre* region, and so few hunters have thus far penetrated beyond the foothills that the majority of the wild creatures which have here perpetuated their kind for mayhap unnumbered centuries are far too guileless for their own preservation. The game-infested district is so extensive that almost every hunter who reaches it can count upon a "reservation" for himself alone. The game laws are so liberal that one need scarcely have any concern about them: all the owners of the land ask of the hunter is that he will not wantonly destroy the game. Chief among the animals to be met with in the higher reaches of the Sierra is the terrible grizzly of the Rockies (*Ursus horribilis*), "Old Ephraim himself," who is here practically unhunted, and who, because of the uncommon healthfulness of his habitat, is possessed of a vitality even more amazing than that of his brother beyond the Rio Grande. That sturdy fighter the jaunty "silver-tip" comes next, and following him in the downward scale are several varieties of brown bear, the panther, lynx, civet and wild-cat; the mountain lion, jaguar, gray timber wolf, red and silver fox, mountain sheep, several varieties of deer, a host of rabbits and a small world of feathered game. On the plains are antelope, coyotes and whatnot.

The Best Time for Hunting is from the first of Oct. to the first of Dec. Not only is the weather at this season most nearly perfect, but the game is at its best. There is one exception to the latter, for the fur of the bear is better after he comes out of his winter quarters. The bears "hole up" about the middle of Dec. Prior to that time there is good hunting for them, all through Oct. and Nov. In April and May the fur is in still better condition than in the fall. The season for mountain sheep, deer and antelope is from Sept. 1 to March 1. Mountain lions may be had at any time. The jaguar can be hunted to the best advantage between the first of Feb. and June. This represents the dry season, and life in the woods is free from discomforts. The mountain sheep —

which are always difficult to get — are found in the greatest number on the barren crags and rocky stretches to the east of the railway. Black-tailed deer and antelope are often seen from the cars. To get the larger bear and the mountain lions and wild-cats, one must leave the railway and travel to the higher reaches of the mountains toward the west, among the pine timber. Dogs are necessary.

Guides and Equipment. These can be obtained either at *El Paso* (Texas) or at *Casas Grandes* — near the end of the railway. The usual pay of a guide (who furnishes his own horse) is from $5 to $8 a day, Mexican money. The guides to be found at *Casas Grandes* and the adjacent *Colonies*, sometimes provide a cook, provender and regular camp-equipment (which does not include guns and ammunition) at prices ranging from $20 a day for one man to a lower price according to the number in the party. Detailed information can always be had from any official of the railway company. Equipment passed into Mexico from the United States must be bonded (or the duty paid) at the border, if the customs duties are to be refunded. The manufacturer's number on each gun is registered. Ammunition must be paid for at the rate of about 30 c. (U. S. money) per lb. Duty is also assessed on provisions. For a fee of $2.50 (U. S. money) the customs agent of the railway will attend to all details connected with the passing and bonding of outfits through the custom-house.

The celebrated **Casas Grandes,** or big houses, a deserted and ruinous village in which four or five thousand persons — perchance the first Americans — are supposed to have lived in ages past, lies 1 M. south of the present *pueblo* (town) of Casas Grandes on the crest of a ridge commanding a wide sweep of territory. The ruins differ materially from the beautiful palaces of Uxmal (p. 580), Chichen-Itza (p. 581) and Palenque (p. 567) and their low order of architecture bears a closer resemblance to that of the Indian *pueblos* of Arizona and New Mexico than to the stone *palacios* of the early Mexicans. The building material is mud mixed with gravel moulded into large *adobes*, or bricks, and the rooms are superimposed like those of the Zuñi Indians of New Mexico. None of the clustered houses are intact; the roofs have fallen in, and six or eight mounds — the highest some 20 ft. above ground — are all that remain of a group of buildings of which history even has no record. In their present state they offer little of interest to other than an archæologist.

Several fairly well constructed irrigating ditches surround the ruins, and some 5 M. to the S.-W., perched on the summit of a high knoll, is a time-worn watch-tower, from the top of which one commands an extensive view. Perchance sharp-eyed Indian sentinels stood guard here æons of ages ago and scanned the wide horizon for signs of an approaching foe. This old fortress is 40 ft. in diameter, round, and defended on its most accessible side by a crumbling wall several ft. thick and about 10 ft. high. The outlines of four small rooms can be traced in the centre of the structure. Time and torrential rains have greatly reduced what was once a large edifice.

Specimens of unusually good Indian pottery have been dug up near the *Casas Grandes:* certain of the pieces are superior in quality and decoration to that usually made by the New Mexico Indians. Pottery similar in design but of a lower order of craftsmanship has also been found in the San Diego and the Piedras Verdes valleys near by. Mr. Carl Lumholtz secured several hundred pieces of this ware during his researches in the

district, and in his conception some of the specimens "are of rare delicacy and rich in taste, feeling and coloring." They form "a transition from the culture of the *pueblos* of Arizona and New Mexico, to that of the Valley of Mexico, a thousand miles further south." "The clay employed in their manufacture was quite fine, white, with a slightly grayish, yellow tinge. The decorative designs, which are varied and interesting, are in black, and black-and-red. The decorations of birds and serpents are of a form which indicate that the makers were influenced by the Aztec potters of the Valley of Mexico. Pieces of a black ware, with a very high polish, were also found." It is quite within reason to believe that the Aztecs themselves built the *Casas Grandes*, dwelt therein and made pottery there prior to their long peregrination southward in search of the mystic symbol (comp. p. clxiv) which was to end their wanderings and permit them to establish their empire.

The Casas Grandes region was long the chosen rendezvous of the Chiricahua Apaches, and many of their trails and monuments — usually mere heaps of stones — are to be found on the higher reaches of the Sierra Madre Mountains. Since the U. S. Government put the Apaches on reservations, men of this tribe are rarely met with in this section.

Many ruins of *casas blancas* (white houses) dot the landscape of this region, and the barrancas of the less accessible cross-spurs of the mountains are perforated by the deserted and silent homes of the early cave-dwellers. The most extensive remains of these lie some miles to the S. of the *Casas Grandes*, near the pueblo of Chuhuichupa (place of the dead), and were brought to light in 1892 by Mr. C. H. Taylor of the C. Lumholtz Expedition. "They are in a huge cave in a gorge on the northern slope of the Garrabato *arroyo*. The cave is in a conglomerate formation, faces east, and lies about 215 ft. above the bottom of the gorge. The ascent is steep and somewhat difficult. At a little distance, the high, regular walls of the houses, with their many doors and window openings, present a striking contrast to their surroundings of jagged cliffs and a wilderness of woods. Some of the walls have succumbed to the weight of ages, but on the whole, the ruins are in a good state of preservation. The space covered by the houses and fallen walls is 125 ft. deep from side to side, and 35 ft. deep at the central part of the dwellings. The roof of the cave, or rather the overhanging cliff, is 80 ft. above the floor at its highest point. The houses are arranged in an arc or half-circle so large as hardly to deviate from a straight line. The front row is but one story high, while the adjoining row back of it is two stories. Each room, of which there are more than a score, is about 12 ft. square with walls varying in thickness from 15 inches at the base to 7 inches at the top. The surfaces of the walls are smooth and show evidences of carrying six or eight coats of plaster. The floors are smoothly cemented and are as hard as stone. A hall 40 ft. long and 7 ft. high traverses the building. This hall was formerly roofed with heavy rafters, as the wall sockets are yet visible. At the end of this space, in the upper story, is a room decorated in red, while the space around the entrance is painted in a delicate shade of lavender. Nothing except fragments of a stone axe and a piece of matting were found in this deserted building."

The Mormon Settlement of Dublan is a few miles distant from Casas Grandes up the Casas Grandes Valley. Several outlying colonies — Juarez, Diaz and Fernandez Leal — are tributary to the central one. The group is often referred to as **Las Colonias de Galeana,** from the district in which they lie. This official title is insisted upon by Government in all legal documents. These colonies are among the best conducted and the most prosperous in the Republic. The Boer Colony, farther to the S., proved a failure. The Mormons number 4,000 and they have a fine schoolhouse which cost $75,000.

Some 25 M. south of the Mormon Colony of Chuhuichupa

is a place known as Cape Valley, where there is another huge cave containing a group of houses, in one of which 53 rooms are still fairly well preserved. Near by are some ancient granaries, circular in shape, and from .15 to 20 ft. high. From time to time the newspapers of the Republic contain stories of miners who have explored the inner fastnesses of the Sierra Madres and have seen Indians supposed to belong to the cave-dwelling tribes. Many people believe they exist near Maguarichic. Huge caves containing deposits of mummies have been found in this vicinity. (Consult Bancroft's *Native Races*.)

13. From Presidio del Norte viâ Chihuahua to Topolobampo.

KANSAS CITY, MEXICO AND ORIENT RAILWAY.

635 M. from the *Rio Grande* at the Mex. border, and 1659 from Kansas City (U. S. A.), the northern terminus. Certain portions of the Mexican extension are still under construction and trains do not yet run through. For detailed information consult the latest folder of the Rly. Co. or the *Guia Oficial*. From *Chihuahua* (see below) to *Miñaca* (p. 61) the Orient Co. uses the rails of the CHIHUAHUA AND PACIFIC RAILWAY (p. 63). Trains enter and leave the C. and P. station at Chihuahua, on the S.-W. side of the city.

Presidio del Norte, where the Orient line penetrates to Mexico, is on the *Rio Grande*, at the junction of the Conchos River, about midway between *El Paso*, the N. terminus of the National Rlys., and Eagle Pass, the end of the International Line. The customs examinations, quarantine regulations and other international formalities are similar to those mentioned at p. 1.

The railway curves toward the S., traverses a number of Mexican *ranchos* and skirts the southern edge of the fertile *Rio Conchos Valley*. The line sweeps toward the N. and crosses the *Conchos River*, on a fine steel bridge, near *Rancho Viejo*. Near 109 M. *Encantada* (4,260 ft.) there is a mountain of almost pure iron similar to the *Iron Mt. of Durango*, described at p. 103. We traverse a fine upland country (3,000–5,000 ft.) devoted to agriculture and stock-raising.

147 M. *Aldama*. We cross the *Rio Chuviscar* on a ten-span steel bridge. The rly. line runs due W. to 167 *M. Chihuahua* (described at p. 26), where the Orient line crosses that of the National Rlys. of Mexico (Rte. 6, p. 25).

The west-bound train leaves from the station of the *Chihuahua and Pacific Railway* and runs toward the S.-W. across a beautiful upland plain devoted to stock-raising. Some of the *haciendas* hereabout are the largest, in point of size, in Mexico. We pass the nondescript stations of 16 M. *Salas* and 33 M. *Santa Isabel*. Here the line curves sharply and runs northward to 51 M. *San Andres*, whence it trends toward the N.-W. The

grade is steadily upward. Beyond 63 M. *Bustillo* we skirt the S. shore of the *Laguna de Castilla*, 6,483 ft. above the level of the sea. Beyond 82 M. *San Antonio* (6,710 ft.) we enter the foothills of a spur of the *Sierra Madre Mountains*. Between this point and *Mesa Station* (see p. 61) the splendid "Mother Range" describes a gigantic reverse curve, several hundred miles in length, and forms an irregular Continental Divide, from one slope of which the waters flow to the Atlantic and from the other to the Pacific Ocean. The rly. line crosses the range at three separate points, now descending into the Atlantic, now into the Pacific basin. The scenery in certain places is magnificent. The entire region has hitherto been more or less a sealed book to the travelling world, but when the grandeur of its mountain scenery is appreciated and its wide, game-haunted woodlands penetrated, it will undoubtedly become a popular tourist resort. The best exponents of the almost matchless climate are the *Tarahumare Indians*, many of whom live to a great age.

The train climbs over the first ridge at 100 M. *Pedernales* (7,549), at a higher elevation than that of Mexico City. We descend the western slope of the barrier to 166 M. *La Junta*, a junction of the branch line (*Ramal de la Junta á Temosachic*), which runs in a northerly direction to 54 M. *Temosachic* — a town in the heart of the Indian region referred to below.

By far the most interesting people of the northern *Sierra Madre* region are the **Tarahumare Indians,** whose range is from *Temosachic*,[1] at the N., to the southern edge of the *State of Chihuahua*. The 25,000 (approximate) living members of the tribe are the lees of a populous nation which the Spanish *Conquistadores* found in possession of the vast region now called *Chihuahua*. The name, *Tarahumare*, is derived from a curious game, or race, which the Indians run from morning till night, driving before them a large ball. Both men and women are splendid runners and their endurance is phenomenal. *Mr. Lumholtz* (see p. ccxl) considers the *Tarahumare* the finest runner in the world. "This propensity for running is so great that the name of the tribe alludes to it. *Tarahumare* is a Spanish corruption of *rarámari*, the meaning of which, though somewhat obscure, may doubtless be given as 'foot-runners.' A healthy *Tarahumare* will easily run 170 miles without stopping. When sent out as a messenger he goes along at a slow trot, running steadily and constantly. A man has been known to carry a letter in five days, from *Guazapares* to *Chihuahua City* and back, a distance of nearly 600 miles by the road. While executing these feats of endurance the Indians live on *pinole*, a native dish made of maize and water. Where the *Tarahumares* serve the Mexicans they are often employed to run wild horses into the corral. It may take them two or three days, but they will bring them in; the horses thoroughly exhausted, the men comparatively fresh. In the same way they will run down a deer, following it for days through snow and rain, until the animal is cornered and easily shot with arrows, or until it is utterly jaded and its hoofs dropping off. The men are great hunters and expert archers; making their own bows and arrows.

"The women can run as fast and as far as the men. They are all fond of running by moonlight or torchlight; the races sometimes lasting over

[1] The numerous towns and villages in the state with names terminating in *chic* pertain to, or were formerly inhabited by, these Indians.

two or three days. As darkness comes on, torches of resinous pine-wood are lighted and carried along to illuminate the path of the runners. that they may not stumble, making the scene one of extreme picturesqueness. as these torch-bearers, demon-like, hurry through the forest. At their local running-races the men sometimes kick a small ball before them, the women using a small forked stick to keep the ball in advance of them as they run. It is certainly a strange sight to see these sturdy amazons race heavily along with astonishing perseverance. When creeks or water-holes come in their way they simply lift their skirts, *à la Diane*, and make short work of the crossing."

One usually gets one's first sight of the *Tarahumares* in Chihuahua City, whither they go for barter. The pure-bloods are an interesting folk — honest, truthful and industrious. Where they have become Mexicanized, and have adopted the language and customs of their neighbors. they are, as a rule, untrustworthy, and are addicted to lying. They are of medium size, muscular, with prominent cheek-bones, and of a light. chocolate brown color. They resent the encroachment of the Mexicans. but only in the remote and less desirable regions have they been able to preserve their native language and religious customs and teachings. Both men and women wear long, flowing, jet-black hair, and they never grow bald. Beards among the men are rare; when these appear the hairs are plucked out, whiskers being distasteful to the people. Their devil is always represented with a beard, and they call the Mexicans derisively *shabótshi* — the bearded ones. The men, who are more numerous than women, are powerful and enduring. Chastity is a noteworthy characteristic of the tribe and to this is perchance attributable their remarkable physical endurance and long life. A strong young man will carry a weight of 100 lbs. or more on his head for hundreds of miles, without showing fatigue. They live in the open, are remarkably healthy, and many attain an age of a century or more. They love heat and will lie naked in a scorching sun that would shrivel a white man. Despite this love of heat they bear cold unflinchingly and they make nothing of travelling barefoot through six inches of snow.

The section of the *Sierra Madre* in which they live is one of the healthiest in Mexico. The air is dry and fine, and the region is a hunter's paradise. Turkeys and similar fowl abound. Despite the heavy snows — which are features of the winter climate — a multitude of green and yellow-headed parrots (the latter are the talkers) make the district their home and feed on the pine cones which grow in the higher *sierras*. Antelope are plentiful, and bears are often met with. The Indians hunt the former by wrapping themselves in an antelope skin and stalking the game just as the American Indians formerly hunted the bison.[1]

The *Tarahumares* kill rabbits with a species of boomerang (as do the *Moquis* of New Mexico), a relic, doubtless, of the days when they and their Australian kinsmen crossed the Pacific Ocean by the chain of islands which perhaps once linked Asia with America.

In that portion of the *Sierra Madre* range inhabited by the *Tarahumares* there is to be found the largest woodpecker known — *Campephilus imperiales*. This splendid bird, which usually has for its habitat the rarely travelled highlands of the *Sierra*,— that reach from the American frontier at the N. to the southernmost point of the range in the Mexican State of *Jalisco*,— is seldom found in museums: the male bird is noted for its great length (it sometimes measures 2 ft. from the tip of the tail to the end of the pointed bill) and for its gorgeous crest. The plumage of the male is black-and-white; that of the female is more subdued in tone. The birds are generally found in pairs and are usually too shy to be trapped or shot. The *Tarahumares* consider them such a great delicacy that they will cut down a big tree that contains a nest with eggs or young birds. The Mexicans shoot them when possible, believing their plumage beneficial to health. When secured the feathers are held close to the ears to thus impart their alleged magnetism and keep out the bad

[1] Hunters will like to remember that a species of poison ivy grows luxuriantly on these mountain slopes, and is to be avoided.

effects of the wind. A characteristic of this giant woodpecker is that a pair will attack a huge tree and feed upon it till it falls.

Some of the *Tarahumare* characteristics are very peculiar. Bashfulness is a tribal trait. The women do the wooing and the marriage ceremony is so simple as scarcely to deserve the name. When a mother feels her time approaching she retires to some lonely and secluded spot in the woods, being too bashful to bear her child while others are about. She tightens her girdle around her waist, holds on to the branch of a tree and bears her child in a sitting posture. After the little one is born the husband brings the wife a jar of warm water from which she occasionally drinks. The mother may lie down for that day, but the next morning finds her at work as if nothing had been amiss with her.

The dress of the men is very scanty, and though they usually wear a blanket when in a town or city, they go naked or clad in a home-spun breech clout, of wool, when among their native hills. The attire of the women is almost as simple; a short tunic, a skirt and rope sandals, with the traditional string of beads. The tunic is discarded when they are away from civilization. They dislike mirrors, preferring not to look at themselves. To both men and women the Mexicans smell like pigs and the Americans like coffee; both offensive odors to them.

The priests, or medicine men, often tie rags about their heads to keep their thoughts from escaping. Both sexes like to adorn themselves with strings of glass beads, pieces of shell, and necklaces made of the seeds of a plant known as *Coix calachryma-Jobi* (tears of Job). The medicine men are never without several strings of these beads, to which they attribute curative properties.[1]

Many members of the tribe dwell in caves, and are known as the **American Cave-Dwellers.** The Indians consider their caves — which are met with almost anywhere in the *Sierra Madres* — as safer and more natural shelters than they could build for themselves. Back beneath the arching and overhanging roof of some big cavern the *Tarahumare* will build several small rooms of adobe, or sun-dried brick, and with these as storerooms and living-rooms he is content. In front of the entrance to the cavern there is generally a stone or mud wall, three or more ft. high, as a protection against weather and wild beasts. Many of the caverns contain natural springs of water which supply the occupants. Sometimes the floor space is extended by an artificial terrace in front of the cave, the largest of which are a hundred or more feet in width and forty or fifty in depth. Inhabited caves are rarely found in inaccessible places, as is the case with the Cliff-Dwellers in the S.-W. of the U. S. A. Where they are difficult of access the natives reach them by means of crude ladders or by a stairway cut in the soft rock. Some *Tarahumares* dwell in houses made of low stone walls covered by timbers that slope to the ground and form a slanting roof. Those who live in proximity to the Mexicans have adobe houses with thatched roofs. Others are not infrequently made by placing two poles upright and leaning beams against them.

Tarahumare Legends and folk-lore point to an extreme antiquity. The people practice fetish worship and believe that stones and similar inanimate things possess life. A singular religious observance is the cult of a species of cactus known as *Mammilaria* and as *Echinocactus* — in the *Tarahumare* tongue, *Hikuli*. These plants live for several months after they are uprooted, and the eating of them causes a state of ecstasy.

The *Tarahumare* is devoid of artistic sense and his pottery is similar to that found in the ruins of *Casas Grandes* and in the old cliff-dwellings of Arizona and New Mexico. The native wealth lies in the possession of cattle. If a native owns three or four head of cattle and a dozen or so goats he is deemed rich. Corn is the most important agricultural product and of it the native is very fond. If corn is not forthcoming as food

[1] These beads are plentiful at *Cuernavaca* and other Mexican towns, where the customary price is 50 c. for a long string. It is said that peasant women in Spain and Italy use them as a talisman, and that certain classes in the U. S. A. give them to teething children.

when the Indian works for the Mexican he quits and seeks employment where it is plentiful. He is fond of deer, mice, gophers, skunks and birds. His chief delicacy is the secretion of a scale insect — *Carteria mexicana* — which in the summer months is gathered from the branches of certain trees, rolled by hand into thick, brown sticks, and laid away for the winter. It is said to be efficacious in fever, is highly prized — particularly when boiled and eaten as a sauce with porridge — and possesses a sweetish acid taste. A false truffle (mentioned as a variety of the European *Melanogaster variegatus*, and known as the species *mexicanus*) is found in the highlands and is also much prized; it is plentiful and grows an inch or two below the surface of the ground. Dogs and pigs fatten on it and are employed in seeking it. It tastes like an over-ripe pear with a suggestion of onion, and it is the winter food of coyotes, foxes and bears. The natives make and drink vast quantities of a beer called *tesvino*, which resembles *pulque* or milky-white water; it is the product of corn fermented, is slightly intoxicating, and is pleasing to the taste. The making of this liquor, which is used in all the celebrations and dances, is one of the chief ceremonies of the Indian life and it forms an integral part of the tribal religion.

Near the village of *Temosachic* is a limestone plain known as *Yepomera*. From layers 30 or more feet below the surface fossil bones are dug. The Indians call them giant's bones — *huesos de gigantes* — and they grind them up into a medicine which is believed to be a strengthener.

For further information under this head consult *Unknown Mexico*, by Carl Lumholtz, 2 vols.

The **Pima Indians**, who are allied in customs and language to the *Tarahumares*, dwell to the south of the Tarahumare region, in the Sierra Madre Mountains. Still further to the S., near the border of the state, is the important mining town of *Guadalupe y Calvo*, picturesquely situated in a deep basin surrounded by the steep slopes of the *Sierra Madre* plateau. Seventeen miles to the N. is the **Tepehuane** village of NABOGAME — "where the nopal grows." Here dwell the lees of the fast-diminishing *Tepehuane* tribe, dwindled now to some 1,500 souls. A few live in the neighboring villages of *San Francisco de Lajas*, *Santiago Teneraca*, *Milpillas Chico*, *M. Grande* and *Santa María Ocotlan*. The region is agriculturally fine and it marks the northernmost limit of the tribe's former domain. These Indians resemble the *Tarahumares* in many ways. Their language is hard and full of consonants; not a few of the Indians speak Spanish, acquired from their Mexican neighbors. Many odd beliefs prevail. Finger- and toe-nails are permitted to grow long — after the Chinese fashion — for fear that cutting them will produce blindness. A man's soul is supposed to be located between his stomach and chest; a sleeper is never wakened, as his soul may be absent and be wandering about. When a man is ill his soul is thought to be absent. Unmarried women are not permitted to eat meat from the spinal column of a deer, as their backs would grow curved and they would have the back-ache. Animals are supposed to be able to change their forms. An odd custom of the tribe relates to chastity. Immorality is punished by public switching on the bare skin.

The TEPEHUANES have a curious musical instrument called the *tawitól;* in the form of a bow, nearly two meters long. It is formed of a large round gourd on the top of which is fastened a big bow, back down: a board on which the performer places his foot holds it in position. This instrument is called the "musical bow" and in sonorousness it resembles the "cello." The *shameni* beat the taut string with two sticks, in a rhythmical measure of one long and two short beats. When dancing to its music, men and women wear anklets of rattles made from the empty dried pods of a palm. The religious rites of the *Tepehuanes* are similar to those of the *Tarahumares*. (Carl Lumholtz.)

South of the *Tepehuanes* region, near the town of *Morales*, live the remainder of the *Tubar* tribe, but few pure-bloods of which remain. They intermarry with Mexicans. Their language resembles the *Nahuatl* and their customs those of the *Tarahumares*. Many curious pieces of pottery and burnt beads have been taken from *Tubar* tombs.

122 M. *Miñaca* (6,921 ft.), on a broad mesa or upland plain on the Pacific slope of the *sierras*. The town is a sort of outfitting-post for many of the mining-camps which lie to the S. and W. *Hotel Miñaca*, opposite the rly. station (couriers meet all trains), $3 to $4 Am. Pl. Outfits and guides for hunters or prospectors can be had of the hotel manager.

From *Miñaca* on to *La Junta* (on the Pacific Coast Division) the stations are nondescript, but the mountain scenery is as wild and beautiful as any to be found in the Republic. The hills are immensely rich in minerals and the region is dotted with mining-camps. We cross the *Guerrero River* and soon enter the *Cañon of the Guerrero*. The line zig-zags in and out of the gorges, climbing steadily up the mountain-sides. At 148 M. *Pichachic* (7,225 ft.) the scenery is very attractive. The town is one of the oldest in the region, with a church dating from 1665. Many *Tarahumare Indians* are to be seen hereabout. Beyond *Pichachic* the gorge deepens and the difficult engineering problems have necessitated many costly cuts and bridges.

167. M. *San Juanito* (7,870 ft.), in the midst of beautiful pine woods. The tall, lithe trees clothe the region for miles around, and several American saw-mills are at work hereabout cutting lumber and railway ties for shipment to other points in the Republic.

The rly. traverses some 200 miles of magnificent timber-land, nearly 600,000 acres of which have recently been purchased by Americans. Saw-mills are being erected and considerable quantities of turpentine and resin are being shipped out.

178 M. *Bocoyna* (7,287 ft.). We enter the picturesque *Cañon of the Bocoyna River*, and at 190 M. *Creel* (7,963 ft.) we reach the highest point on the line (one mile and a half above *Presidio* and the *Rio Grande*) and cross the western spur of the *Continental Divide*.

At 225 M. *Mesa* (7,350 ft.)we come to one of the most beautiful *cañons* in Northern Mexico, and the finest bit of scenery on the line. About 1,000 yards to the S. of the railway, and paralleling it for a short distance, is the wonderful **Barranca de Cobre** (Copper Gorge), a gigantic rift in the earth over a hundred miles long, five miles wide and from 4,000 to 5,000 ft. deep. At this point it forms a horseshoe curve and affords beguiling views down the chasm to the right and left. The *Urique River*, a tributary of the *Rio Fuerte*, flows through the *cañon*. Wild scenery, wild game and wild flowers are specialties of the region. Of the latter there is an almost endless variety. The lower reaches of the gorge riot in tropical vegetation, and there fruits and flowers grow that would not thrive in the cold uplands. "Painted like a flower" and celebrated for its stupendous and awe-inspiring scenery, the *Barranca*

de Cobre is a worthy Latin-American rival of the beautiful *Grand Cañon of the Colorado in Arizona* (U. S. A.).

It is down grade from *Mesa*, and between this point and *La Junta*, 105 miles distant, we drop from 7,350 ft. to less than 700. The scenery is wildly picturesque.

351 M. *La Junta* (656 ft.), at the top of the beautiful *Rio Fuerte Valley*, overlooking an amazingly rich and tropical region, is contiguous to the *Fuerte River*, which emerges from the mountains hard by and flows through the *State of Sinaloa* to the sea. To the N. of *La Junta*, in the magnificent **Septentrion Cañon**, are the remains of the homes of the early Cliff-Dwellers, while on the walls of the gorge are painted records which no doubt refer to this vanished race. Not far from the station are the locally celebrated Hot Springs (*Agua Caliente de Baca*) whose medicinal sulphur waters (110° Fahr.) are said to be efficacious in rheumatic ailments.

The line soon emerges from the foothills and descends the *Rio Fuerte Valley* on a gentle gradient. The soil of this favored region is phenomenally deep and amazingly productive. Sheltered by the *Sierra Madre Range* from the cool north winds, warmed by a sempiternal sun and drenched by tropical showers, the earth brings forth riches such as toiling farmers in certain arid regions of the U. S. A. perhaps never dreamed of. Dates, figs, oranges, lemons, limes, bananas, pineapples, papayas (comp. p. 548) and whatnot are but a few of the multiplicity of fine fruits. Smiling fields of sugar-cane stretch away as far as the eye can reach, while the more homely but equally wealth-producing crops are represented by Kaffir corn, chick-peas, potatoes, tobacco, wheat, apples and an almost endless variety of tropical and sub-tropical products.

At 454 M. *Mochis Junction*, the line enters the rich *Mochis Valley*. Thirteen miles further on we come to

467 M. **Topolobampo**, the Pacific terminus of the road, which, though 1,659 miles from its northern end, is 500 miles east of San Francisco and a hundred or more miles east of Salt Lake City, in Utah. The undeveloped town overlooks *Topolobampo Bay*, a beautiful natural harbor with an area of some 50 miles and with water so deep that large ships can tie up at the pier within a stone-throw of the beach. A range of low hills separates the bay from the ocean. The port is linked to *Guaymas*, *Mazatlan* and other *Mex. Pacific Coast Ports* by several lines of steamers. For fares, sailing dates, etc., address *W. Iberri é Hijos Sucrs., Guaymas* (Mexico), or the Kansas City, Mexico and Orient Railway, Topolobampo, Mexico. The bay swarms with fine fish and many aquatic birds make it a permanent breeding-place.

14. From Chihuahua to Miñaca.

CHIHUAHUA AND PACIFIC RAILWAY.

(*Mexico North-Western R. R.*)

194 K. One train daily in 6 hrs. Fare, 1st cl. $7.76. For time of departure of trains consult the rly. folder or the *Guia Oficial*. The scenery along the line is described at p. 56, Rte. 13.

15. From Jimenez viâ Parral to Rosario.

One train daily in 6 hrs. Fare to *Parral*, $2.70 1st cl.; to *Rosario*, $4.65 1st cl. Trains leave *Jimenez* from the main line station of the National Rlys. For hotels, etc., comp. *Jimenez*, p. 33.

When the train quits the station it runs parallel to the main line for a short distance, crosses a long bridge, then sweeps round to the W. and traverses a fairly level, highly cultivated country in which numerous flocks of goats are conspicuous features. 6 Kilom. *Orion*. A number of white-walled *haciendas* are visible on the left, and beyond them, cutting the sky-line, is a series of blue-peaked hills. Many exaggerated Jack-rabbits, with long, up-standing ears, lollop away from the passing train; the whistle of the field-lark is heard. The eye wanders over large grain-fields destitute of trees.

30 K. *Troya*, in the midst of piles of gray and brown metallic ores awaiting shipment to the reduction works at *Torreon* (p. 35). The mines lie off in the distant hills.

40 K. *Baca*, the shipping-point for the rich ores from the mines visible in the hills to the left. A railway, 8 kilometers long, runs hence to the *Cigarrero Mine* (see below). A wagonette also conveys passengers to and from the camp (fare 50 c. one way, $1 round trip). A well-beaten highway over which all the ores were transported prior to 1907 leads from the station to the hills. The district, generally known as the *Almoloya*, is one of the most important mining regions in Mexico, and is noted for its almost inexhaustible deposits of high-grade gold, silver and copper ores.

The mines lie in a mountain ridge, called the *Sierra de Almoloya*, about 7 miles long by 2 M. wide, which rises about 1,500 ft. above the level plain. The oldest mine, *Santa Eulalia*, was known to the Indians before the Conquest, and although it has been worked almost continuously for upwards of four centuries, it is more productive to-day than ever. An almost equally celebrated mine, *El Cigarrero*, owned by a Mexican company, has been known to produce one hundred thousand *pesos* worth of ore a month. Many other rich mines are worked hereabout, and an almost steady stream of ore passes through the *Baca* station en route to the *Torreon* smelter. The *Almoloya* region is also celebrated for fluxing ores which contain the elements necessary for fluxing the highly silicious ore produced in some of the *Parral* (p. 64) mines.

46 K. *Dorada*. 59 K. *Morita*. We leave the level country and traverse a hilly region less fertile than the plains we have left. The land is crossed by dry water-courses many feet below the level of the adjacent country. During the rainy

season the waters which deluge the dry surface race down the hillsides and cut deep gulleys in the alluvial soil. In the tiny valleys between the hills are cultivated patches, each with a small well and a primitive well-sweep, constructed of a beam poised on a fulcrum with a heavy stone or a basket of earth at one end and a long rope with a bucket suspended from the other. These original see-saws are apparently the delight of the youngsters who ride astride the beam as it goes up and down. 65 K. *Adela.* 76 K. *Gomera.*

83 K. *Maturana.* Bare brown hills (which the train climbs steadily), pregnant with mineral wealth and carved by the eroding wind and rain into fantastic shapes, advertise the approach to *Parral.* Lines of burros laden with country produce and with fat matrons in voluminous red petticoats, wind over the hills toward the metropolis. Sarape-clad bumpkins run alongside each animal, twist its tail, prod its ribs with sticks and shout *burro* in an effort to accelerate its speed.

90 K. *Parral,* see below. For a continuation of the journey, see p. 67.

16. Parral.

Arrival. The Railway Station (*estación del Ferrocarril*) stands on a level plateau a mile or more from the centre of the town. Double-seated cabs (a species of vehicle known in the U. S. A. as a rockaway) meet all trains. To any hotel or residence, 25 c., including several pieces of hand-luggage. Trunks (checks had best be given to the hotel manager) 50 c. each. Cab fare within the town is $1 an hour. Tram-cars into the town 5 c.

Hotels (comp. p. xlvii). *Hotel Gran Central* (free omnibus), German management and cooking (English and Spanish spoken), $3.50 to $4.50 a day, Am. Pl. *Gran Hotel Francés,* $3 to $5 Am. Pl. *Hotel Paris,* $2.50 to $3.50 Am. Pl. Rooms without meals can be arranged for at any of the hotels.

Banks, where checks and letters of credit may be cashed: *Banco Minero de Chihuahua; Banco Nacional de Mexico.* Private Bankers, *S. Stallforth y Hermano Sucesores y Cía.*

Club. Parral Foreign Club, on the *Calle de Mercaderes,* and 2 Mexican clubs.

Theatres. *El Teátro Hidalgo* (completed in 1906 at a cost of $100,000) faces the *Plaza de la Independencia.* A statue of the patriot *Miguel Hidalgo y Costilla* stands in the newly made *jardin* in the same *plaza.*

American Newspapers and magazines; traveller's requisites, etc., at the *Parral News Co. Sucrs.* (English spoken), *Calle de Mercaderes.*

Hidalgo del Parral[1] (6,200 ft.), named for the patriot *Miguel Hidalgo,* chief town of the *District of Hidalgo,* with 16,382 inhabitants, stands at the base of a tall, cross-surmounted hill (*Sierra de la Cruz*) on the margin of the semi-dry *Parral River* and flanks the old stage-road between *Jimenez* and *Rosario.*

From the station a long, rocky street innocent of sidewalks leads into the town, which has all the appearance of a mining centre. Heavily laden ore-wagons drawn by straining mules are familiar figures in the street life.

[1] Parral means a large earthen jar; also a vine with many shoots.

Parral first came into history in 1547, when it was mentioned (in connection with the newly discovered *Santa Barbara* region) as unusually rich in metallic ores. Since that date (which coincides with the discovery of some of its fabulously rich mines), it has been celebrated for a steady output of valuable metals. Town records bearing the date of 1612 refer to the almost uninterrupted stream of wealth which went from this jejune mining-camp to the glittering court of the Spanish kings. In 1600 it contained 7,000 miners and a long list of workable mines. At that time the Indians were forced to work in the mines, and many of the unfortunates, beside toiling in subterranean darkness for a foreign monarch they had never seen, were obliged to pay the major portion of what little recompense that was allowed them to the support of the clergy and the church. At one time in the town's history the exactions of the clericals were so onerous that the Indians flooded the mines and thousands quit the place. It remained for a later generation to re-open the old mines and work them satisfactorily for all. Even the tailings of these first mines, worked by crude Spanish methods, produce handsome revenues to the American companies exploiting them. The Franciscan Mission was established in *Parral* in 1714. During the French intervention (p. cxx) the town was occupied by the troops of Napoleon III, and the ruinous fort on the summit of *El Cerro de la Cruz* is a relic of that epoch. *Parral* was the last Mexican town in the North to submit to the *Diaz* administration in 1876.

The Plaza de Hidalgo, the centre of the town and around which the town life revolves, is embellished by a pretty kiosk, some unusually tall trees and a number of flowering shrubs. A military band plays here on certain evenings of the week.

The Palacio Municipal facing the *plaza* is a low, nondescript edifice with an attractive *patio* and garden — the latter known as the *Jardin Bravo*, from a revolutionary hero. A bizarre clock-tower surmounts the N. corner of the building.

The Parochial Church flanks one side of the *plaza* and dates from 1710. It is a time-stained and somewhat tawdry structure, interesting, however, for four handsomely carved *Churrigueresque* (p. cxxxii) altars with quaint paintings let into the gilded wood; most of these pictures represent scenes from Calvary. The interior, entered from the *plaza* or from the street which flanks it, comprises one big central nave with lateral chapels and altars; the main altar (*altar mayor*) occupies the entire end and is a fine example of pure *Churrigueresque*. The inharmonious mass of tinsel which is supposed to decorate the interior of the ch. is out of keeping with this fine old relic of Spanish art. Two seated figures of Christ crowned with thorns, in glass cases on one side of the nave, command attention. The lower figure, clad in a woman's white cotton under-garment edged with cheap, imitation lace and insertion (an inappropriate and ludicrous thing), peers out from its dingy prison with a wistfulness which excites compassion; the effect is wholly saddening.

The Church of San Juan de Dios, in the *Plaza Porfirio Diaz*, dates from 1712 (renovated in 1905 by *Pedro Alvarado* at a cost of $30,000) and is reached by a short flight of stone steps which take the place of an atrium. An ancient *campa-*

nario with a cracked bell surmounts it. The interior decorations are modern and uninteresting. Hard by is the (uninteresting) *Church of Nuestra Señora de Guadalupe.*

From an historical standpoint the most noteworthy of the *Parral* churches is *La Iglesia de la Virgen del Rayo* (thunderbolt), which faces a dusty and almost deserted square, across the river from the main town. It is a quaint, time-stained structure, with a three-storied tower surmounting the left corner; minus a dome, with curious old buttresses supporting its sides and with a crumbling façade adorned with graceful Tuscan columns. The old gargoyles which conduct the water from the flat roof are interesting. The interior is paved with stone slabs; the groined arch above the main altar is supported by Tuscan pilasters. One entire end of the single nave is filled by a curious old altar, of many orders, the *Churrigueresque* predominating. A number of figurines stand in railed niches and produce the effect of a gigantic cuckoo clock with the figures ready to come forward and announce the time. A *baldachino* with a figure of a *Cristo* crucified is the dominating feature of the altar. A small table takes the place of a lectern, and a canopied pulpit with two confessionals — one in the form of a subsellium — are the chief features of the interior.

This church is the chosen one of the Indians, who refer with pride to its history and to the stoicism of its founder. Begun in 1690 it was completed in 1710 at the expense of an Indian miner who every Saturday brought a gold ingot with which to pay the workmen. No one knew the source of his supply. When the ch. was finished the taciturn *Indio* was haled before the Spanish *comandante* of the district and told that he must divulge the secret of the hidden mine; he refused and was tortured to death. From that date the mine was "lost" and it still remains undiscovered.

A house reverenced by all Mexicans is No. 30 in the *Calle de Mercaderes* (near the Parral Club). A commemorative tablet let into the façade advises that the *Licentiate Benito Juarez occupied this house in October, 1864, on his glorious journey to Paso del Norte.* The public is further advised that the tablet was placed in position by order of the City Council, March 21, 1906.

To Mexicans, the chief attraction of the town is the *Palacio* of *Pedro Alvarado*, in a narrow street leading from the *Plaza Porfirio Diaz*, on the bank of the Parral River. The structure stands almost immediately in the rear of the Parral Foreign Club, and will prove uninteresting to the traveller. The *Palacio*, used as a residence, contains a fine onyx stairway and a sumptuous and costly chapel. The façade is rather pleasing, with good Corinthian columns and a wealth of stone-carving. The edifice is so shut in by *adobe* houses and narrow streets

that it is difficult to find a point whence its proportions can be properly realized. A fairly good survey of it is possible from the opposite bank of the river, but from that vantage-point the rear only of the house is visible. One end of the building is sadly defaced by an iron stove-pipe thrust out through the handsomely barred window. This feature is indicative of the taste of the owner and is, in a measure, the keynote to the state of the richly decorated interior. The rooms are museums of costly draperies, finely carved furniture and many knick-knacks jumbled and strewn around on priceless carpets with holes burned in them by cigar ashes, and defiled by the fighting cockerels which wander at will through the rooms. A score or more pianos are features of the house, which cost, exclusive of its fitments, about 200,000 *pesos*.

The multi-millionaire owner was a peon miner who made a colossal fortune by striking a bonanza in a now celebrated silver-mine known as *La Palmilla* (little palm). A kindly, guileless, public-spirited man, who sprang into prominence because of his alleged offer to pay the National Debt, he devotes much of his great income to beautifying his native town. Many of the modern edifices in Parral belong to him. He is unpretentious and friendly to all.

The **Parral Mining District** includes the municipalities of PARRAL, MINAS NUEVAS (see below) and SANTA BARBARA, and is known to miners almost everywhere for the celebrated *Veta Colorada* (red vein), a great mineral vein of undefined width and depth which runs for nearly ten miles, north and south, through the district. *La Palmilla Mine* on *Palmilla Hill*, at the southern end of the *Veta Colorada*, is one of the bonanzas of this range. Prominent among the historical mines located in the ridge are the *Alfareña, Quebradillas, Tecolotes, Franqueña, La Union, Hesperides, San Francisco del Oro, Los Muertos, Mina del Agua, Veta Grande, Cerro Colorado, Caballo, San Albino Group, Terrenatis, Coyote Group, El Verde*, and *El Toro*. The Parral ores are highly silicious. For further information under this head consult *The Mines of Mexico*, by J. R. Southworth, and *The Mines of Chihuahua*, by George Griggs.

Minas Nuevas, 8 M. distant on the Parral & Durango Railway (5 trains daily in ½ hr.; consult the *Guia Oficial*), in the centre of a fine country adapted to grazing and agriculture but celebrated chiefly for its productive mines, came into history in 1645 when *Diego Rodrigo* located the still famous mines of *San Diego de Minas Nuevas*. They lie along the *Veta Colorada* and are being worked chiefly by Americans.

Parral, see p. 64. The trend of the railway line is southward.

101 K. *Zenzontle*. We traverse a hilly and highly mineralized region dotted with fine valleys under cultivation.

108 K. *Adrian*. Junction of the *Ramal de Santa Barbara* (2 trains daily, 8 kilometros, in 15 min.; consult *Guia Oficial*).

The town of *S. Barbara* lies in a broad valley surrounded by porphyritic hills almost bursting with mineral wealth. It is one of the oldest mining-camps on the American continent, and was one of the first places where gold was discovered (1547) in Northern Mexico. It was founded by the Spanish miners *Juan de Velasquez, Miguel Iturralde, Venancio de Castro* and *Bernardo de Santa Ana* in 1547. In 1580 it became the seat of government for the territory of *Nueva Vizcaya* (new Biscay), which then comprised the present Mexican states of *Chihuahua, Coahuila*, and *Sonora*, and Texas, New Mexico, Arizona, Colorado, and California (in the U. S. A.). For half a century before the Pilgrims reached Plymouth Rock, it was the centre of great mining activity. It is noted for its big smelters and reduction works, chief among which are those of the *Guggenheim Syndicate* and the *Montezuma Co.* For many years the locality was celebrated among miners for its rich pockets of gold ore, usually found very near the surface of the ground.

120 K. *Borjas.* 126 K. *Peinado.* 129 K. *Cuevas.* 134 K. *Stalforth.* 147 K. *Paloma.*

155 K. ROSARIO, the present terminus of the line, is a mining town of some importance. On the hills beyond are fine forests of valuable wood.

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Tepic City, 92. — The Huichol Indians, 92. — The Cora Indians, 95.

17. From Douglas (*Arizona*) to Nacozari (*Mexico*).

A railway (Ferrocarril de Nacozari) runs S. from Douglas (Arizona) to 77 M. *Nacozari*, viâ the stations (unimportant) of *Agua Prieta* (on the Mex. side), 22 K. *Cabullona* — 33 K. *Cima* — 53 K. *Fronteras* — 68 K. *Cuchuta* — 73 K. *Yzabel* — 80 K. *Turicachi* — 89 K. *Cos* — 100 K. *El Tajo* — 105 K. *San Nicolás* — 112 K. *Purica* — 113 K. *Hidalgo* — 116 K. *Churunibabi* and 124 K. *Nacozari*, a celebrated mining-camp to the S.-E. of the famous camp of *Cananea*, described at p. 71. For a time-table of trains consult the *Guia Oficial*. For customs formalities see p. 1.

18. From Naco to Cananea (*thence to Nogales*).

39 M. Railway (**Southern Pacific Railroad of Mexico**) in 2 hrs., one train daily. Fare 1st cl. $4.45 Mex. The El Paso (Texas) and Southwestern Rly. passes the frontier town of *Naco* (243 M. from El Paso) and connects there with the So. Pac. of Mexico Rly. Both lines enter

the same station at *Naco* (U. S. A.). Unless passengers hold through tickets to *Cananea* the train conductor collects 25 c. for the short trip between Naco (U. S. A.) and *Naco*, Mexico. Luggage is transferred from one train to the other without charge. Before reaching the station on the Mex. side of the frontier, native customs-officers pass through the cars and examine hand-luggage in the seats. A health officer also asks passengers' names and writes them in a book. Whoever may have come direct from some disease-infected town in the U. S. A. is likely to be detained (one week) in quarantine — *cuarentena*. Trunks are removed into the station at *Naco*, Mex., and examined there. Passengers are advised to personally superintend the inspection of their belongings. Ample time is allowed, there are no fees, and the examination is prompt, courteous and lenient. The time in *Naco* (Mex.) is 24 min. faster than Amer. time across the line.

Leaving Mexico through Naco, the American customs-officers board the train on the Mex. side and examine hand-luggage. Trunks are inspected in the station on the Mex. side. Passengers bound for El Paso are advised to secure a folder of the E. P. & S.-W. Rly. and note the Pullman regulations. On certain trains Pullmans may be taken on at Douglas, Arizona, and east-bound passengers will do well to telegraph (25 c. for 10 words) to D. for accommodations. The dining-car service (*á la carta*) on these trains is recommended.

Naco Hotel (comp. p. xlvii) in *Naco*, Mex. ($2–$4 a day Mex. money, Am. Pl.). If for any reason the traveller finds himself obliged to remain in *Naco* several days, he can perhaps spend the time more advantageously by going to *Bisbee* (Ariz.), 1 hr. by train, E. from *Naco* on the El. P. & S.-W. Rly. The *Copper Queen Hotel* (erected by the rich *Copper Queen Mining Co.* for the convenience and comfort of its officers) is one of the best in the region. Rooms $1–$4 Am. money. Meals *á la carta*, at moderate prices. As rooms are sometimes difficult to secure, it is advisable to "wire" (25 c. for 10 words) or telephone (50 c. for five minutes' conversation). The town of *Bisbee*, high in the copper-bearing hills, is very picturesque, and is well worth a visit. The hotel is within two min. walk of the station.

The train for *Cananea* traverses a fine rolling district in which rich prairie-land and foothills alternate. The line runs toward the south-west, with a constant up grade. There are but few stations and these are usually isolated. During and after the rainy season (June-Sept.) a host of beautiful wild-flowers deck the plains hereabout, and the herds of half-wild cattle which roam them find excellent pasturage in the rich, yellow buffalo-grass. Blue-peaked mountains are visible on the sky-line and sometimes a beautiful mirage is a fugitive feature in the landscape. As we ascend toward *Cananea*, the view backward to the Arizona mountains is beautiful. The air is usually very clear, and mountains 200 or more miles away appear to be almost within walking distance.

In the fine atmosphere of these highlands the inhabitants (chiefly Indians) attain to remarkable longevity. Here the elder members of an Indian community resemble animated mummies, and are usually too old to remember their age. At the rly. stations one occasionally sees crones as ugly as witches, looking as if they never had been young, and with a total lack of feminine charms. These primitive owners of the soil cling tenaciously to the traditions of their race, regard the whites as interlopers, defy the microbe theory by living in vermin-infested huts and usually reach twice the age of

their civilized and more refined conquerors. They are living proofs of the truism that Nature is strictly material; that physical growth takes precedence over and outlives the intellectual, and that the alleged civilization of the whites is accorded a briefer existence on earth than that allowed to the unthinkably ancient dynasties of the tinted races.

Del Rio Station, at *Kilómetro* 48, is the junction of the line for NOGALES and points on the SONORA Rly. (p. 74, Rte. 19).

The main line winds up the hill to 39 **M. Cananea,** see below.

Cananea.

Arrival. The railway station is on the EAST MESA, about ¼ M. from the hotels. The Smelter and the company reservation lie on the sloping hillside to the W. — Midway between, in the hollow, is the business centre called RONQUILLO. Cab-fare to any of the hotels or the *Ronquillo* Post-Office (in the centre of the town) 50 c. Mex., per person. To the town of CHIVATERA (behind the hill on which the smelter stands) $1 Mex. $3 per hr. Prices include hand-luggage. Trunk checks had best be given to the hotel manager, who will see that luggage is delivered.

The Ferrocarril Sud-Pacífico de Mexico continues in a N.-W. direction from *Cananea* to (140 K.) NOGALES (p. 74). Fare $10.90. The intervening stations, all of which are in Mexico, are unimportant.

Hotels (comp. p. xlvii). There is but little choice between the *Cananea* hotels. The *Hotel Sonora* is nearest to the rly. station, on the *East Mesa* — a plain overlooking the valley. Rooms $2 to $4 a day; meals $1. *The Hotel Alexandria*, on the edge of the *Mesa* overlooking *Ronquillo*, with rooms at $3 and meals at $1, is a bit nearer the town. Furnished rooms are to be had in a number of private dwellings, at from $2 to $4 a day. Window signs announce such places. *The Fashion* (for men only), 3 doors from the Proctor building, at the E. edge of *Ronquillo* (at the foot of the *Mesa*), is well spoken of. Rooms $4 a day. The restaurant is in charge of a Chinaman; meals 75 c.

Those whose business calls them to the Smelter, the Mining-Camps or to the lower town of *Ronquillo*, can economize time by either engaging a room in the latter place or on the Mesa, and dining at one of the many short-order restaurants in *Ronquillo*. Distances are considerable and the cab-hire is usually 50 c. from *Ronquillo* to the *Mesa*. The restaurants are usually managed by Americans or Chinese. Meals generally cost $1. Ask for Ranch eggs and milk, as these are nearly always fresh.

American money passes current throughout the town; $1 generally represents $2 Mex. When prices are quoted the traveller should ask whether Am. or Mex. money is meant.

Banks. *Banco de Cananea*, and *Banco de Sonora*. English spoken. Letters of Credit cashed and money exchanged.

La Cananea (Canaan) is a modern and prosperous mining-town due to the development of the mines (copper) of the *Cananea Consolidated Copper Company*. The population, 20,000 (about ½ of which are Americans), is of a floating character. The miners (a very cosmopolitan lot) are drawn from the mining-centres of Colorado, Arizona, New Mexico, and Mexico. Many of the houses are of a primitive kind, narrowly escaping being huts. The town is divided into three districts:

The East Mesa (table-land), where the chief hotels, the rly. station and many residences are; *Ronquillo* (husky), in the hollow, with its *Main Street, Post-Office, Company Reservation, etc.*; and, to the left of this, a tall hill, *The South Mesa*, known

as *Old Cananea*, covered with small, box-like shanties, the homes of some of the men who toil in the mines and smelters.

The Company Reservation, beyond the post-office on the slope of the hillside, contains some first-class houses; notable among them the *Cananea Club* (card of invitation from some member); the company's store, bank, assay-office, etc. No dwelling or commercial establishment can be erected within this reservation without the consent of the company. *The Gigantic Smelter* and some of the mines lie against, and in, the hill beyond the Reservation, while over the hill, on other hills and in the intervening valleys, are the mining-camps of *Chivatera* (shepherdess); *Puertecitos* (little ports); and camps containing almost as many inhabitants as *Cananea*. Excellent roads, cut out of the mt. side, connect the several camps.

For $2 a saddle-horse can be hired (several stables in *Cananea*) and a very picturesque trip (recommended where time will permit) made to the different camps and mines beyond the hill. Beside offering splendid views of the surrounding country the ride enables one to get an adequate idea of the magnitude of this mining-centre — one of the greatest copper-producing camps in the world. The usual charge for a horse is $1 an hour. Two hrs. are sufficient to inspect the district. The roads are easily followed and a guide is unnecessary. Many strong horses, of the military type, are used in and about the camps.

The Mines are situated on the northern slope of the *Cananea Range* — a group of squat mountains six to ten miles wide and about 25 miles long, running in a general N.-W. and S.-E. direction. The richest section lies along the southern half of the range and comprises a vast mineral zone reaching to *Puertecitos Pass* — a deep gap that divides the mountains into two distinct portions. At some period in the world's history, this range was intensely volcanic and there existed here a cyclopean workshop where unthinkable powers fused and manufactured the rich and varied ores for which the district is celebrated. The ores of the different mines vary in character and value. That from the group of mines contiguous to the *Cananea Smelter* is silicious and occurs in a quartzite gangue or an altered quartz porphyry. The ore bodies of this district consist of great masses of chalcopyrite and its secondary products; glance, malachite (small souvenirs of which are sold in the curio stores, comp. p. lxix), cuprite, native copper, etc. They are probably the largest contact deposits ever discovered. *The Cananea Consolidated Copper Company* (owners and managers of many of the other companies) own more than 5,000 *pertenencias* (claims) in the vicinity of *Cananea*. The extent of their holdings will be better understood when one recalls that a single *pertenencia*, as defined by the

Mexico Mining Law, constitutes "a solid block of unlimited depth, defined above ground by that part of the surface which, in horizontal projection, gives a square with sides 100 meters (330 feet) long and bounded underground by the four vertical planes corresponding to the same."

In the *Cananea* district (which is enormously rich in minerals) the vein outcrops are the prominent features of the landscape in the vicinity of the mines now under exploitation. The almost unlimited masses of iron ores form high ridges of rough brown rock traceable for long distances along the slopes. The drifts and tunnels driven in the veins disclose large masses of native copper, carbonates and oxide ores. As the gossan cap (a Cornish term meaning iron capping of a vein) is penetrated, the ore beneath is found to consist of pyrite and chalcopyrite mixed with earthy and soft black copper glance. The main crest and summits of the range consist of quartzites, hornfels, marble, adinoles, etc. The bedded andesitic tuffs and breccias, forming the lower foothills and *mesas* to the east of the range, are the ejected rocks and andesitic ash of the old volcano, at one time characterized by great activity.

Some of the mines show outcroppings of garnetiferous rock, carrying carbonates, oxide and the native metal. This is derived from veins of chalcopyrite ore, as is shown by the working tunnel of the *Cananea* mine, where a vein 30 feet wide consists of an upward stratum of altered impure limestone heavily charged with chalcopyrite and zinc-blende. This interesting bed occurs beneath a layer of white marble.

The ore bodies in mines quite contiguous differ curiously from each other. That of the *Capote* mine (passed on the road leading up to the hill-top) is unusually large and consists of a mass of quartzite and crushed porphyry altered by some stupendous force of Nature to a white clayey mineral and carrying scarf-like masses, strings and bunches of soft black copper glance, with a residue of pyrite.

The principal mines are the *Cananea*, *Cobre Grande* (Big Copper), *Veta Grande* (Big Vein), *Oversight*, *Capote* (Cape) *Elisa*, *Henrieta*, *Puertecitos* (see p. 72) and the *Elenita* (Little Ellen). Most of these are connected by a surface railway 15 kilom. long. The mineral output of the mines is estimated at more than 3,000 tons daily. Several thousand men are employed, working in 8-hour shifts; three shifts during the 24 hours. The monthly pay-roll is estimated at half a million dollars. The smelter runs day and night. It is 312 feet long, 99 feet wide, with a boiler-house 245 feet long. Its daily output of smelted copper is about 90 tons. Six hundred men are employed in this building and two hundred tons of coal are consumed daily. The tall chimney, from which a dense volume of smoke pours constantly, is 200 feet high.

The Consolidated Copper Co. was organized Sept. 30, 1899. It controls vast financial interests and is supposed to be the third largest copper-producing company in the world. Although virtual owners of the district of *Cananea*, a number of independent mining companies operate in the neighborhood. Changes occur frequently and smaller companies are absorbed by the larger ones.

19. From Nogales viâ Hermosillo to Guaymas.

FERROCARRIL DE SONORA.

427 K. 1 train daily in 10 hrs.; fare $17.42 1st cl. The rly. is a prolongation of the Southern Pacific System of the U. S. A., and a link between this and the West Coast Route described at p. 89. Trains are run on Sonora time, which here is 36 min. faster than Pacific time (used on the S. P. Rly.). Nogales uses Sonora time. There are refreshment rooms at *Nogales*, *Carbo* and *Hermosillo*. Delicious oranges can always be had at the latter station, and at some of those between Nogales and Magdalena fine peaches can be had at certain seasons.

Nogales (88 M. or 4 hrs. train ride S.-W. of Benson, Arizona) is the terminus of the New Mexico and Arizona; the *Sud-Pacífico de Mexico*, and of the Sonora Railways, and is the point of departure for the towns of the Pacific Coast States of Mexico, and for those of the Peninsula of Lower California, described at p. 84. The So. Pacific Rly. sells round-trip tickets from the U. S. A. to Guaymas and beyond, with stop-over privileges and a considerable reduction of fares. — Pullman cars run through from Los Angeles almost to the end of the West Coast Line. The rly. stations on the Mexican and the American side at Nogales are within a few yards of each other. No charge for transfer of luggage. The custom-house formalities, quarantine regulations, etc., are similar to those described at p. 1. Several hotels lie within 3 min. walk of the rly. station at Nogales — the *National*, *Montezuma*, etc. Rooms from $1 up. Meals can be had at any of the several restaurants hard by. All on *Morley Ave.* Tourists will perhaps find it to their advantage to purchase travellers' requisites before crossing the line, as the shops in the West Coast towns are not always supplied with those articles which most Americans require. These, with Guide-books, Amer. newspapers, magazines, etc., can be found at the *Sonora News Co.'s* store on Morley Ave. Cigars and cigarettes can be bought to better advantage in Mexico.

Nogales (walnut trees), on the southernmost edge of Arizona, 3,863 ft. above the Pacific Ocean, with a pop. of 6,000, is known as the Line City, from its somewhat unique position astride the line which separates the U. S. A. from Mexico. The climate is healthful, with warm days and cool nights. The city merchants do a large business with the Mex. town of the same name across the border, and with those of the interior. The proximity of *Nogales* to *Sonora*, which prior to 1909 contained many turbulent *Yaqui* Indians, has made it the theatre of stirring events: on more than one occasion it was raided by these Indians — usually to their discomfiture. The place was long notorious as the rendezvous of border ruffians from both countries. The possibilities of committing a crime and of escaping justice by merely stepping across the narrow, international street which served as the dividing-line, appealed

strongly to this gentry. Amer. and Mex. renegades and outlaws have fought many duels on this celebrated street, one curb of which is in Mex., the other in the U. S. A. The town is now orderly and progressive. Spanish is spoken in many of the stores, and Mex. money passes current as readily as American.

The railway penetrates the Mex. State of *Sonora*, climbs a stiffish grade and trends almost due S. across a country differing but little from southern Arizona. We pass the unimportant stations of 5 K. *Lomas* and 11 K. *Encina*, where we cross the divide (at an elevation of 4,288 ft.) between the Gila River and the Gulf of California. 20 K. *Agua Zarca* (3,816 ft.).

41 K. *Casita*, near the *Casita Cañon*, a rocky gorge between the *Pineta*, *Cibuta* and *Guacomea* Mts. Attractive views of a landscape with many sycamore trees.

48 K. *Quijano*. The wagon trail which leads from this point runs to (12 M.) the camp of the *Columbia Consolidated Mines Co.* (formerly Hay's Camp), where Amer. capital is developing extensive mines and lumber deposits. Horses can be obtained with the help of the station agent. — 55 K. *Cumcral*.

68 K. *Imuris*, celebrated locally for a mineral spring to which the Indians attribute curative properties. N.-E. of the station is the *Cocospera* region with rich mines and vast, productive *haciendas*. 76 K. *Pierson*. We traverse the broad Valley of the Magdalena (river) noted for its delicious peaches. 62 K. *San Ignacio*.

87 K. **Magdalena** (2,460 ft.), with 4,000 inhab., in the centre of a rich mining and agricultural region. The town (visible from the station) lies about 1 M. to the left. Hotel *Aleman*, $4 Am. Pl. *Coche* from the station 25 c. Trunks 25 c. The large building on the r. is the power-house of the Black Mountain Mining Co., whose mines lie 45 M. distant toward the E. The power used to run the mines is supplied from here. In Sept. and Oct. of each year a *fiesta* (uninteresting to the traveller) is held at *Magdalena* in honor of *San Francisco de Xavier*, patron saint of the town. The Indians make long pilgrimages to be present at this time.

That part of *Sonora* known to the mining world as the **Magdalena District** begins about 20 M. south of *Nogales* and extends far to the south of the town whence it derives its name. It is one of the richest mining regions of the Mex. Republic. Many of the more valuable properties, notably the *Planchas de Plata* (silver plates), the *Cocospera*, the *Higuera* (fig-tree) and the *Cerro Prieto* (black-hill) were exploited during the early Spanish occupation and immense treasure taken from them. According to the Jesuit historians the PLANCHAS DE PLATA mine was discovered in 1739 by a Yaqui Indian who revealed its location to a Spanish trader. Its almost fabulous richness soon attracted the attention not only of Spain but of all Europe as well. Jesuit missionaries were the first to work the mine. Says one of the old chroniclers: "At a depth of a few yards, in the bed of a cañon cutting down the side of the mountain, we found masses of pure silver, globular in form, weighing from one to two

arrobas — 25 to 50 lbs. Several pieces weighing 20 *arrobas* (500 lbs.) were taken out, and one piece, found by a man from *Guadalajara*, weighed 21 *arrobas* (525 lbs.). As no animal could carry so great a weight as a pack, an ingenious contrivance was employed for its transportation. A litter was swung between two pack-mules, the mass of metal was raised into the branches of a tree, the animals led underneath and the load lowered to the place designed for it." Much to the disgust of this persevering Jesuit the gigantic nugget was seized by the military commandant at *Presidio de Altar* and claimed for the Spanish Crown. The owner protested energetically but was overruled. He appealed to the local *Audiencia* at Guadalajara and was referred to the *Corte Real* at Madrid. After seven years of litigation the Spanish King decided "that the silver belonged to the royal exchequer" and he further decreed that "the mine henceforth be worked in the sole interest of the Crown." Rather than comply with so outrageous a decree the mine was conveniently "lost" and it so remained in truth until 1817, when American interests discovered it and continued its development.

Six miles north of the *Planchas de Plata* mine are the *Promontorio Mines*, owned also by Americans.

Some 50 M. east of *Magdalena* station, beyond the junction of the *Santo Domingo* and *Dolores* rivers. is the cañon of the SANTO DOMINGO and the great placer gold-fields of the same name. A few miles further up-stream is an extensive auriferous deposit known as *La Bresca* (the honeycomb), extraordinarily rich in gold, which metal is found for nearly 15 M. along the river's channel. Much of the gold that went in the treasure-laden galleons that sailed from *Acapulco* to Spain during the Spanish occupation of Mexico, came, it is said, from this region. Before the advent of the *Conquistadores*, the Aztecs are said to have worked the mines and to have conveyed to *Montezuma's* treasury at *Anáhuac* the great amount of gold which tempted Cortés to so much inhumanity.

The *Cerro Prieto* mines are located near the confluence of the *Santo Domingo* and the *Dolores* rivers. The *Black Mt.* in which they lie is a lofty ridge of dark limestone more than a mile in length. Through this ridge runs a great porphyry dyke, rich in gold ore.

South of *Magdalena* the line traverses a region thickly sprinkled with the many species of cacti (comp. p. lxxxi) for which *Sonora* is celebrated; during and after the rainy season, when all the plants are in bloom, the scene is one of singular beauty. Those who love the "painted desert" and its silent but none the less impressive majesty would perhaps never tire of this broad sweep of semi-wild country with its splendid Pitahayas, its Wolf's Candles, nopal, agave and many other species of flowering, flaming, prickly, aggressive and ever interesting cacti. Long eared jack-rabbits, pudgy prairie-dogs, snooping coyotes, skirling hawks and a repulsive congress of horned toads, lizards, snakes and owls people the sunlit land. Serrated hills cut the sky-line and delimn the desert with turquois bands. Many of the tall organ cacti are perforated by woodpecker-holes. 94 K. *Lorenzo*. 106 K. *Santa Ana*. 129 K. *Llano*. 147 K. *Noria*. 154 K. *Puerto*. 167 K. *Querobabi* (2,160 ft., point of departure for the *Tuape* district). 189 K. *Poza* (shipping centre for the *Opedepe* region).

209 K. *Carbo* (1,523 ft.) where much of the ore from the *San Miguel* and the *Copite* mines is brought for rail shipment.

243 K. *Pesqueira*, a shipping-point for various contiguous mines and for the broad *haciendas* which stretch along the *San Miguel River*.

257 K. *Zamora.* The hills close in on the r.; the aspect of the country changes, and we pass into a region of palms and fine orange groves.

272 K. *Unión.* We leave the main line and proceed (10 K.) to the r. to 282 K. *Hermosillo,* see below.

20. Hermosillo.

Arrival. The town lies ½ M. from the station and is connected by tram-cars (5 c.) and cabs (25 c. per person, and 25c. each for trunks, hand-luggage free). Cabs within the town $1 per hr. Trains usually stop 10 min.

Hotels (comp. p. xlvii). *Arcadia,* facing the *Calle Don Luis,* $6 a day Am. Pl. — *Grand Hotel,* and *Hotel Cambuston,* both $3 Am. Pl.

Banks. *Banco de Sonora.* — *Banco Minero de Chihuahua.* — *Banco Occidental.*

Hermosillo (little beauty), capital of the *State of Sonora* (90 M. from *Guaymas*), with 20,000 inhab., stands on a broad plain almost athwart the entrance to a picturesque cañon through which runs the *Sonora River.* The *Horcasitas* (little gallows) *River* skirts one edge of the town. Hard by is an odd-shaped hill, *El Cerro de las Campanas* (hill of the bells), so called from the sonorous quality of the rock composing it. This species of white marble (of excellent quality and found in many parts of the *State of Sonora*) gives forth a clear, bell-like sound when struck, and from this circumstance *Sonora* (*sonorous*) derives its name. — The town is celebrated for its fine fruits (oranges predominating) and its superb winter climate. The short rainy season begins in July and ends in early Sept. The orange trees of the *plaza* and the groves (*naranjales*) of the suburbs impart a semi-tropical aspect which is very pleasing to Northern eyes. Orange-growing is the chief industry, and many car-loads of the oranges (*naranjas*) are shipped annually to the U. S. A. Extensive fields of sugar-cane, melons, figs, dates, pomegranates, etc., are features of the environs. Elevation 693 ft.

One of the mid-winter attractions of *Hermosillo* is the Mardi Gras, which usually begins on the Sunday preceding Shrove Tuesday. During this season the hotels are apt to be crowded, and accommodations should be spoken for in advance.

The Cathedral (uninteresting) faces the *Plaza de Zaragoza* (in the centre of the town) and is the official church of the Bishop of Sonora. The *Palacio de Gobierno* (cost $300,000) also faces the *plaza* and contains the State Library of 5,000 volumes, chiefly in Spanish. The *Capilla del Carmen* calls for no special mention. The *Parque Ramon Corral* is the favorite promenade.

The chief objects of interest in the suburbs are the orange plantations of *Las Playitas* (4 K. from the *plaza,* cabs $2 for the round trip) with 3,500 orange trees, beside many peach,

apricot and minor fruit trees; and the *Huerta de la Esmeralda*, with some 4,000 orange trees and a host of lemon, lime, fig, date and other trees and many beautiful flowers.

Our train circles the town, returns to *Unión* and proceeds southward over the line, passing a number of unimportant stations. Near

324 K. *Torres* (junction of the *Torres & Prietas Rly.*; consult the *Guia Oficial*) are the *Tarasca* mines, and others which were first worked by the Jesuit Fathers who followed *Cortés* to the New World.

379 K. *Ortiz*, one-time point of departure for the *San Marcial* coal-fields; for the old placer region of *Cumaripa*, of *La Dura*, and *La Bufa*, and places beyond the central reaches of the *Yaqui River*. They are now more easily reached by the So. Pac. R.R. from CORRAL Station. Comp. p. 89.

418 K. *Empalme*. The shops and general offices of the operating department of the West Coast Route (p. 89) are here. From this point our line trends toward the r., crosses an arm of the Bay of Guaymas and proceeds (10 K.) to 428 K. GUAYMAS (see below). For a description of the West Coast Route, Guaymas viâ Navojoa, Culiacan, Mazatlan and Tepic to Guadalajara, see Rte. 23.

21. Guaymas.

Arrival. The business section of the town is about 10 min. walk from the station; connected by tram-cars. Cabs (see below) meet all trains.

Hotels (comp. p. xlvii). *Hotel Albin*, directly beyond the station; American management. Rooms from $3 up. Meals in the restaurant *á la carta*. Baths free. *Hotel Almada* (beyond the *plaza*) $4 to $5 Am. Pl.

Cabs (comp. p. 235) from the station to any point in the town 25 c. per person. Travellers who insist upon having the cab to themselves must pay four fares. Hand-luggage free. Trunks 25 c. Within the town limits $1 the hr. ($1.50 after 9 P. M.), with double rates on feast days (*dias festivos*).

Banks. *Banco de Sonora*, and *Banco Occidental de Mexico*, both near the *plaza*.

Newspapers, Books, etc. *Sonora News Company.*

Arrival by Sea. Steamers anchor in the harbor quite near to the wharf (*muelle*). Boat to or from the ship 25 c. for each person; trunks 25 c. Where there are a number of persons and considerable luggage a bargain should be reached with the boatman before embarking. The traveller is referred to *W. Iberri é Hijos Sucesores*, for detailed information relating to ships of the *Pacific Coast S.S. Co.* (for San Francisco and points on the California coast); *Compania Navegación Mexico y Oriente* (for Pacific Coast ports of Mexico) and others

Guaymas, on the bay (*bajia*) of the same name, with 15,000 inhab., occupies a mountainous peninsula which terminates in the *Cabo de Haro*, 5 M. from the central *plaza*. The time-stained houses are Spanish-Moorish, the streets are narrow and tortuous, and the *plaza*, with its fine palms and flowers, is attractive. Many of the stores are managed by Chinese, of which there are some 2,000 in the port. The summer climate is somewhat trying to the uninitiated. The rainy season (July-Sept.)

produces a muggy heat which is a bit uncomfortable. Winter is the best time to visit the port; then the nights are cool and the minimum temperature is about 67° Fahr. The barren hills behind the town act as reflectors of the heat, which the inhabitants of the place exclude from their houses by means of thick walls. The *Parochial Church of San Fernando* (facing the *plaza*) is uninteresting.

The Bay is land-locked, dotted with islands and filled with fish (see below). The inner harbor (called *El Pozo*) affords anchorage for ships drawing up to 14 ft. Bald hills encircle it on three sides. Ships make the inner harbor by threading the channel which separates the islands of *Almagre Grande* and *La Ardilla*. Across the bay from the *muelle* are the remains of a fortress erected by the French during their occupation of the port. The sunrise and sunset effects from the hills about the port are unusually gorgeous. Bathing in the bay is popular, and the occasional sharks seen therein appear to have no taste for the bathers. Consult the hotel manager regarding the best bathing-places.

Many writers have tried to describe the beautiful Bay of Guaymas. Says one (*John C. Van Dyke*) :

"The Bay of Guaymas is typical of all the gulf bays, and is a fair illustration of the coast scenery. It is one of the most beautiful harbors in the world, and the fact that there are never more than a half-dozen vessels at a time lying in it does not hurt its beauty. . . . Bare mountains, 1,500 ft. high, surround it and look down upon it, and in the morning, when the harbor water is smooth, their reflections are as clear-cut as though cast in a mirror. The local color of the water is green, but the intense blue of the sky changes it by reflection to a deep cobalt, and the mountains of rock are brown, terra-cotta, rose-color, changed again by sunset light into mounds and spires and pinnacles of gold, crimson, lilac and purple. Day after day there is the blue glow of the clear sky, but at dawn, when there is a haze or a few fleecy clouds, the eastern sky flames with yellow and scarlet, and at sunset brilliant carmines, spectral greens and burning golds stretch in great bands along the gulf horizon, or are reflected from the wind-blown cirrus of the upper sky. From the mountain-tops on clear evenings one can look across to Lower California, ninety miles away, and the contrast of the wide cobalt of gulf with the wide, flaming sky above it is most violent, imposing, awe-inspiring. I have never seen such brilliant sky effects. The normal coloring of the sea and sky and mountains at midday is bright enough, but at dawn and dusk everything is intensified. Nothing on the Mediterranean can surpass in brilliancy the coloring of this western coast. . . ."

Fishing-Trips can be planned to the best advantage by consulting the hotel management. The usual price for a gasoline launch (which will hold 8-10 persons) is $4 an hour. At least 3 hrs. are required for the trip to the wireless telegraph station at the outer edge of the bay. The *San Vicente Caves* (uninteresting) can be visited on the outward trip. Trolling lines are supplied (free) by the boatmen. Bait for line-fishing can always be had of any of the fishing-boats to be found in the bay. When the tide makes in the bay usually teems with fine fish, prominent among them the *Tortuoba* (a species of sea-bass known in the Southwest as the Colorado River Salmon); the *Mero*, or *Jew-fish*, the *Cabritilla*, *Boca Dulce*, *Yellow-tail*, Spanish-mackerel and whatnot. Splendid specimens of the *Tortuoba* (weighing up to 150 lbs.) are caught daily. Oysters, lobsters (spearing these is considered fine sport), shrimps, etc., are plentiful. Travellers will do well to refuse all oysters caught in Guaymas Bay, and to demand those brought from a point near the mouth of the Yaqui

River. Near the latter place are to be found ducks and similar fowl in great numbers. Hunting-trips can be planned with the aid of the hotel manager.

Sonora (comp. p. 77), one of the most northern of the Pacific Coast States of Mexico, is the second largest in the Repub. (*Chihuahua* is first), with an area of 199,244 sqr. kilom. Population 221,682. The capital, *Hermosillo*, is described at p. 77. It is bounded on the N. by the United States of North America; on the E. by Chihuahua; on the S. by Sinaloa and on the W. by the Gulf and Territory of Lower California. The Sonora littoral, which is low and arid, extends in a line almost parallel with Lower Cal. and is washed by the Gulf for a distance of 860 kilom. This littoral, from the mouth of the Colorado River to the Port of Agiabampo, is indented with salty lagoons and marshes which contain crocodiles (*cocodrilos*), alligators (*lagartos* or *caimanes*) and allied reptilia.

Tiburon (shark) *Island* (28 M. from N. to S. and 15 M. from E. to W.) lies off the coast almost in a line with Hermosillo and is separated from the mainland by *El Canal del Infiernillo* (Little Hell Strait). The island is mountainous and culminates in a peak which rises 7,000 ft. above the surrounding sea. It is inhabited by a rude race of Indians (Seris, of the Yuman family, see p. lxii) with anthropophagous instincts. Their canoes are of curious construction; open so that the water enters and remains at the same level as without. The Indians shoot turtles and fish with great skill, using bows and arrows. Poisoned arrows are employed when hunting game or enemies. Visitors to the island are unwelcome.

The CLIMATE is hot on the coast, supportable on the plains and cool in the mts. During the summer season the thermometer often reaches 98° Fahr.; in *Hermosillo* and in *Guaymas* it has reached as high as 119°. The minimum temperature of the winter is 45° Fahr. Frosts occur occasionally in the *Sierra Madre* region. The rainfall is moderate. Where irrigation is resorted to, the land is productive. An alleged peculiarity of this region is that rain sometimes falls from a serene and cloudless sky: a statement for which the author of this handbook cannot vouch.

The RIVER SYSTEM comprises the *Yaqui*, *Altar* (also called *Asunción*), *San Ignácio*, *Mayo*, *Sonora*, *Moctezuma*, *San Miguel*, *Bavispe* and several streams of lesser importance.

The FAUNA and FLORA, remarkable for their wealth and variety, embrace a number of special species, as well as many common to the rest of the Repub. *The Gulf of California* (p. 84), noted for its fish and pearl oysters, produces gems superior to those of the Gulfs of Aden and Ceylon. Black and grizzly bears infest the mountains, and the mountain lion, ounce, leopard and many smaller animals abound and are

rarely hunted. Alligator-hunting is one of the most popular sports of the littoral. *The Principal Agricultural Products* are fruits, sugar-cane, tobacco, cereals, cotton and a great variety of vegetables. Notwithstanding the fertility of the soil, much of the land is uncultivated.

MINES: *Sonora* is classed as one of the richest mineral regions of the Repub. as well as of the world. The chief products are silver, gold, lead, copper (comp. *Cananea*, p. 71), coal, iron, antimony, cinnabar, graphite, etc. There are about 150 mines, nearly 2,500 mining claims, and an annual mineral output of something like $50,000,000. For further information under this head consult the *Sonora Mining Directory* published by Findley and McDonald ($1) at *Cananea*.

Many INDIAN TRIBES have left their mark on the state. It was long a rendezvous for the treacherous and bloodthirsty *Apaches* (*Athapascan Family*); unsubjugated bands of *Yaquis* (*Nahuatlan Family*) still roam the remoter regions. There are some *Indian ruins* at *Babiocari*, and some grottoes with Indian relics at *Sahuaripa*. The language spoken by the Yaquis is the *Cahita*, and is referred to in the bibliography at p. ccxl.

History. The history of *Sonora* is linked with the history of its mines, for the search for minerals brought the gold-greedy Iberians hither. The ability of a Spanish *Conquistador* to locate a mine was almost a sixth sense, and the friars who followed in the wake of the great captain — like crows at the heels of a ploughman — possessed a like genius for inducing the untutored and often rebellious *Indios* not only to disclose their secrets of hidden treasure but to work the deposits for the benefit of the clergy — in the name of the Church.

Sonora first came into history in the 12th cent., when the wandering Aztecs crossed the district in their long perigrination from the unmapped North to their ultimate home in the *Vale of Anáhuac* (p. clxiv). The land was then in possession of the *Nayaritos* (comp. p. 93), a populous tribe of the Nahuatlan family. It was known roundabout for its rich deposits of gold and silver; and two centuries later, when the Aztecs had become welded into a powerful nation, one of their carefully guarded traditions referred to the land of gold visited by their nomad ancestors. When the Mexicans under Montezuma became powerful and dreaded, the Sonora tribes (according to the early chroniclers) paid a handsome annual tribute, in gold and silver, to the ferocious war-lord in his southern stronghold. One of the keenest desires of the Spanish invaders was to locate the source of the vast wealth which they found in Montezuma's possession, and Cortés sent many expeditions in quest of the coveted source.

One by one the present Mexican States were invaded, conquered, ransacked and added to the Spanish Crown Colonies. *Baja California*, with its fabulously rich pearl fisheries, was

annexed in due course, and in 1530 (9 yrs. after the downfall of *Tenochtitlán*) Pedro Almindez Chirinos came very near to the gold country when he skirted the Sonora littoral and sailed as far north as the mouth of the *Yaqui River*.

The first hint the Spaniards in Mexico City received of the actual location of treasure was brought by *Cabeza de Vaca* (cow's head), who crossed the eastern corner of Sonora on his celebrated trip to the *Florida Everglades*. His report of a land where gold and silver could be plucked from the surface of the ground electrified the *Viceroy Don Antonio de Mendoza*, and filled him with a fever of impatience to go at once to the spot. He commissioned (1540) *Francisco Vasquez de Coronado* to conquer the country and bring back a load of gold as evidence of success. The region was duly annexed and from that remote time it has been renowned for its wealth-producing mines. In 1785 the *Viceroy Matias de Galvez* (p. cxcviii) divided New Spain into 12 *Intendencias* (Districts), one of which comprised the present States of Sonora, and Sinaloa. After Mexican Independence was achieved (1821) they were made (1823) into separate states. By the Constitution of 1824 they were reunited, to be again sundered by a decree of Oct. 13, 1830.

The history of some of the **mines** is full of interest. It is related of the famous *Quintera Mine* (Alamos District), that the owner (*Señor Almada*), on the occasion of the marriage of his daughter, lined the bridal chamber in his *palacio* with rows of silver bars, and paved, with the same pale, chaste material, the path from the house to the church. The bridal party trod upon fabulous wealth as it proceeded to the altar.

The *Doña María Mine* (in the Huacal District) was once exploited by a Spanish widow, *Doña María de Rodriquez*, who, during many years of hard work, accumulated great wealth in the shape of ingots. These she stored in a strong and well-guarded room in her dwelling. Deciding to pass the remainder of her life in Spain, she loaded her treasure on the backs of 40 mules, and, with a small army of retainers, travelled to the City of Mexico. It was estimated that each mule carried 200 lbs. of gold and silver bars, so that at that time the tangible wealth of the industrious *viuda* was represented by four tons of precious metal.

According to the old chronicler, this estimable lady did not breathe freely until she had deposited her fortune in the hands of the Spanish Viceroy in the capital; soon thereafter she ceased to breathe entirely, for she suddenly and mysteriously disappeared. The common report was that she had been murdered and her great fortune appropriated. This seems to have been the case, as the indictment was never successfully disproved.

One of the mines of the *Estrella del Norte Mining Co.* (near Arispe) was "lost" for many years. The only record touching its location was a notation on an old Jesuit map to the effect that "the opening of the tunnel can be seen from the door of the Mission Church." For years the hills in front of this door were searched for miles with no results. In 1905 a side wall of the old church crumbled to ruins and disclosed a hidden door, whose existence had never been suspected. From this door a prospector searched the hill-side with a field-glass, located the lost mine, and found a huge fortune therein.

The Yaqui Indians were formerly as savage as the *Apaches*, and many rich mines were long "lost" because the miners were killed and prospectors were driven away from the region. In 1905–06 the Mexican Government took a determined stand against these wilful children of the desert,

and transported many of them to Yucatan. In consequence many of the *minas antiguas* are being "re-discovered" and princely revenues are being taken from some of them. So crude were the methods of the early Spaniards that the discarded tailings, worked by modern machinery, produce results almost equal to those secured by the first owners.

Many of the zealous *padres* of the 17th cent. worked the mines solely for funds with which to build churches and missions. Some of these ancient edifices still remain, "like fossils of an early ecclesiological strata," and the antiquary and lover of romantic annals will find much to interest him in these relics of the gold-seeking, militant church fathers. The churches in the more inaccessible districts (those which have not suffered renovation) are excellent specimens of early Spanish missions in New Spain. Unusually interesting ones are those at *Onabas*, *Tecoripa* and *Baroyeca*. The *Baroyeca* church owes its existence to the discovery (in 1792) of a rich bonanza, in the *Mina Grande*, of the *Baroyeca Mts.* The Franciscan Father, *Francisco Joaquin Valdez*, early employed some of the proceeds of the mine toward erecting the ch., which was long celebrated for its massiveness and its pleasing architecture. Though now in a ruinous state, one of the main walls still measures over 150 ft. long and 5 ft. thick. The old *campanario*, 60 or more ft. high, with walls 10 ft. thick, is strikingly solid. The belfry, which contains a number of sweet-toned bells, is surmounted by a handsome wrought metal cross tipped with a large star. The word *Fortis*, all that remains of a Latin inscription, is cut deep into the masonry. Around the mouth of the largest bell is the inscription *Maria Purísima de Loreto*. The upper part bears the date *Marzo 16 de 1646*. Another of the bells bears the scarcely legible inscription *Señor San José Patriarca*, and the date, *Marzo 20 de 1643*. On the smallest bell is *San Rafael Dedicado al Santísimo Sacramento* and *Marzo 25 de 1646*. The ch. is in the form of a Latin Cross, with a huge nave and transepts. Adjoining it are roomy chapels, refectories and dormitories. It was often used as a fortress when the miners and clergy were besieged by the Indians. Prior to 1850 the walls of the *santuario* and the *trascoro* were covered with sheets of pure silver, the product of the famous mine. The sacred altar vessels were of pure gold, and the *candelabra*, the altar railing and parts of the sanctuary of silver. The ch. stands in a spacious but neglected *plaza*, flanked by the ruins of the domiciles of the early *padres*.

The eternal silence of the unpeopled desert now broods above this relic of former grandeur. It stands in the midst of a broad amphitheatre, surrounded by tall mountains which cut the sky-line with points of blue. The adjacent country is honeycombed with rich mines and the trustful Indians believe that *Baroyeca* is destined to enjoy a re-incarnation and that the old bells from the tall tower will again call them to vespers and prayer.

22. Lower California.

The Territory of Lower (*el territorio de baja*) **California,** 1,109 kilom. in length and 306 in breadth at its widest point, with a coast-line of 3,000 kilom. and a population of 48,000; northernmost of the Mexican possessions and pertaining politically to the Pacific States Division of the Mex. Republic (with a superficial area of 151,109 sqr. kilom.), takes the form of a long and narrow peninsula which extends from N. to S. in the Pacific Ocean for a distance of some 1,500 kilom. It is bounded on the N. by the American State of California, referred to as Upper California, of which it was once a part, and which was wrested from Mexico in 1846 (comp. p. ccx); on the E. by *El Golfo de California* (which ranks among the largest of the world) and on the S. and W. by the Pacific Ocean. The line which separates it from the United States begins near Yuma, Arizona, and runs westward across to the Pacific, which it touches a few miles south of San Diego.

Topographically the peninsula is interesting: a cordillera running near the E. coast traverses it from N. to S., the descent on the Gulf side being extremely abrupt, while on the Pacific side the coast is reached by a succession of low hills. This mountain ridge, which forms the backbone of the country, is a continuation of the coast range of Upper Calif. and is interwoven almost over its entire extent with rich veins of metal. The central region is highly mineralized and fine granite strata are found. Near *San José* and *Cape San Lucas* there are argentiferous and auriferous outcroppings, and in the *municipalidades* of La Paz (p. 86), El Triunfo and San Antonio, veins of gold, silver, iron and other substances are found on the surface of the mountains.

In the *distritos* of Comondú, Loreto, San Luis and Mulegé (pop. 1,041) in the N. region, rich copper-mines exist. The Boleo mines, situated in this part, have for years been one of the chief sources of the world's copper supply. Mica, iron, tin, gypsum, marble, alabaster and minor substances are also found. Rich deposits of gold were discovered near Santa Gertrudis (N. of Mulegé) in 1884; likewise a solid mountain of iron, rivalling in size the celebrated Iron Mountain (p. 103) of Durango. Elsewhere in the peninsula are found plumbago, sulphuret of lead, porphyry, prismatic pyrites, sulphur, oxide of antimony and lead, carbonate and phosphate of lead, hydroxide of iron and hydrosilicate of copper. Nature has endowed this jejune region with marvellous metallic riches, and mining is one of the most profitable industries. Physically, the territory might be divided into three mineral sections — the N., or gold-bearing; the S., or argentiferous; and the central, or copper region. Various other minerals are found in all these districts. Some of the mines near Santa Rosalia

were worked by the Jesuit fathers as early as 1700. *El Mineral del Triunfo* is the site of important modern reduction works. Extensive salt deposits occur at Ojo de Liebre (Rabbit's Eye) as well as at *Isla del Carmen* and at *San José*, on the Pacific Coast. Large deposits of meerschaum were recently discovered on the island of *Santa Margarita* in the Bay of Magdalena.

Magdalena Bay, which was discovered by *Francisco de Ulloa* in 1539, and which was long a celebrated rendezvous of Spanish galleons, pirates and other adventurers, came into considerable prominence in 1908 as the place where the U. S. A. squadron stopped for target practice on its memorable voyage from New York to San Francisco. *Ulloa* sought it out in order to verify the tradition that the nearby islands were inhabited by sirens and Amazons. The Bay is formed by the mainland and Santa Margarita Island; it is about 40 M. long by 12 M. wide. The town is of no importance. The harbor is one of the finest on the Pacific Coast.

The CLIMATE is hot and dry in the N., but more temperate toward the S. Here, where the annual rainfall can be relied upon, and where some irrigation is practised, sugar-cane, flowers and tropical fruits are successfully cultivated. Many species of flowers and ornamental shrubs grow wild; particularly in the shaded and humid valleys, where cabinet and dye-woods also flourish. Good oranges grow in the S. district.

The meagre rainfall and lack of irrigation in the N., limits agricultural productions. Drought, indeed, is the local curse, and for weary months not a drop of rain falls on the parched deserts. The volcanic nature of the region adds an aspect of extreme aridity and desolation. With the exception of the Colorado River at the N., and several insignificant streams in the centre and S., the peninsula is destitute of waterways. In certain districts Spanish Moss (*Tillandsia usneoides Bromeliaceas*) grows and is gathered and used for dyeing purposes. *Henequén* (comp. p. 583) is found in the central regions, and some hemp is produced adjacent to the Colorado River.

Many ancient Indian remains, rock-paintings and inscriptions have been found in the N. region, which is the present home of the Yuman Family of Indians, comprising about 2,500 members.

The FAUNA is limited and differs but little from that of other northern Mexican states. The sperm-whale and otter are found on the W. coast, along with grayback whales, seals and sea-lions. The tepid waters of the Gulf teem with a great variety of fish. Alligators infest the bayous and river-mouths; alligator-hunting being one of the chief sports of the inhabitants of the ports. Huge turtles abound, and tortoises, the shell of which forms an important article of commerce, exist. Sword-fish, sharks, — the latter a constant menace to the pearl fishers (comp. p. 87), — squid and sponges are found; also beautiful coral and the much-prized ambergris.

For political reasons the *Peninsula* is divided into two districts — the N. with a pop. of 7,589, and the S. with 40,041.

The latter is subdivided into two *partidos* and seven *municipalidades*. The *Partido del Sur* (S. region) comprises the *municipalidades* of La Paz, San Antonio, San José and Todos Santos; the *Partido del Centro* embracing Mulegé and Comondú. The chief city is **La Paz** (see below), the capital of the S. district. *Ensenada de Todos Santos* (All Saints' Cove) is the chief town of the N. *distrito*, with a pop. of 3,800.

La Paz (peace), chief city of the S. district, pop. 6,000, opposite the mainland State of Sinaloa and the port of Altata, 220 M. south of Guaymas, and the principal outlet for the products of the country, was discovered in 1542.

From San Francisco, California, La Paz is best reached by one of the steamers of the Pacific Coast Steamship Company (*Compañía de Vapores de la Costa del Pacífico*), which operates a monthly service between California ports and the Mexican port of Guaymas (Sonora), touching at intermediate ports. The 1st cl. fare by this line from S. F. to La Paz is $50 U. S. currency; time 8 days. Ships stop at Ensenada, San José del Cabo, Mazatlan, Altata, and thence go direct across the Gulf to La Paz. From other than Pacific coast points in the United States, La Paz is best reached by rail to Nogales (Arizona), thence by the *Ferrocarril de Sonora* to Guaymas; fare from Nogales to Guaymas, first-class, $17.08, time 12 hours; distance 427 kilometers (265 miles). For rates of passage and sailing dates from Guaymas to La Paz (time two days) address *Señores W. Iberri é Hijos, Sucesores*, Guaymas, Mexico.

Proceeding southward from La Paz a steamer is accessible to Mazatlan or Manzanillo, Mexico. From the latter port, rail connections can be had to Guadalajara (p. 161) and all points in Mexico.

Despite its somewhat unkempt appearance *La Paz* is the most important pearl-fishing town on the Pacific Coast of America, and it ranks as one of the three greatest pearl-producing centres of the world. Four fifths of the inhabitants are Mexican; the rest are American, German, French and other nationalities. The principal section of the town lies in a depression along the shore of the bay and almost on a level therewith. The residence portion, the parochial church, and the barracks, stand on an elevated *mesa* which dominates the lower town. The general aspect of the place is not unpleasing, with the pretty *Jardin Velasco* and the straight streets bordered by one-story adobe houses and flowering trees. A line of squat but massive warehouses (*bodegas*) stand back from the mall, and through their iron-barred windows comes the omnipresent odor of tons of oyster-shells, stored for foreign shipment. The town has all the aspect of a fishing-port, with the addition of that imparted by the odd diving accoutrements employed in the search for pearls. On the whole it looks more material than picturesque, and market quotations for pearls and pearl-shells provide the theme for almost all the conversation.

The public buildings afford but little interest to the traveller. The *Palacio del Gobierno* (municipal building), containing the local government offices; the *Parochial Church*, with no pictures of merit; the *Hospital Salvatierra*, *El Teátro*,

the *Carcel* (jail) and *El Mercado* (the market), and the *Parque Porfirio Diaz*, with a few tropical flowers, are the principal "sights." The climate is dry and healthy. Unacclimated travellers are advised to drink boiled or bottled waters.

History. When Cortés departed from the Isthmus of Tehuantepec in 1526 to explore the southern seas, he first sailed northward and touched the coast of *Baja California*, which he called *Calida Fornax* (heated oven). In 1540 the Viceroy *Don Antonio de Mendoza* sent out an expedition under *Francisco de Alarcon* and the Spanish pilot *Domingo del Castillo*. Failing to subdue the natives this expedition was supplemented (1542) by the one which reached La Paz and Magdalena. A third expedition was despatched in 1596, under *Capt. Sebastian Viscaino*, and in another voyage, made in 1602, the coast of the present State of Sonora was mapped. *Estében Carbonelli*, while sailing in the Gulf in 1636, touched at the port of Mulegé and discovered that for generations pearl-fishing had been practised by the natives. He hastened back to Mexico to report his find. Within a year the peninsula was overrun with adventurers, accompanied by Friars of the *Compañia de Jesus*, who took possession of much of the land; their rights were confirmed by an order of Charles III. In 1720 a mission was established here by the Catholic fathers *Ugarte* and *Bravo*, and in 1830 La Paz was made the capital of the territory.

Pearl-Fishing is one of the most important and picturesque occupations of the people. Extensive beds (*lechos perlíferos*) of pearl-bearing oysters exist near *La Paz*, and from this port the majority of the pearls are exported. The pearl-fishing season along the inner shore of Lower California begins in July and ends in October; that on the Pacific side begins in March and ends with the advent of the June hurricanes. The pearl-oyster belongs to the non-edible variety and is neither palatable nor wholesome. Unlike the edible oyster — which is found in extensive and populous beds — the pearl-oysters are scattered over a wide area and must be sought singly, by the divers. Two or more divers will oftentimes work a fortnight to harvest a ton of pearl-bearing shells. The shell of the pearl-oyster (*Avicula margaritifera*) differs from the bivalve shell of the edible mollusk (*genus ostrea*) in that it is often symmetrically ribbed, sometimes as large as a disc 15 or more inches in diameter, and produces the beautiful transparent lining called mother-of-pearl, which is prized for delicate ornamental and inlaid work. The divers — natives inured to the peculiar and trying occupation — bring the shells to the surface in wire baskets adapted to the purpose. One of the American pearl-fishing companies at La Paz employs about a thousand men, and a half-dozen schooners, each of a hundred tons burden. Modern diving-suits are used, and, clad in these, the divers oftentimes remain an hour below the surface of the water. The usual work is done at about five fathoms (30 ft.), albeit divers sometimes go as deep as 18 fathoms. The men soon become deaf, and after a few seasons retire with shattered nerves. A pearl-diver is called a *Buzo de perla*. Independent divers, who work without diving apparatus, descend by attaching a heavy

stone to their feet. This weight carries them quickly to the bottom, where they must work rapidly, as fifty seconds is the average time during which they can remain under water without breathing. Stories of divers who remain under water for five minutes should be discredited. In addition to the pearl-oysters, all sorts of curious marine animals and plants are brought up by the divers.

The **Pearl-Hunters** are usually men who have outlived their usefulness as divers. They work in long, open sheds along the shore, near the company's *bodega* and under the watchful eye of an inspector. As the shells are opened the workmen insert sensitive fingers and probe for the pearls. Hundreds of shells are sometimes searched before a pearl is found. This is formed usually by a minute particle of sand or some irritating material, which the uneasy oyster (*ostra, ostion*) covers with the smooth nacre. Certain parasites bore through the shells and when covered make the finest pearls.

The predominating color of the **Pearls** found is white, albeit blue, black, green, pink and multi-colored pearls are often encountered. The shapes are as varied as the colors. Pearls with a golden blush, or with a faint bluish or rose tint, are esteemed above the finest white specimens. They are divided into many classes; the price of a good pearl ranging from $100 to $1,000 Mexican silver. Many splendid gems have been found here. Some of the finest ever produced were shipped to Spain soon after the Conquest. When the Spaniards reached the district they found many beautiful pearls in possession of the natives. They were astonished to find the rude Indians dwelling in miserable *jacales* (huts) along the shore but possessing a king's ransom in gems obtained from the productive waters of the bay. The *Conquistadores* immediately enslaved the natives in and near La Paz, named the gulf *El Golfo de Cortés* (in honor of *Hernan Cortés*) and established new fisheries for the benefit of the Castilian Crown. Of the amount of pearls secured by the Spaniards no trustworthy records exist. *Pedro Sepúlveda,* Governor of the pearl-fisheries of New Spain, reported in 1715 that the total shipment of pearls to Madrid for that year amounted to 1,280 ounces. It is believed that the splendid pearls possessed by the Spanish Crown, the rare and immensely valuable bluish-tinted pearls in the possession of the Emperor of Austria, and many of the finest jewels of European dynasties were drawn from this source. One of the largest pearls ever found in the waters of the gulf measured about three fourths of an inch in diameter and was sold in Paris, to the Emperor of Austria, for $10,000. A black pearl in the possession of Napoleon III came from La Paz. It was valued in Madrid at $25,000 and was presented to the French Government by Spain. A magnificent rose pearl found in the 18th century brought $50,000 in Europe.

In 1881 a black pearl weighing 28 karats was found near La Paz and was sold in Paris for $10,000. In 1882 two splendid specimens were brought to the surface; one weighed thirty-one, the other forty-five, karats, and they were sold for $11,000. In 1883 a light brown pearl — a very unusual tint — weighing sixty-five karats was found and sold for $8,000. The finest pearls find their way to Paris and to Mexico City. Splendid specimens are sometimes found in the antique shops at the Mexican capital, where (because of a freedom from import duties) they can be purchased at very reasonable prices. Many stories are current in La Paz of the priceless gems stolen by workmen, sold to visitors for a trifling sum, and re-sold by them to famous jewellers for small fortunes. Despite these legends, strangers are advised to be on their guard against men clad as pearl-divers who offer ostensibly stolen pearls for sale. Every living inhabitant of La Paz is a pearl expert, and when a thievish diver wishes to dispose of a stolen gem he is not obliged to await the arrival of an inexperienced and benevolent-appearing stranger. The production of pearls in 1908 was valued at about $3,000,000. Pearl-shell to the value of $2,000,000 is exported annually.

23. From Guaymas viâ Navojoa, Culiacan, Mazatlan and Tepic to Guadalajara.

SOUTHERN PACIFIC RAILROAD OF MEXICO

(*West Coast Route.*)

Portions of the line are still under construction. Trains now run to (and beyond) *Yago*, on the *Santiago River*, 1,002 *Kilómetros* S. of *Guaymas*. Fare $54.35 1st cl. From *Nogales*, $71.05. Pullman broiler cars run through from *Los Angeles* (California, U. S. A.) to *Mazatlan*.

Guaymas, see p. 78. The trend of the line is S.-E. 67 K. *Oroz*, is the point of departure for (6 K.) *La Joya*, an American settlement on the N. side of the *Yaqui River*. — 111 K. Corral. Rly. restaurant; meals $1. Junction of the Yaqui River Branch to (155 K.) *Tonichi;* fare from *Corral* $11.05; from *Guaymas* $18.70 1st cl. — The chief station on this branch is (126 K.) *La Dura*, with a big concentrating plant (*La Dura Mining & Milling Co.*) near a rich mineral region. — 141 K. *Onabas* (577 ft.) a Pima Indian village (pop. 500) contains a picturesque old church, now in a ruinous state. — 155 K. *Tonichi* (603 ft.) is the point of departure for the towns (*San Javier, San Antonio de la Huerta*, etc.) near the upper reaches of the *Rio Yaqui*.

Southward from *Corral* the main line traverses an amazingly productive region rich in minerals and sub-tropical products. The land is one of great promise; virgin soil and a fine climate. — 196 K. *Navojoa*, junction of the Alamos Branch Line to (62 K.) *Alamos* (fare $4.45 1st cl.; pop. 15,000; ¼ M. from the station, cab 50 c.; Hotels: *America, Miners', Alamos*, and *Central*, $2.50 to $5, Am. Pl.). — Near *Alamos* are some guano deposits, and about 30 M. to the E. are several hot springs.

331 K. *San Blas*, on the bank of the *Fuerte River*. Crossing of the K. C. M. & O. Rly. (p. 56), and point of departure for *Topolobampo* (Yaqui Indian word meaning Tiger-water, comp. p. 62), and *Fuerte*, 40 K. to the E.

550 K. Culiacan (*Rosales*), pop. 20,000, capital of the State of *Sinaloa*, on the l. bank of the *Sinaloa River* (¾ M. from the rly. station, cab 50 c.). Hotels: *Rosales*, E. Pl.; rooms from $2 up; meals $1; *Cosmopolita*, $3 to $5, Am. Pl. — Banks: *Banco Nacional de Mexico*, and *Banco de Sonora*.

The *Plaza de Rosales* is highly tropical, and that of *La Constitución* is flanked by a double row of orange trees, which thrive here. Quaint *portales*, the *Cathedral* and the *Seminario* adorn the sides of this *plaza*. — The town is linked to the Pacific Ocean port of *Altata* by the *Ferrocarril Occidental*, 62 kiloms. long. — About 4 M. E. of *Culiacan* are locally celebrated hot springs. Many Aztec remains (relics of early occupation) are found in the neighborhood. It is an outfitting-point for mining-camps in E. *Sinaloa* and W. *Chihuahua* and *Durango*.

603 K. *Quila*, junction of the *El Dorado* branch line to (22 K.) the sugar-*hacienda* of Gov. *Diego Redo*, and for the mining districts along the upper *Rio San Lorenzo*.

771 K. Mazatlan (Aztec: Place of the deer), pop. 25,000, stands on a peninsula extending into the Pacific Ocean nearly opposite *Cape San Lucas*, the southernmost point of Lower California, just S. of the Tropic of Cancer. It ranks as the chief commercial port on the Pacific coast of Mexico and it is the port of call of various steamship lines (So. Pac. Rly. ships, Jebsen, Kosmos, Pacific Mail, Compañía Naviera, American-Hawaiian Line, etc.; — *Melchers Sucrs.*, and *Wöhler Bartning Sucrs.*, agents). The Bay of *Olas Altas* (high waves) which the town faces (1½ m. from the rly. station, tram-car 12 c.) is made more attractive by the cocoanut palms which flank it. The town is very level, the highest point being but 21 ft. above the level of the sea. The *plaza* is only 15 ft. above high tide. A number of foreign consuls are located here. For a continuation of Rte. 23, see p. 91.

24. State of Sinaloa.

The **State of Sinaloa** (so called for a tribe of Indians, the *Sinaloas*, established in the *Rio Fuerte* region), with an area of 87,231 sqr. kiloms., a population of 296,800 and a coast-line of 510 kiloms., is bounded on the N. by Sonora and Chihuahua, on the E. by Chihuahua and Durango, on the S. by the *Territorio de Tepic* and the Pacific Ocean, and on the W. by the *Golfo de California*. During the Spanish domination it was called *Nuevo Aragon*. The Gulf of California extends along the coast of the state from Agiabampo Bay to the south of *Mazatlan*, at which point the Pacific coast-line begins.

The general topographical condition of the state (highly mineralized) is mountainous. Gold, silver, copper, iron and lead are the chief products. The richest agricultural section occupies a strip of territory lying along the western slope of the Sierra Madres, and between this and the Gulf.

The state is well watered. Nearly all of the rivers (about 200) have their rise in the Sierra Madres and empty into the Gulf of California. In the mountainous region the climate is temperate, with cold nights, and on the coast it is very warm. The fauna and flora are rich and unusually varied. Sugar-cane is grown extensively.

Route 23, continued from p. 90. At K. 910 the line crosses the *Rio Las Cañas* into the *Territorio de Tepic.* — 919 K. *Acaponeta*, pop. 6,000; *Hotel Union*, $2.50 up, Am. Pl. — 1,002 K. *Yago* (fare from *Mazatlan* $14.40) on the *Santiago River*. Beyond, the line runs S.-E. to (80 K.) *Tepic City* (p. 92). — On the r. bank of the river stands *Santiago Ixcuintla* (pop. 4,000: Hotels, *Colon* and *Union*, $4, Am. Pl.), whence a *diligencia* runs daily to Tepic City. — 25 M. to the S.-W. is the Port of San Blas, reached by diligencia from Tepic.

Hotels (comp. p. xlvii). *Hotel Central* and *Hotel Felton*, $4 up, Am. Pl. Where rooms only are wanted, one half the rate is charged.

Steamship Agents. *Wohler, Bartning Sucrs.*, agents for the Pacific Mail Steamship Co. *Melchers Sucrs.*, agents for the Kosmos Line and the Chargeurs Reunis Line.

The *Express Maritimo de Mazatlan, S. A.*, operates a launch service between the town and the point in the bay where ships anchor. Tariff from the ship to a hotel or residence, for one person with two trunks and a hand-bag, $1.50; children ½ price. Discount for a party of four or more. Tickets from the ship to the shore, and return, $1.50. The launch lands passengers at the *muelle fiscal*, or custom-house pier. The fare by small boat from the ship to the pier is 50 c. All charges are apt to be doubled in bad weather. Cab from the pier to the hotel 25 c.

The *Diligencias Generales de Occidente* operate a stage line (headquarters in Mazatlan) between the port and contiguous towns. Detailed information relating to fares, times of departure, etc., is easily obtained from the hotel manager or from any steamship agent.

Banks. *Banco Occidental de Mexico.* — *Banco Nacional de Mexico.*

25. Territorio de Tepic.

The **Territorio de Tepic**, with 151,000 inhabitants and an area of 29,211 sqr. kilómetros, is bounded on the N. by Sinaloa and Durango, on the E. and S. by Jalisco, and on the W. by the Pacific Ocean (called *El Grande Océano*), with a coast-line of 500 kiloms. Time was when Tepic formed a part of the State of Jalisco, but it was made a free territory in 1884.

The Sierra Madre range crosses the territory from S.-E. to N.-W. and its course is marked by deep *barrancas* and plunging rivers. Precipitous cliffs occur with great frequency, and in the southern part, in the *Distrito de Ahuacatlan*, the country is almost entirely of volcanic origin. The chief feature of this section is the celebrated *Volcan de Ceboruco* (7,213 ft.), which in 1870 became violently active and threw out vast quantities of lava and ashes. Near by is the equally renowned *Pico de Sangangüey* (an extinct volcano) which rises 6,660 ft. above the sea. The agricultural products are numerous and are similar to those of other tropical districts. The coffee is renowned for its excellence. The best coffee-lands lie within the *Distrito de Compostela*, in a zone parallel to the ocean and about 2,500 ft. above it.

Albeit the state is the home of many Indian tribes (most important are the *Huicholes* and the *Coras*, in the *Sierra de Nayarit*, p. 93), notable architectural ruins are lacking. Mounds abound, and from some of them idols, terra-cotta figures, beautiful pottery (p. lxxv), gold bells and whatnot have been exhumed. Many of the idols have been found near

Iztlan (a Nahuatl word — "where there is *iztli*," obsidian). They are usually in a sitting posture, of a light brown color, hard-baked and hideous. They show Tarascan (p. 218) influence, and good specimens may be obtained in the antique shops of Mexico City.

Tepic (a Nahuatl word compounded from *tetl* — stone, and *pic* — hard), capital of the *Territorio de Tepic*, 3,069 ft. above the level of the sea, with a population of 15,500, is beautifully situated on a broad plain almost at the foot of the now quiescent volcano of *Sangangüey*. A small river (the Tepic) passes by the town in a northerly direction and empties into the *Rio Santiago*. The Indian *pueblo* which occupied the site of the present town was visited by the Spaniards in 1535. In 1811 the *Cortes Españoles* gave the place the title of *Noble y Leal Ciudad de Tepic*. The Cathedral (formerly the *parroquia*) dates from 1750. The *Templo de la Cruz* was erected in 1777. The primitive inhabitants of the region were possessed of an artistic sense, for several handsome pieces of pottery have been unearthed in the vicinity (comp. p. lxxv). The fine *Teátro Porfirio Diaz* was erected in 1907. The town contains a number of attractive *plazas* with tall palms and beautiful tropical flowers. The *Alameda* is the favorite promenade. In the *Jardin de la Plaza Principal* is a monument commemorating the *Pacificación del Territorio*, in 1873. The iron monument to *Benito Juarez*, facing the *Calle de Mexico*, was erected in 1906 to celebrate the first centenary of that patriot. Chief among the *paseos* and *jardines* are the *Parque Porfirio Diaz*, the *Jardin Sanroman*, *Zaragoza* and *Loma de la Cruz*. The *Palacio Municipal* dates from 1882. The climate is healthful, but paludal fevers prevail near the coast.

Hotels (comp. p. xlvii). *Hotel Bola de Oro*, *Hotel La Fortuna*, $2.50 to $3 Am. Pl. Restaurants: *La Fortuna*, and *El Progreso*.

The **Diligences** which ply between the city and outlying places usually advertise rates, time of departure, etc., on posters which are to be found in the hotel lobby.

Banks. *Banco Nacional*. *Banco de Jalisco*.

Cabs (*coches de sitio*) $1 per hour; $1.50 on feast days.

Baths (comp. p. lii), in the Hotel *Bola de Oro*. *La Reforma* (Señora Refugio S. de Dhaly).

The *Sierra Madre Mountains* in Tepic are the home of various tribes of Indians who mix but little with their neighbors, and whose customs are curious and interesting. Chief among them are the *Vishálika* — healers; called **Huicholes** by the Mexicans. The early Spaniards found them dwelling in their mountain fastnesses and they were so strongly intrenched, and so warlike, that it was not until 1722 that they were able to conquer them. The Franciscan missionaries then erected churches, and the tribe became alleged converts to Christianity. Even the zealous friars found these Indians difficult material, and to-day the churches are in ruins, no

priests dwell there, and the ancient beliefs and ceremonies are adhered to. The Indians profess Christianity only when favors are to be obtained. Their Mexican neighbors call them *bárbaros* — barbarians. The lees of the tribe — about 4,000 — dwell in a region very difficult of access, in a huge *barranca*, some 40 miles long by 25 wide, in the *Sierra de Nayarit*. The Jesuit Father, *Ortega*, said of the *Sierra de Nayarit*: "It is so wild and frightful to behold that its ruggedness, even more than the arrows of its warlike inhabitants, took away the courage of the conquerors, because not only the ridges and valleys appear inaccessible. but the extended range of towering mountain peaks confused even the eye." In addition the district bears an infamous reputation for scorpions — the *Huichol* and *Cora* districts fairly teeming with them. In some cases land which is overrun with them has to be abandoned. Many children die each year from their venom.

Not all of the scorpions of the locality are dangerous. The small,whitish-yellow variety is most dreaded. Unless prompt measures are taken the sting causes death within two hours. For some occult reason, certain persons are immune and can handle the insects with impunity. Others are apparently antagonistic, and are stung frequently. The local antidote is to open the scorpion and apply it to the wound. *Hikuli* (p. lxxxvii) is an efficient cure for the scorpion's sting. It is thought that a zone of scorpions extends from the mining-town of *Bramador*, near *Talpa* (Territory of Tepic), as far north as *Durango City* (p. 100), where they are a pest.

The dividing line between the States of Sinaloa and Durango runs along the *Sierra de Nayarit*.

One of the Huichol traditions refers to a great deluge; another mentions that the tribe originated in the South. They are the same color as the Tarahumares (p. 57), whom they resemble. The average Huichol is 5 ft. 5 inches high and singularly healthy. They are fond of water and bathe each day. The members of the tribe usually die of old age. Unlike their fighting ancestors they lack personal courage. They are fairly quick-witted and not over-scrupulous. During their intercourse with Mexicans they have learned to economize the truth. To them the Mexs. apply the proverb: "The Indian, the bird and the deer are gone when they are gone." Hunting is the chief occupation; deer are snared in nets stretched on two poles.

Some of the Huicholes bear such a strong facial resemblance to the Chinese that the Mexs. call them *Chinos* (Chinamen). In their religious ceremonies they use a wicker chair that is a counterpart of the round cane chair made by the Chinese and used throughout the Far East. Every man is called the son of some god; every girl is a goddess. The infant Huichol never creeps or puts its knees to the ground as does a white baby; it goes about on all fours, like a monkey, before it is able to stand. In this practice it is like the Zuñi Indian baby of New Mexico.

Marriages are made by the parents. Morals are never looked after very closely. Men and women are fond of wearing immensely broad-brimmed straw hats, with very low crowns, elaborately trimmed with flowers and feathers. The effect is curious; imparting a sort of lackadaisical aspect. These hats are a specialty of the tribe.

The Huichol man carries a bow and arrows made of light hard wood and stuck in his girdle. Burdens are packed on the back, in huge nets shaped like an oyster. Striking features of the Huichol costume are pouches woven of wool or cotton, in a great variety of designs. Two or three such bags (which take the place of pockets) generally hang from the shoulder, and one, which is never missing, is suspended in front and below the girdle. In this the Indian carries his tobacco, flint and steel for striking fire. The pouch gives the weight necessary to hold the shirt in place. Rows of small pouches, measuring usually 3 by 6 inches, of exquisite workmanship, fastened to each other at the upper corners, are generally worn below the girdle. On festive occasions a man may wear as many as 12 pouches, hanging on both sides from the shoulders. The hair is worn long and flowing, confined at the brow with handsome, woven head-bands (desirable curios). In the observance of certain religious rites they deck themselves out gayly with ribbons and feathers. Some carry sticks on which eagle plumes are attached. (Eagles are supposed to possess mystic powers and their feathers are coveted as a protection against evil.)

Many good-looking women are found among the Huicholes. They wear short skirts and tunics of cotton cloth, made on primitive looms and elaborately embroidered. The legs are left bare. "Over the shoulder is worn a kerchief of cotton cloth, tastefully embroidered with red and blue thread, and finished at the lower edge with a band of red flannel. The skirt is caught at the waist by a long, artistically woven girdle. These require days of patient work to finish and are much prized by the women. They are worn by both sexes, and a wealthy person will wear two or more, one above the other. Some of the designs are strikingly beautiful, and compare favorably with the best heraldic designs of mediæval times. Large round ornaments made of a network of varicolored beads usually pend from the women's ears, and both sexes wear elaborate necklaces of blue and white beads. Bracelets and anklets woven in bands are greatly prized."

Huichol dwellings are of stone, circular and thatch-covered. A house contains but one room, the door of which is never closed. The entrance is low, small, and recalls that of an Esquimaux igloo, which the house resembles. A hole is always pierced in the façade, above the door, and a corresponding one in the rear; through these the house breathes. God-

houses, usually rectangular, are notable for the number of symbolic articles found therein. The idols are kept in sacred caves in the hills.

The native is musical and he expresses the sentiment with considerable skill. Reed flutes, with ornamentation similar to that of a rattle-snake's tail, are popular. The Huichol drum is a curious instrument, hollowed from an oak log, covered at one end with a deer-skin and placed on three rude legs. It always stands above a disc of solidified volcanic ash, imbedded in the floor, to impart a sonorous sound. The *Shameni* (head priests) beat it with the palm of the hand (after the Japanese custom), giving one long beat with the right hand and two quick beats with the left. A musical bow, similar to that of the Coras, is sometimes found in the temples.

The votive bowls and drinking gourds are very desirable curios. They are painted inside, in red or green, and when intended as a sacrifice to the tutelary deity are adorned with beads of various colors. These are attached with beeswax, singly or in strings, and form coils, rolls, human figures and other designs. The entire inner surface of a wooden bowl is sometimes covered with wax and unique and intricate bead designs. (The collector is advised that such souvenirs should be kept in a cool place, as heat melts the wax and destroys the design.)

The Huicholes practise the curious Hikuli cult, and they make long and ceremonious pilgrimages to *Real de Catorce* (p. 16), and elsewhere, to obtain the singular little *Echinocactus*. The journey consumes 43 days and each seeker carries a double water gourd of a form much in vogue among the Japanese. Hikuli possesses many curious properties, some of them highly medicinal (comp. p. 93).

The blankets and ornaments made by the Huicholes and Coras are always valuable souvenirs, as the colors are attractive and fast and the material wears like iron.

(For further information regarding these and other Indian tribes of the locality consult *Unknown Mexico*, by Carl Lumholtz.)

Hard by the *Huichol pueblos* (towns) are several **Cora** villages. These Indians, a rapidly diminishing tribe of which there are only about 2,500 left, call themselves *Nayariti* or *Nayari*, and in speech, religion and customs are akin to the Huicholes, whom they call *Hashi* — crocodiles. Near one of their *poblaciones* is a deep volcanic lake which they believe is the remnant of the "large flood" of which they have a tradition. The Coras are the most interesting of all the tribes hereabout. They say they originated in the East and that their forefathers were big people with broad, handsome faces and long hair. Their language is guttural, though musical. Many of them wear slight beards, mostly on the chin, and in

the form of an "imperial" or goatee. In this, and in feature, they strongly resemble the Koreans. Were they white they would pass unnoted in any Anglo-Saxon crowd. The foreigner finds difficulty in believing them *Indios*. They consider themselves superior to adjacent tribes and entertain a strong dislike to being confounded with their neighbors.

The Coras marry when about 15; the parents arrange the match. Although they live in houses with no ventilation, and suffer greatly from scorpions, colds and malaria, they attain remarkable longevity. In contradistinction to the usual Indian custom, the women age late in life. Unlike the Tarahumares, the Coras possess but little endurance.

A noteworthy home industry is the weaving of bags and pouches, similar to those of the Huicholes, in many beautiful designs. The highly decorated articles make attractive souvenirs, which the traveller will sometimes find in the small antique shops in Tepic City. The Catholic friars have established missions among these Indians, and they are devout Christians until they get off among the hills, where they worship their tutelary gods at secret shrines. Their chief divinity is the Morning Star — *Chulavete*. The setting sun is worshipped by both Coras and Huicholes. Standing on the *mesa* (tableland) *de Nayarit*, above the *Cora pueblos*, is a huge idol of the setting sun "looking toward Mexico." Dead Coras are laid away in caves.

The Coras are fond of fishing and they catch cray-fish and others with a kind of net made of cotton thread. They dive to the bottom of a stream and crawl along among the rocks holding the net wide open with their elbows.

Near the mining-town of Bolaños (pop. 1,500), in the Huichol country, lying in the Valley of the *Mezquitic* (Aztec — among mesquite trees), is a famous hot spring, *Agua-Caliente*, which bursts from the bank of an *arroyo* at the foot of an almost perpendicular rock, about 1,000 ft. high. For a century or more these sulphur springs have enjoyed local fame for their curative powers. They have been dammed in, and a few rough houses have been erected near by for the patients who come in the dry season (Jan.–April). The water is very clear but leaves a yellow sediment. The perspiration which it induces is still further increased by drinking the hot water. The heat is appalling; some persons faint in the baths trying to become accustomed to the high temperature. Baths are taken twice daily. Certain diseases are said to be curable in nine days.

Near by is a small Indian *pueblo* of the *Tepecano Indios*, a tribe allied to the Huicholes.

Opposite the Port of *San Blas* (*Territorio de Tepic*), in the Pacific Ocean, are four small islands known as *Las Tres Marías* (the three Marys), *María Madre, Magdalena, Cleofas* and

San Juanito, of which the island of *María Madre* has been set apart as a penal colony and is now the "Botany Bay" of the Mexico City thieves. The island is about 16 kilom. long by 6 kilom. wide, and contains at present over two thousand pickpockets and sneak thieves. A hundred soldiers act as guards, and the convicts are obliged to work in the salt-pit while expiating their crimes. Sentences range from one to five years.

IV. CENTRAL MEXICO.

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26. From Ciudad Porfirio Diaz (*Eagle Pass, Texas*) viâ Torreon to Durango (Eagle Pass Route).

870 *Kilómetros* (547 M.), 1 express train daily in 23 hrs. Fare 1 cl. $34.80. Pullman sleeper, $6.12. Buffet service. The customs formalities, luggage, quarantine and tax regulations are like those referred to at p. 1, Route 1. MONEY (to the amount of $200 Mexican) can be exchanged in the ticket office on either side of the river. Connections are made at Monterey (viâ Reata) for all points on the NATIONAL RAILWAYS OF MEXICO, which operate the MEX. INTERNATIONAL RLY. Eagle Pass uses Central Standard time, which is 36 min. faster than Mexican time. Put watches back 36 min.

Eagle Pass, Texas, on the *Rio Grande del Norte*, is reached from San Antonio (Texas) viâ Spofford Junction (35 M.) over

the Southern Pacific Railroad, which also connects with *El Paso*, 454 M. to the N.-W. *Laredo* lies due S.

Ciudad Porfirio Diaz (often called *C. P. Diaz*), on the Mexican side (State of Coahuila) of the river, is one of three gateways of N.-E. Mexico. The environing country is similar to that about *Laredo*, p. 2.

The railway traverses a somewhat arid region. What little prosperity the country enjoys is mainly due to cattle-raising, albeit further down the line, in the vicinity of *Torreon*, considerable cotton is produced. Until a few decades ago, and from the remotest antiquity, the land was the roaming-ground of hordes of wild Indians, prominent among them the bloodthirsty and dreaded *Apaches*, who came southward to winter in the balmy Mex. climate. They have now disappeared and their descendants are so Mexicanized as to be almost indistinguishable from the present inhabitants. Flocks of sheep and goats tended by shepherds, and bunches of half-wild cattle guarded by unkempt, bepistoled *vaqueros*, are the only enlivening scenes in the landscape. We pass many unimportant stations. As we penetrate deeper into Mexico many species of cacti sprinkle the plains and hillsides, and the villages become less hybrid and more Mexican. Many miles of the sunburned plains are given over to hovering waves of shimmering heat and to a lonely melancholy, and are inhabited only by prairie-dogs, coyotes and similar animal life.

72 M. *Sabinas*, point of departure for towns on the branch line (*Ramal de Rosita á Sabinas*) which runs hence to 10 M. *Rosita*. 89 M. *Barroterán*, point of departure for the branch line (*Ramal Carbonífera de Coahuila*, operated by the *Nat. Rlys. of Mex.*), which runs to 25 M. *Muzquiz*.

148 M. *Monclova* lies in the midst of a region which requires only water to make of it a tropical hortus. The altitude and the all-vivifying sun are adjusted for the bounteous production of plant life, and the fruit which grows in the vicinity is celebrated for its fine quality. The vast *State of Coahuila*, in which it lies, was a frequent bone of contention between the early settlers in Texas and the Mexican Government, and to-day there is not lacking a little covert hostility between the settlers on the opposite sides of the muddy *Rio Grande*.

A Branch Railway (*Ramal de Cuatro Ciénegas*), operated by the *Nat. Rlys. of Mex.*, runs westward from *Monclova* to 42 M. *Cuatro Ciénegas*. The intervening country is uninteresting.

The fine blue-peaked hills which mark the horizon as we proceed southward are the outlying spurs of the splendid Sierra Madre Range — that stupendous prolongation of the *Central American Cordillera* which dips at the *Isthmus of Tehuantepec*, then rises to traverse the Mexican Republic from *Chiapas* on the south to distant *Sonora* on the north. The slope of the line is steadily upward. The desolate-look-

ing plateaus are only relieved by the many species of cactus which thrive and mature on the vast desert reaches.

211 M. *Reata,* point of departure for *Monterey,* 72 M. distant (comp. p. 5). We ascend through a desolate hill-district over slopes strewn with the débris washed down from their sides. Almost every little town through which we pass has a tiny church dedicated to the tutelar of the place. As a rule these churches do not compare with the gorgeous temples of central and southern Mexico. From *Reata* the line curves toward the W. and is flanked for many miles by a line of blue hills visible on the l. Near *Torreon* we enter a region called the *Laguna district,* celebrated for its bumper cotton crops.

350 M. *Hornos,* point of departure for the branch line (*Ramal de San Pedro*) which runs toward the north for 14 M. to *San Pedro;* and for the *Ferrocarril de Hornos* which runs southward 27 M. to *Viesca.*

383 M. **Torreon,** described at p. 35, a thriving, bustling little city of much energy and many nationalities.

We soon enter the *State of Durango,* celebrated for its phenomenally rich mines, its huge mountain of almost pure iron and its splendid climate. 540 M. *Durango,* see below.

27. Durango City.

Arrival. The railway station (Pl. C, 2) is within a few min. walk of the *Plaza Principal* (Pl. C, 4), and the chief hotels. Tram-cars (5 c.) meet all trains. Trunks by *cargador* (comp. p. lii) to the hotel, 25–50 c. The traveller should avoid dark, damp rooms, as they are apt to harbor the scorpions (*alacranes*) for which the region has an unfortunate reputation. Ground-floor apartments should, as a general rule, be eschewed.

Hotels (comp. p. xlvii). *Hotel Richelieu,* opposite the *Plaza Principal* (Pl. C, 4), $4 to $8 Am. Pl., according to location of room. The upper apartments which overlook the *plaza* are the most desirable. *Gran Hotel Internacional,* 5 Calle de la Constitución No. 70; from $3.50 to $8 Am. Pl. Am. management. Tram-cars pass the door.

Cabs. Per hr. $1. From the rly. station to the hotel or residence, 50 c., including hand-luggage.

Banks. *Banco de Durango* (Pl. C, 4). *Banco Nacional de Mexico* (Pl. C, 4).

Durango City, capital of the State of the same name, pop. 40,000 (6,207 ft. above sea-level), on the margin of the *Rio Tunal* (Indian fig-tree), which rises to the N.-E. of the city, stands on a level plain formed by the foothills of the *Sierra Madre* and derives its name from the old Spanish city (in the Basque Province) of *Durango.* It is often referred to as the "town of sunshine" because of its almost matchless climate. The region is a sort of open air sanitarium in the center of an amazingly rich and but partially developed country where the invalid may regain health and vigor merely by remaining out of doors; and the miner, the ranchman, the agriculturist, the hunter, and the pleasure-seeker may find profit and contentment in the practically unlimited resources

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Iron Foundry
Cerro de
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Santuario
Estación del
Internacion
Calle Leyva
C. Hernandez
Calle Guadalupe
Independencia
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Coliseo
Calle
Iglesia de
Santa Ana
Capilla Evangelica
Calle
C. Canoas
Arroyo
Templo de
los Angeles
Seminario
Florida
Templo de
San Agustin
Calle
Jardin Bravo
Calvario
Banco Nacional
de Mexico
Palacio de
Gobierno
Jardin Victoria
El Sagrario
El Bosque
Cerro de
Los Remedios
C. Nogal
Avenida
Parque Ortiz
de Zarate
Calle Venado
C.
Calle Hospicio
Calle Granada
Moretos
Valentin
Hidalgo
Jardin Juarez
Templo de
San Juan B
de Analco
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Mina
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Mexican International Railway to Torreon
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Elorreaga
Palacio
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Ramirez
Castañeda
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Voladores
Porras
Paloma
Fresno
Pica
Negrete
Libertad
Mayor
Principal
Templo del Corazon de Jesus
Jardin Morelos
S. Juan de Dios
C. Saucos
Cienega
Calzada de la Reforma
Hipódromo
de San Francisco
Orden
Miguel
Toros

of the fields, the forest and the streams roundabout. Excellent duck shooting and a variety of large game (comp. p. 102) are to be had within a few hours of the hotel. Hunting-trips can be planned to the best advantage with the aid of the hotel manager. Suitable ammunition is not always obtainable in Durango City.

Durango is celebrated in Mexican annals as the birthplace of the statesman *Don Francisco Zarco*, declared by Congress (in 1869) a *Benemerito de la Patria*.

On the outskirts of the city is a fine mineral spring holding a large quantity of iron in solution. The great Iron Mountain is one of the unique attractions of the place.

The Cathedral (Pl. C, 3), a massive structure in the Tuscan style, begun in 1695 and completed in 1750, is one of the most interesting buildings in the city. It is surmounted by two square towers and flanked by a narrow, stone-flagged atrium separated from the street by a tall iron railing. The interior, 250 ft. long by 153 ft. high, is elaborately decorated. The pictures call for no special mention.

El Palacio de Gobierno (Pl. C, 4), in the 6th Calle Principal, is one of the largest edifices. Next in importance is the Palacio Municipal (Pl. C, 4), facing the Plaza de la Constitución. El Instituto Juarez, in the 2d C. de la Constitución; the Casino, the Mercado, the Alameda and the Plaza de Toros differ in no wise from those of other Mexican towns. The old Mint dates from 1811.

The Plaza Principal (Pl. C, 4), near the centre of the town, contains an attractive garden. The river-bank affords many pleasant walks. The cotton-mills represent one of the largest of the city industries. Tram-cars will convey the traveller to all of the suburban towns.

A railway (*Romal de Guanacevi*, operated by the *National Rlys. of Mex.*) runs hence in a north-westerly direction through 59 K. *Guatimapé*, 103 K. *Santiago Papasquiaro* to 135 K. *Tepehuanés*.

History. When the Spaniards reached Mexico the district now called *Durango* was peopled by a number of nomad tribes of savages. In 1532, *Nuño de Guzman*, Governor of Nueva Galicia, sent out from Guadalajara an exploring expedition under *Cristóbal Oñate* and *José Angulo;* the object being to discover new territory and subjugate the inhabitants. The party reached *Durango*, then called *Guadiana*, late in the same year. Finding the land strewn with sand instead of silver they returned to Guadalajara, and it was not until 20 years later (1552) that determined efforts to conquer and colonize the new territory were made. An expedition was fitted out and led by *Ginés Vasquez del Mercado*, a rich, credulous, daring, and vainglorious man. From some wandering Indians he learned that a mountain of silver lay within the *Durango* district and he

determined to discover it. *Mercado* located the mountain, but instead of silver it proved to be iron. On the return journey, the party was ambushed at *Sombrerete* and those who escaped were badly wounded. *Mercado* died before reaching Guadalajara and was buried in the village of *Juchilpa*.

The expedition which left Zacatecas in 1554, under *Captain Francisco de Ibarra*, located the vast mineral district of *Fresnillo* (Zacatecas), and established the towns of *Villa de Nombre de Dios, Sombrerete, Chalchihuites* and *Nieves;* all mining towns of note. The localities proved so rich in silver that many Spanish adventurers flocked thither; the Indians were soon subjugated and the territory was added to *El Reino de Nueva Vizcaya*. In 1563 *Ibarra* moved on to the *Valley of Guadiana* and established the town of *Durango*, on July 8.

Durango, one of the Mexican *Estados del Centro*, a large, rich state with 370,294 inhab. and an area of 98,470 sqr. kilom., north of the torrid zone, on the slopes of the *Sierra Madre* Mountains, in a fine game district, is bounded on the N. by *Chihuahua*, on the E. and S.-E. by *Coahuila*, on the S. by *Zacatecas* and the *Territorio de Tepic* and on the W. by *Sinaloa*. It is divided into 13 Political *Distritos* and subdivided into 49 *municipalidades*. The capital is *Durango City*.

The state is very mountainous. The *Sierra Madre* range crosses the W. district and its path is marked by a series of rugged peaks rising from 7,000 to 10,000 ft. above sea-level, and by deep *barrancas*, fine forest, verdurous glens and wide valleys. Several lines of foothills stretch out from the mother range and give a wild and broken character to certain of the sections. GRIZZLY BEARS, wolves, coyotes, deer, black and cinnamon bear and wild turkeys range the higher *sierras*, and wild-geese, ducks and allied birds are found in the lowlands. Certain districts of the state are fine natural game preserves — the delight of the occasional hunter who strays therein.

The list of the FLORA and FAUNA is incomplete. The former embraces 40 mammals, 70 birds, 13 reptiles, 7 batrachians and a large number of insects, prominent among them the *alacran* (p. 93). The floral varieties are numerous and count among them 80 trees, 50 fruits, 13 textiles, 12 tanning plants, 12 oleaginous plants, 11 dye plants, 10 forage plants, 4 poisonous and aromatic plants, 20 gums and resins, 30 medicinal plants, and many ornamental flowers and shrubs. Owing to topographical conditions the products of several zones are successfully cultivated. Cotton is one of the great staples.

Cotton, from the Arabic *Alqoton* (Spanish *Algodon*), an indigenous plant, was found in Mexico by the Spaniards. Indians clothed with cotton garments were first seen by Columbus, near the mainland, off the coast of Yucatan, in 1502, nearly two thousand years after the first mention of cotton fibre by Herodotus. Traditions are not lacking as to the ancient use of cotton by the Toltecs and the Aztecs, the date even of the adoption by the latter tribe of cotton garments in place of those of skin, being

noted in their annals. As to the Toltecs, it was entered in their sacred book that *Quetzalcoatl*, god of the air, grew cotton of all colors in his gardens, and taught them its many uses. Cotton garments, quilted armor of cotton, and beautiful mantles were woven by the Indians of the plateaus from this fibre. The breast-plates of cotton were proof against Indian arrows, and were finally adopted by the conquerors themselves, while many articles of apparel were often woven of a fineness and almost the lustre of silk. In cotton and cacao seeds the inhabitants of the lowlands, such as had not gold and precious stones, paid their tribute to the Aztec rulers. Throughout the Republic there were, as at the present day, primitive looms, and the manufacture of cotton goods was among the first industries, in point of time, as it is now in importance, in that country. (F. A. Ober, *Travels in Mexico.*)

In the "Laguna" country, which lies partly in *Durango* and partly in *Coahuila*, cotton is perennial, and does not require to be planted oftener than once in ten years. This district, containing about 1,200,000 acres, is extraordinarily fertile, and produces from 40 to 80 million kilos a year, valued at from 12 to 17 millions of *pesos.*

The CLIMATE is as varied as the elevations, and is cold in the *Sierra Madre* or western region, moderate in the foothills and upland plains, and hot on the lowlands.

The RIVER SYSTEM is meagre and irrigation is necessary. The *Nazas*, the largest and most important river of the state, known as the *Nile of Durango*, rises on the E. slope of the *Sierra Madre* in the *Distrito de Papasquiaro*, and empties into *Habas Lake* after a course of 600 kilom. In the early spring when the heavy rains on the mountains form myriad cascades and rivulets, the *Nazas* rises, and its waters, by being led away through a vast system of canals hundreds of miles in length, irrigate and enrich the surrounding country and produce the bumper crops for which the district is noted. The most important agricultural region is included in the *partidos* of *Mapimí*, *Durango*, *San Juan del Rio*, and *Papasquiaro*. Corn, wheat, tobacco, fruits, sugar-cane, barley and leguminous plants are among the products. The grapes of *Lerdo* and *Cuencamé* are celebrated. More than one million head of stock roam the broad plains and valleys.

The mountains are highly mineralized and mining is one of the great resources. The total mining production of the state is estimated to represent about $15,000,000; the number of mines in operation is about 120. The districts of greatest mining activity are *Mapimí*, *Cuencamé*, *Papasquiaro*, *San Juan del Rio*, *Durango* and *Nombre de Dios*. Iron, gold, silver, sulphur, rubies and other valuable deposits exist. The state possesses a somewhat unique attraction in the form of a mountain of iron ore, — one of the greatest natural curiosities in Mexico, — called *El Cerro del Mercado*, and with which the early history of the state is closely associated.

"The **Iron Mountain**, known as *El Cerro del Mercado* (Pl. D, 1), is a helmet-shaped hill of colossal proportions rising some 700 ft. above the surrounding plain and composed almost totally of iron in different stages of oxidization. It was long supposed to be unique, but Lower California

(comp. p. 84) and Sweden possess similar deposits. The ore is hematite, of a specific gravity of 4.658; each cubic foot weighing approximately 291¼ lbs. It is from 60 to 67 per cent pure, and the estimated weight of the mass is 600,000,000 tons, worth approximately, 5,000 millions of dollars, or seven times the value of all the gold and silver coined in Mexico from 1690 to 1803.

"Geologists believe the deposit was formed by the same process that made the Hudson River Palisades, near New York City. A big opening was made in the earth's crust and this enormous mass of iron was thrust up through the rift and piled high above the surrounding plain. The hill is one of the dikes that are supposed to be the result of earthquake action. Cracks or fissures have opened from the surface deep into the earth and through these fissures molten matter has been forced to the outer air, where it has hardened."

No one knows how deep this iron mass (which is nearly a mile in length and perhaps 2,000 ft. wide) penetrates below the surface. An American company has erected a smelter hard by, and the product is to be utilized.

Lerdo, the second city of importance in the state, is reached by tram-car from *Torreon* and is mentioned at p. 35. **Indé,** 316 M. from Durango City, is celebrated for its rich gold, silver and copper mines. The *Guanaceví* mining district, 60 M. from *Tepehuanés* (by a stage-road viâ *Zape*), is also noted for its vast mineral resources.

28. From (*Laredo, Monterey, Saltillo*) San Luis Potosí viâ Gonzalez Junction and Querétaro to Mexico City.

San Luis Potosí, see p. 17. The line traverses a flat valley with *mesquite*, half-wild cattle and *haciendas* as the chief features of the landscape. We pass the unimportant stations of 495 M. *Jesus María;* 501 M. *Villa Reyes;* 511 M. *Jaral del Berrio;* 518 M. *Cartagena.* We enter the *State of Guanajuato* (p. 145). The grade slopes upward, and as the train winds through broken country to the upper levels, we get fine views of wide valleys delimned by blue-peaked hills.

528 M. *San Felipe*, an impoverished town some distance from the rly. line and reached by the diminutive cars of the *Tranvía de San Felipe*, which meet trains. We enter a hilly and stony region enlivened only by an occasional white-walled farm-house, by flocks of sheep and goats, and by several varieties of cacti. 540 M. *Obregon.* The country is cut up by many *arroyos;* some of them marked by erratic boulders pushed down from the hills by torrents during the rainy season. Up-grade and many curves. 559 M. *Rincon.* The poor town is far to the l. of the line, and is reached by a tramway. For time of trains which leave hence for Pozos (*Ramal de la Paz*, Nat. Rlys. of Mex.) consult the *Guia Oficial.*

562 M. **Dolores Hidalgo,** birthplace of the *Cura Miguel Hidalgo y Costilla*, father of Mexican Independence, and of the revolutionary heroes *Abasolo* and *Balleza.* A small tram-car runs from the station to the town, about 2 M. distant on

the r. The town (pop. 6,000) lies in the fertile valley of the *Rio Laja*, surrounded by a rich agricultural country, and was founded in 1590 by explorers sent out by the *Viceroy Luis de Velasco*. Here the lion-hearted *Hidalgo* pursued the even tenor of his early life, and here, when Spanish rule in Mexico had become intolerable, he uttered his famous *Grito* and lit the fire of patriotism which soon flamed over the entire country and eventually secured its independence. The house in which he lived is the chief "sight," and it is preserved as nearly as possible in the same condition as when he dwelt in it. It contains many relics and personal belongings (others preserved in the *Museo Nacional*, see p. 298) of the intrepid priest. The care-taker is a retired army officer. Several thousand pilgrims visit the house during each year (no fees), and every 16th of September a huge, patriotic *fiesta* is celebrated.

In the JARDIN INDEPENDENCIA is a fine monument to *Hidalgo's* memory — one of the many hundreds erected throughout Mexico. Hard by is the PAROCHIAL CHURCH, and a small temple of the TERCER ORDEN DE SAN FRANCISCO. The National Government plans to beautify *Dolores Hidalgo* and to make of it a sort of national sanctuary.

We cross a river spanned by a steel bridge. 571 M. *Tequisquiapan*. We cross another river. 573 M. *La Petaca*. The river flows parallel to the track, on the r. We enter a better-looking country, with many trees and wide, well-cultivated farms. To the r. is visible the church of (578 M.) *Atotonilco*. From this *Santuario de Jesus Nazareno*, Hidalgo took a picture of the *Virgin of Guadalupe*, placed it on his lance, and commencing his campaign against the Spaniards declared to his followers that the Virgin should be their patroness in the blessed cause of Independence. The town proper is a short walk to the r.

584 M. **San Miguel de Allende,** known as *S. Miguel* and as *Allende* (218 M. from Mex. City), pop. 12,800 (6,000 ft.), capital of the municipality of *S. M. de Allende* (State of Guanajuato), was founded in 1542 by the Franciscan *Fray Juan de San Miguel*, under the name of *San Miguel el Grande*. It was officially recognized in 1560, at which time, during the reign of the *Viceroy Velasco* (p. cxcv), it was an important outpost in the *Chichimec* territory. It derives its name from the revolutionary patriot *Ignacio Allende*, who was born here (Jan. 21, 1779) in a house in what then was a little lane and which is now known as *Calleja de la Cuna de Allende* (little street of the cradle of *Allende*). Above the door of the house is the inscription : *Hic natus ubique notus* (here was born he who was widely known). The town sprang into prominence during the War for Independence (1810–21). *Allende* was stationed here with the Queen's Regiment when the *Corregi-*

dora of Querétaro (p. 111) sent the news, on the night of Sept. 13, 1810, of the discovery of the revolutionary plot in which *Allende* was interested. The news-bearer, *Perez,* reached the town at dawn of the 15th, and not finding *Allende,* he communicated his news to *Don Juan Aldama,* who proceeded at once to *Dolores Hidalgo,* warned the *Cura* of the threatened danger and thus hastened the famous *Grito de Dolores* and the blow for independence. *Hidalgo* marched at once on *San Miguel,* where he was joined by *Allende* and his royalist regiment. *Allende* was captured and executed at Chihuahua (p. 27) within the year, but the movement started against the Spaniards gained adherents, and after 11 years of almost continuous fighting the Spanish flag was lowered from the last Iberian stronghold in Mexico.

The town lies on the slope of the *Cerro de Montezuma,* overlooking the beautiful valley of the *Laja.* Near the summit of the *cerro* is a splendid thermal spring, *El Chorro* (the water-jet), which plunges down the slope and irrigates many of the fine gardens which dot the town. The hillside is laid out in attractive terraces, sprinkled with parterres of flowers, through which wind stone-flagged paths and stairways. The bath-houses on the terrace near the springs command a beautiful panorama of the surrounding country.

"The town [says Mr. Baxter] is noted for some extraordinary monumental architecture, the work of a contemporary architect resident in the place. *Ceferino Gutierrez,* as he is called, has made his mark upon his native city in a way that recalls the activity of *Tresguerras* at *Celaya.* A poor man of pure Indian blood, self-trained, having no technical knowledge as a draughtsman, he imparted his ideas to his workmen by marking off his working-drawings with a stick in the sand.

"The most notable work is the new façade and tower of the Church of San Miguel, the parochial temple of the town, its huge aspiring mass a landmark for miles around, dominating the place very strangely for a Mexican city. It is extremely interesting as an indigenous notion of the Gothic — an artist mind, picturesquely impressionable, interpreting for itself the Gothic feeling as reminiscently conveyed at second hand by illustrations that came his way. It might be called 'Gothesque' rather than Gothic, for it is not Gothic at all except in superficial suggestion. The work is illiterate, of course, as might be looked for. But with all its crudeness, and even positive badness, it has a certain artistic character — its imposing mass imbued with an undisciplined sense of form and an untutored gift for rich expression."

"*Ceferino Gutierrez* was more on his own ground in designing the stately dome for the *Church of La Concepción,* originally a part of the convent of that name. This is one of the very few domes in Mexico built with a drum of two stories, and is the most successful of them all. An enchant-

ingly poetic composition is the view of this dome from the street below, rising grandly above the massively graceful spires of the solemn dark cypresses in the beautiful old garden of the church-yard."

This pseudo-Gothic edifice faces the terraced *plaza* near the centre of the town. The original structure was erected in the 18th cent. and *Gutierrez's* renovations were applied in 1840. It is dedicated to *San Miguel*, the patron saint. The compact, cylindrical edifice, with its spires, is very striking, and was built, according to the Mexicans, *á todo costo* (regardless of cost). The central spire is surmounted by a tall cross; the colored glass windows are modern and of European origin. There are no pictures of note. The interior of the ch. is somewhat gloomy. In a little receptacle behind the altar is a crucifix called *Señor de la Conquista* (Lord of the Conquest), a much-venerated relic. Like its counterpart in the *Merida* Cathedral (p. 577), it is supposed to have come over with the *Conquistadores*. Beneath the main altar is the crypt, wherein are buried some distinguished ecclesiastics and civilians.

" A picturesque site is also that of the *Oratorio of San Felipe Neri*, built in 1712. The adjoining chapel of the *Santa Casa de Loreto*, with a tower-like construction of superposed domes, with lanterns, has an interior resembling the *camarin* of *Tepozotlan* (p. 136), but its intricate splendor has been unspeakably injured by the customary ignorant ' restoration ' that is the modern curse of ecclesiastical art in Mexico.

" This Chapel of the Holy House was the gift, in 1733, of *Don Manuel Tomás de la Canal* and his wife *Doña María Heras de Flores*, whose palace at a corner of the *Plaza Mayor* is a strikingly large and imposing example of an aristocratic residence of the old days. The entrance has magnificent doors of carved wood." The portraits of these patrons of the chapel are preserved therein. In the rear of this chapel is a shrine in which are the bones of one of the ch. *santos*.

Churches of minor interest in *San Miguel* are *San Francisco*, with its adjoining monastery building; *Nuestra Señora de la Soledad*, and a number of small churches rich in microbes of undoubted antiquity.

The fine *hacienda* immediately to the S. of *San Miguel* is that of *Begoña*, from which the (nondescript) station, 590 M. *Begoña*, takes its name. We soon enter a hilly country crossed by cañons, chief of which is the *Cañon de la Laja*, in a picturesque setting. The distant valleys are dotted with small hamlets. The lowlands are very fertile and the scenery is sub-tropical. 605 M. *Chamacuero*.

608 M. **Gonzalez Junction,** point of departure for trains on the branch line to *Acámbaro* (thence to Morelia and Patzcuaro) viâ Celaya, see Rte. 29, p. 108.

Trains leave from the same station. Rly. restaurant, meals $1. The traveller may sometimes secure a lodging by applying to the manager,

who rents certain of the upstairs rooms, $1 for the night. If satisfactory arrangements cannot be made, one can usually get a room ($1) at the *Hotel Guadalupe*, across the road, to the S.-W. of the station. The town is poor and contains nothing of interest.

A branch line connecting *Gonzalez* with *Soria, Salamanca* and *Parral* also leaves from this junction.

For a continuation of our journey southward see p. 109.

29. From Gonzalez Junction viâ Celaya and Salvatierra to Acámbaro (*thence to Morelia, Patzcuaro and Uruapan*).

55 M. railway — *F. Cs. Nacionales de Mexico* (one through train daily) in 2 hrs. (fare $2.60 1st cl.). Consult the *Guia Oficial*.

Empalme Gonzalez, see p. 107. Our line leaves the main line and trends across a fairly level, cultivated country, crossed and recrossed by streams and irrigating-ditches. Low hills mark the sky-line. The country affords sustenance for the few small villages which dot it, and for numerous flocks of goats. The stations of, 1 M. *Soria*, 4 M. *San Juan*, 9 M. *Santa Rita* are nondescript in character. 12 M. **Celaya**, comp. p. 127. We cross the *Rio Laja* on a steel bridge. A number of white-walled churches dot the hillsides. 15 M. *Tomayo*, amid wide cornfields. We enter a broken country. 19 M. *Ojo Seco* (dry spring). Hereabout the soil is of a rich, black loam, almost covered with small cobble-stones. High hills shut in the view on the E. Many mesquite-trees rise from among the tall cornstalks. Overlapping ranges of blue-peaked hills cut the sky-line on the l. and some tiny lakelets nestle at their feet. The line curves to the E. and traverses a region where corn is the great staple. 21 M. *Cacalote* siding. The valley broadens, with hills everywhere on the horizon. Far to the r. the spires of *Salvatierra* are visible. The line twists and turns along an up-grade among hills strewn with trachytic rock, indicative of volcanic activity in past ages. We obtain a commanding view of *Salvatierra* as we approach the town. 26 M. *Corral*.

35 M. **Salvatierra**. The tower and dome of the parochial ch. are copied from those of *San Francisco* at *Celaya*. The town lies ¼ M. distant from the station, and is connected therewith by a *tranvía;* fare 5 c. Agriculture is the chief industry of the region.

The train climbs steadily upward. The ruins of an old aqueduct are visible on the r. — 41 M. *Guzman*. The train ascends gradually to a higher level, crossing a rugged, volcanic country dotted with many species of cacti and flowering trees. The stones which have been forced out of some near-by volcano in times past have been utilized in the construction of many fences, which here cross and recross the land, delimning the small holdings. The native huts are most primitive, and are scarcely superior to those of the stone age. 45 M. *San Agustin* siding. The line intersects a range of hills and zig-zags among them, occasionally crossing cultivated stretches sprinkled with trees in bloom. 47 M. *San Cristóbal*. We emerge on a broad, upland plain under high cultivation. Beyond are blue hills, and behind are the lower reaches dotted by warm valleys. 48 M. *Manzana*. 51 M. *Betti*, in a fine pastoral country. The line curves to the S. We cross the *Rio Lerma* on a steel bridge. The railway describes a broad curve to the E. We pass the siding of 53 M. *Silva*.

55 M. **Acámbaro**. Railway Junction. Restaurant; meals $1. Passengers here board trains on the *Mexico, Toluca and Morelia* branch of the *National Railway* for the above-named places, and for *Patzcuaro, Uruapan* and way stations. See Route 37, p. 191. Trains leave from the same station. The town lies about ½ M. distant. Its three churches are nondescript in character. The fine fruit offered for sale at the rly. station attests the proximity of the tropics. Certain fruits are raised at *Acámbaro*, which is sheltered by hills.

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Estación del Ferrocarril
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Ferrocarriles Nacionales de Mexico
Pueblito
La Capilla de Maximiliano
Cerro de las Campanas
Iglesia de las Capuchinas
Iglesia de San Felipe
Iglesia de Santo Domingo
Academia de Dibujo
Calle de Iturbide
Calle de Arteaga
Calle de Corregidora
Calle de Hidalgo
Calle de Juarez
Calle de Morelos
Calle de Madero
Calle de Allende
Calle de Zaragoza
Calle de Guerrero
Calle de Ocampo
Calle de Matamoros
Calle de Abasolo
Calle de Galeana
Calle de Pino Suarez
Calle de Vicente Guerrero
Calle de Francisco I. Madero
Calle de Aldama
Calle de Rayon
Calle de Escobedo
Calle de Negrete
Calle de Ezequiel Montes
Calle de Constitucion
Calle de Independencia
Calle de Reforma
Calle de Libertad
Calle de Primo de Verdad
Calle de Ignacio Allende
Calle de Josefa Ortiz de Dominguez
Calle de Miguel Hidalgo
Calle de Nicolas Bravo
Calle de Vicente Ramon Roa
Calle de Manuel Gutierrez Najera
Calle de Francisco Villa
Calle de Venustiano Carranza
Calle de Plutarco Elias Calles
Calle de Lazaro Cardenas
Calle de Adolfo Lopez Mateos
Calle de Gustavo Baz
Calle de Emiliano Zapata
Calle de Pancho Villa
Calle de Alvaro Obregon
Calle de Plutarco Elias Calles
Calle de Lazaro Cardenas
Calle de Adolfo Lopez Mateos
Calle de Gustavo Baz
Calle de Emiliano Zapata
Calle de Pancho Villa
Calle de Alvaro Obregon

D
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2 " " San Antonio C-3
3 " " San Agustin C-4
4 " " Santa Clara C-4
5 " " Santa Rosa B-4
6 Palacio Federal C-4
7 " del Gobierno B-4
8 Parroquia del Sagrario C-3
9 Hospital Civil B-4
10 Telégrafos Federales C-4
11 Gran Hotel C-4
12 La Catedral C-3
13 Teátro Iturbide C-3
14 Fuente de Neptuno C-3
15 El Colegio Civil D-3
16 Plaza de San Antonio C-3
17 Palacio Municipal C-3
Baños de Patche
San Pedro la Cañada
Fábricas Hercules
Ferrocarril
C. del Manzano
C. del Aguacate
C. del Pescador
C. de la Presa
C. de la Huerta del Santísimo
C. de las Molineras
C. de las Moyas
C. de la Media
Carrera de las Delicias
Acueducto
N
S
Templo y Plaza de la Cruz
Acueducto
Panteón de la Cruz
C. de los Cipreses
Buenas Entradas
Carrera de la Quinta
C. de la Aurora
C. del Laberinto
Calle de Juan
Camino de Mexico
Carrera de Callejas
Calle del Cuervo
C. del Tecolote
Subida de S. Francisquito
C. de la Vicencia
C. del Suchil
C. de la Alta de la Cruz
C. de las Cruces
C. del Calvario
C. de Tabaré
C. del Mexicano
C. del Mont Sacro
C. de Andrade
C. de Buchacuela
C. de Zorrillo
C. de la Vicencia
C. del Suchil
C. de la Estrella
C. de S. Francisquito
C. de S. Juan
C. de la Aurora
C. del Laberinto
C. del Tecolote
C. del Cuervo
1
2
3
4
5

Gonzalez Junction, see p. 108. The train crosses into the *State of Querétaro* and traverses one of the richest agricultural regions in the Repub. Farming and stock-raising are the chief industries. The rainfall is ample and the soil is very deep and rich. The entire country is dotted with villages whose white church-spires rise above the surrounding trees. Organ cactus takes the place of picket fences, and certain of the cultivated plots are delimned by tall, spiky maguey plants. Tall hills mark the E. and W. sky-line and the intervening valleys are celebrated for bumper crops. These follow each other with amazing regularity, and it is not uncommon to see sprouting crops adjacent to ripening grain and newly ploughed fields. The fertility of the land is attested by the myriad products offered for sale by women peddlers at the wayside stations. In the lead are many fine fruits — some of them — which are plucked green — of a colicky nature and to be avoided. The *tamales* and *enchiladas* are so charged with pepper that they are apt to corrode a tender stomach, but the *rancheros*, and the second-class passengers, eat them with undeniable *gusto* and an apparently insatiable appetite. The strawberries are excellent; the milk is oftentimes that of goats. We pass the unimportant stations of 615 M. *Jocoquí*, 623 M. *Cosio*, and 629 M. *Adjuntas*. As we approach *Querétaro* the tree-dotted landscape reminds one of a rich section of the U. S. A. The land is beautifully green; shy blue hills peer above the horizon, and at certain seasons miles of the rich valley land are carpeted with brilliant wild-flowers that show vast blotches of exquisite color. The fat valleys are the grazing-ground of cattle, sheep and goats. The hills are opaliferous — the region being celebrated for the production of these attractive stones.

The polychrome tile domes of many churches soon come into the range of vision. Just before reaching the station of *Querétaro* we see, on the extreme r., the *Cerro de las Campanas* and the brown-stone chapel which marks the spot where the *Archduke Maximilian* and the Mexican Generals *Miramon* and *Mejia* were executed. (See p. 119.) The handsome stone station at Q. dates from 1907. **Querétaro**, see below. For a continuation of the journey see p. 120.

30. Querétaro.

Arrival. The town lies about 1 M. to the S.-W. of the station, and is connected therewith by tram-cars which meet all trains. Fare 6 c. The highroad to the town is not always in state for walking, and the traveller is advised to favor the tram-cars or the cabs (25 c.) which are to be found near the station.

Hotels (comp. p. xlvii). *Gran Hotel* (Pl. C, 4), facing the Jardin Zenea, — the terminus of the tram-line. $2 to $3 Am. Pl. Best rooms face the *plaza*. Spanish cuisine and management. — *Hotel Hidalgo*, Calle Cinco de Mayo, $1.50 to $2 Am. Pl. Mosquito curtains are not always provided in the *Querétaro* hotels, and the traveller is advised to equip himself with

some pungent essential oil to purchase immunity from these pests. Hotel runners usually meet trains. No omnibuses.

Cabs to any of the hotels, 1 pers., 25 c. The *cochero* will sometimes permit one to load a small trunk on his cab, but in such cases he expects a fee over and above his fare. Hand-luggage free. The central cab-stand in the town is at the *Jardin de Santa Clara*. Fares according to time; 50 c. the hour between 6 A. M. and 8 P. M. Half hour or less 25 c. From 8 to 10 P. M. 75 c. an hour; ½ hr. or less 37 c.; for ¾ hr. 65 c. From 10 to 12 P. M. $1 an hr.; 50 c. for a half hr. or less. From midnight to 5.30 A. M. $1.50 an hr. Cabs for an entire day, with the privilege of going as far as *La Cañada* and *El Pueblito*, $6. Half-day about town, A. M. $2.50; P. M. $3. Double rates on *días de fiesta*.

Tramways (*Ferrocarriles Urbanos de Querétaro, S. A.*). Cars leave the *plaza* for the railway stations ½ hr. before arrival of trains. Fare 6 c.; 12 c. at night. Cars run at frequent intervals to the picturesque suburbs of *Hercules, La Cañada, Pueblito*, etc. An excursion on any of these lines affords the visitor a pleasant outing and a good view of the suburbs. Cars leave from W. side of the *Plaza Zenea*.

Banks. *Banco Nacional de Mexico*, Calle Miguel Hidalgo. — *Banco de Londres y Mexico*, N. side of the *Plaza Zenea*.

Post-Office, around the corner from the S.-W. end of the *Plaza Zenea*.

Telegraph-Office (*telégrafo federal*), in the *Palacio Federal* (Pl. C, 4). Both offices are usually open from 7 A. M. to 8 P. M.

Baths (comp. p. lii), at *La Cañada* and *Patehé*.

Querétaro (5,947 ft.), capital of the State of the same name, with 37,000 inhabitants; one of the most important cities in the Mexican Confederation, 167 M. north of Mex. City, in a fertile valley lying along the slope of a hillock known as *Sangremal*, is divided by the waters of the *Querétaro* River which runs through it. The upper part of the town, toward the *Plazuela de la Cruz*, is clean and well drained. Many of the houses are very old, and are quaint relics of Colonial days, with half-obliterated escutcheons above the doorways. It is not as progressive as some of the Mex. cities, but its quaintness makes it attractive. It is a reliquary of Mexican history. Here the plans for national independence were formed, and here the *Archduke Maximilian* was shot June 19, 1867.

Fine Opals are found on some of the *haciendas* contiguous to the city, and they are offered for sale on the streets and in the hotels.

Travellers will find it to their advantage to purchase opals of reputable dealers only, as the tricks in the opal trade are numerous. The stones offered for sale in and about the railway stations and on the city streets are apt to be inferior. The finest opals usually find their way to the hands of the first-class dealers in such goods in the City of Mexico. The traveller is particularly cautioned against the self-styled *lapidarios* — men who claim to be opal-polishers and who have in their possession stones said to have been stolen by them. These men are untrustworthy and they should be avoided or treated with the suspicion and contempt one would accord any self-confessed thief.

History. *Querétaro* was founded in 1440 by the Otomie Indians (a branch of the Otomian family), whose original habitat was the region at present comprised by the States of *Mexico, Puebla* and *Vera Cruz*. The hamlet was known in Indian annals as *Taxco* — a Tarascan Indian word signifying ball, or a place where ball-games were played. When the Otomian

nation was conquered by the Aztecs under Montezuma the town was made an outpost of the Aztec Confederacy, and for many years it was the scene of almost continuous fighting between the overbearing Aztecs, and the Chichimec and Michoacan Indians. The Spaniards captured it in 1531, changed its name, and incorporated the region into the Province of *Xilotepec.* As a reward for certain services to the Crown, the Spanish King gave it to four Hispanized Indian nobles, *Baltasar del Campo, Juan de Luna, Lucas Ramirez* and *Miguel de la Paz,* and with it the title of *Caballeros Conquistadores y Fundadores de la Villa* — Conquering Cavaliers and Founders of the Town. The name of the place was soon thereafter altered to *Santiago de Querćtaro,* because of an alleged miraculous manifestation during a *fiesta* of Santiago (St. James). According to the Church historian a great cross of red and gold appeared in the sky and an angel was seen near it. The credulous Indians accepted this as an evidence of divine protection and a *Capilla* (that of *Santa Cruz* — Holy Cross) was erected on a hill beneath the place in the sky where the cross appeared.

By virtue of a royal order signed by Felipe IV, *Querćtaro* was made a *ciudad* in 1655. In 1808, it sprang into prominence as the cradle of Mexican Independence. A Society for the Study of the Fine Arts (which to its founders were synonymous with the expulsion of the Spaniards from Mexico) was established in the house number 14 in the *Calle del Descanso.*

The charter members of this society, which was destined to be enshrined in Mexican history, were the *Padre José María Sanchez,* the *Licentiate Juan N. Mier y Altamarino, Don Antonio Tellez, D. Mariano Lazo de la Vega,* and the *Jurisconsulto Arellano.* The house soon became recognized as the focus of the revolutionary spirit, which in due course and with the efforts of the Cura Hidalgo succeeded in casting off the yoke of Spain from Mexico.

The Palacio Municipal (Pl. C, 3), on the *Plaza de la Independencia,* was once the home of the *Corregidora Dominguez,* a prominent and valiant figure in the War for Independence. On the façade of the old building is an inscription in Spanish as follows: —

"In this palacio dwelt the distinguished heroine *Josefa Ortiz de Dominguez.* From it she hastened the national independence by giving opportune notice to the patriot *Ignacio Allende,* thus enshrining herself in Mexican history and rendering memorable the night of September 15, 1810."

On the second floor, in the council chamber, is a collection of portraits of benefactors of the city. Near this *sala* is the one-time bedroom of the *Señora Dominguez;* the floor forms the roof of a dark apartment in which the humble jailor, *Ignacio Perez,* listened on the night of Sept. 13, 1810, until

he heard three taps of the *Corregidora's* foot, the signal that their conspiracy against the Spanish rulers was discovered and that he must hasten to advise the *Cura Hidalgo* at Dolores. In the museum of the *Palacio Federal* (p. 118) is a lock (preserved in a crystal casket) through which the daring and patriotic lady whispered final instructions to the trusty *alcalde*.

The Plaza de la Independencia (2 sqrs. E. of the *Plaza Zenea*, see Pl. C, 3) is intimately associated with the downfall of Maximilian's Empire. During the siege of *Querétaro*, when the harassed Emperor was penned in by the Mexican troops, he often came to this flower-crowned spot to sit on the stone curb of the fountain and perchance to dream of the mutability of mundane affairs. When this fact became known to the besiegers, the *plaza* was made the objective point of shells, one of which struck the original statue of the *Marqués de la Villa del Villar del Aguila* and demolished it — a fact referred to on the tablet let into the E. side of the pedestal of the present statue. This inscription says further that the first stone of the fountain was laid March 28, 1843. The present statue dates from 1892. The inscription on the W. side says the *Marqués* began the construction of the aqueduct, which brings water to the city, Dec. 26, 1726, and concluded it Oct. 15, 1735. The S. inscription advises that the huge undertaking cost $131,091, of which the Marquis paid out of his own pocket $88,287. Many water-carriers come to this fountain to fill their pottery *ollas* with the precious liquid, to distribute it later to various clients in the city. The trees and parterres of flowers are attractive. The old house with the tile decoration, that flanks the *plaza* on the W., is a quaint example of Colonial architecture. To reach this *plaza* from the *Jardin Zenea*, pass to the rear of the Cathedral and follow the *Calle Miguel Hidalgo*.

The Plaza, or Jardin Zenea (Pl. C, 3), in the centre of the city, and flanked on one side by the Cathedral, is the focus of the commercial life. Music in the *kiosko* on Sundays and certain evenings of the week. On Sunday mornings the *plaza* is very animated. Many dealers in old books bring their small stocks to this spot, spread them out near the entrance to the Cathedral, and do a petty business. Stretching from this point to the market at the S. are usually many impromptu stands where attractive straw hats, cotton cloth, chocolate-whirlers (*molinillos*) and a wide variety of home-made Indian knick-knacks are offered for sale. At noon-time the church bells in the immediate vicinity produce a deafening chorus. At the N.-W. corner of the *plaza* a tablet let into the house number 8½ advises that "Sept. 13, 1810, the revolutionary patriot and meritorious citizen *Epigmenio Gonzalez*, who dwelt here, was arrested for making ammunition to be used by the *revolucionarios* in their struggle for independence." Facing the *Jardin* on the E. is

The CATHEDRAL (Pl. C, 3), a somewhat nondescript structure built by the Spaniards soon after the conquest of the town, and which probably dates from about 1535. Before the erection of the *Querétaro* diocese (in 1867) it was called the *Church of San Francisco*. It has undergone many modifications, some of which have sadly marred it; a notable restoration was one executed in 1727 by the order of *Fray Fernando Alonzo Gonzalez*, Commissioner-General of the Indies. An old coat-of-arms is still to be seen on the N. façade. Perhaps the most noteworthy feature of the interior is the polychrome statue of *San Diego de Alcalá* (carved in wood, by *Arce*, the celebrated *Querétaro* sculptor) which perhaps dates from about 1606. The elaborate iron *reja* which encloses the organ loft, and the metal adornments of the organ itself are worth looking at. Many frames filled with votive offerings hang before the altar dedicated to *El Sagrado Corazon de Jesus*, and many small paintings near that of *San Antonio de Padua*. The striking great tower and dome, covered with glazed tiles in the *Mudéjar* style, are not without interest.

The COLLEGIATE CONVENT OF SANTA ROSA DE VITERBO, a 17th-cent. foundation on the Calle de Santa Rosa, S.-W. of the Jardin Zenea (Pl. B, 4), aside from being one of the quaintest of the city churches, is of peculiar interest as being one of the earliest works of *Eduardo de Tresguerras* (p. 128), as it was placed in his hands for radical reconstruction. The dome, the tower and the cloisters are his work, as well as the exterior ornamentation in general, including the entrances and the balustrades of the roof. It is said that an enormous sum realized from merchandise seized from smugglers (*contrabandistas*) was placed at his disposal for this purpose. The buttresses of the façade are among the most curious in Mexico. The huge faces [1] which look down from the outer curve of the inverted arches are very theatrical, and it needed just such a daring mind as that of *Tresguerras* to apply them to ecclesiastical architecture in Mexico. The fine dome, with its polychrome tiles, is altogether quaint. The pagoda-like tip of the old belfry is of Oriental aspect. The tawdry neighborhood and the unkempt streets detract from the fine old relic, and this impression is not lessened by the appearance of the *Hospital Civil*, which now occupies the one-time sumptuous convent on the E. side of the church.

The small interior, now narrowed to a single nave without aisles, is filled with superb *Churrigueresque* altars and *reredos*, and its richness recalls the fine *Santo Domingo church* at Oaxa-

[1] These are perhaps the only examples in Mexico of the Saracen heads (vulgarly called *La Carasa*, in Spain) which often figure in the architectural decoration of old Catalan churches. They commemorate the reconquest from the Moors, and the Triumph of Christianity over Mahomedanism. In Spanish churches they occasionally form a part of the organ, and are made to work and speak by means of a pedal.

ca City (p. 528). The old altars are regal: in some places the gold leaf is spread on so thick as to resemble gold plate. From the ashes of the magnificent altar burned by the French soldiery during the occupation of *Querétaro*, gold of immense value is said to have been recovered. The paintings of the altars are of no merit; those of the altar nearest the *prebisterio*, depict scenes in the apparition of the *Virgin of Guadalupe* to *Juan Diego* (comp. p. 394). The central painting is a reproduction of Murillo's *Assumption* in the Guadalajara Cathedral (p. 166).

The bizarre confessionals add to the quaint character of the ch. The Coro " is a masterpiece of its kind, with its delicate, simple grill-work in wrought-iron; below and above, and, filling the arches, are rich effects of gilded metal-work in Arabesque designs." The numerous painted *santos*, in gilt frames, above the *reja*, which separates the *coro* from the body of the ch., are by unknown artists. Other fine examples of early wrought-iron work are the screened balconies for the Mother Superior.

"The Sacristía is a handsome vaulted room that still remains much as *Tresguerras* left it. Of its decorations — beside the great central feature — the laver, or *lavamanos*, on the right is the most elaborate. The chief attraction, however, is the magnificent mural decoration that entirely occupies the head of the room. *Tresguerras* was paid 15,000 *pesos* for this, his largest and most important work. This is one of the most interesting mural paintings in Mexico, and it has been spoken of as one of the most notable examples of mural decoration in the New World. In form and color the composition would do credit to *Murillo*, and for grace and naïveté, and suggestiveness of peace and purity, it is most notable."

"The graciousness of the groups" (says *Mr. Baxter*), "the absence of self-consciousness in the figures, and their human feeling, makes it representative of the best flowering of the great Spanish School on Mexican soil. The picture is called the *Hortus Conclusus* (The Closed Garden), in the inscription over the figure of the Virgin, and is an allegorical representation of the nuns and their pupils at work in the garden of the convent combined with a symbolization of *Santa Rosa*, in which lambs receive white roses from the Virgin and bear them to the feet of the crucified Saviour to be turned red by the blood from his wounds. The angel with the vase of roses and lilies receives the stream of water and of blood from the Saviour's side so that the water falls upon the white lilies and the blood upon the red roses."

The polychrome, life-size figures of Christ and the 12 Apostles, which are ranged along the base of the picture, on top of the dilapidated *estante*, or vestment-chest, impart an odd aspect, as they seem not to have been selected for amiability of countenance. The old marquetry table in the centre of the room is a weather-beaten example of the one-time beautiful work for which *Querétaro* was long celebrated.

The Convent Church of Santa Clara, which faces the *jardin* of the same name (Pl. C, 4), is another of the old *Queré-*

taro landmarks and was founded in 1607. When completed it was one of the largest conventual buildings in Mexico, and it sheltered, it is said, upward of 8,000 nuns. Much of the present reconstruction work is by *Tresguerras*. Like that of *Santa Rosa*, this ch. is of the regular conventual type, incorporated into the main structure of the convent, with a long barrel-arched interior parallel with the street. The exterior work of *Tresguerras* was probably confined mainly to the dome and the tower, both adorned with glazed tiles — the dome having a pattern of blue on a yellow ground; the same marks the dome of the lantern, whose base is of white and blue. The lowest belt of the tower has a pattern of blue and white on yellow and light green; the middle belts are blue, yellow and white below and blue and white above; the dome of the tower blue and white over a belt of yellow and white.

"The interior, which is smaller than that of *Santa Rosa*, is equally rich in its decoration. The balcony of the Mother Superior with the doorway below, and the splendid *reredos* of the altar of *La Purísima*, on the opposite wall, are designed as pendants. It is notable how in this work *Rococo* motives have largely replaced those of the *Churrigueresque*. Interesting features are the lace-work designs of the borders. The pulpit is a rich example of gilded carving, accented with color. The polychrome sculpture of *Santa Clara* is exceptionally good, — especially the work of the two celebrated masters (natives of Querétaro) *Mariano Arce* and *Mariano Perusquía*. Particularly fine is the group of *La Piedad* by *Arce*, notable for the masterly handling of the draperies as well as the monumental quality of the composition and the contrast between the Virgin Mother's intensity of grief and the peaceful repose expressed in the relaxed form of the dead Saviour. Of exceptional note also is the Crucifix by *Perusquía* in the choir.

"The Master *Bartolico* was the sculptor of the Nazareno in this church; a figure notable for its expression of suffering commingled with sweetness. There is a tradition that the *Santo Entierro*, or entombment, is also his." (Sylvester Baxter.)

The six massive and splendidly preserved *Churrigueresque* altars impart an air of great richness to the interior, and there are few finer examples of *Churriguera's* art extant in Mexico. Note the old wheel of bells near the high altar.

The dilapidated stone fountain in the *jardin* dates from 1806.

"The Church and Convent of San Agustin at the corner of the Calle del Aguila and S. Agustin (Pl. C, 4), in their richly decorative picturesqueness, might easily be supposed to betoken an antiquity antedating by two or three centuries the period of their erection, the middle of the 18th cent., when they were designed by the Augustinian Monks *Luis Martinez*

Lucio and *Carlos Benito de Butrón Móxica.* The figures of the angels with enormous plumes, that stand at the base of the dome, which is beautifully decorated with blue and white glazed tile, might easily be taken for statues of native caciques executing a dance in honor of some old pagan divinity. It has been pointed out that the quaint caryatides on the cloister arcade seem to be making the signs of the deaf-mute alphabet with their huge uplifted hands." The somewhat elaborate interior with its wealth of gilding was redecorated in 1903. This ch., standing as it does on a platform reached by seven steps, exemplifies an architectural feature of the *Querétaro* churches in that many of them are based on platforms which materially enhance their impressiveness. One square to the W., on the other side of the street, is the weather-beaten

Church of Santo Domingo (Pl. B, 4), a structure of striking irregularity, with its double-naved interior and its domes side by side and representing two different periods in construction.

The Church of San Felipe Neri, on the corner of the Calles del Angel and San Felipe (Pl. B, 4), has an elaborate façade somewhat striking in that the six pillars stand clear of the wall and support a superstructure of smaller pillars and arches. In the sacristy are several time-stained, but good, examples of the artistic woodwork for which the early *Querétaro* artisans were famous.

The large Church of La Congregación or *Nuestra Señora de Guadalupe*, a modern structure on the corner of the Calle Felipe Luna and Guadalupe (Pl. C, 3), is dedicated to the *Virgin of Guadalupe*, and is noteworthy for a life-size statue of this lady, who stands out on a covered platform high above the main entrance. The peaked towers are covered with solid color tiles of red, white and green, thus forming the national colors. The same color design ornaments the base of the façade. The ch. is perched on high ground and its towers are visible for many miles. One square to the W., further up the hill, is the antiquated Parroquia del Sagrario (Pl. C, 3), with curious flying buttresses and other architectural features similar to those of *Santa Rosa*. The interior is uninteresting.

The Church of San Antonio, facing the *plaza* of the same name (Pl. C, 3), dates from the 17th cent. and contains a huge allegorical painting by *Gregorio Romero*, in 1728.

One of the "sights" of *Querétaro* is the Great Aqueduct (Pl. D, 4), which brings potable water into the city from *La Cañada*, at *San Pedro*. This monumental work (compare the inscriptions on the base of the statue to the *Marqués de la Villa del Villar del Aguila* in the *Plaza de la Independencia*), is 8 kilometers long, 96 ft. high, with 74 arches 50 ft. high upborne by piers 46 ft. thick. It is one of the four most important aqueducts in the Republic, the others being that of

Zacatecas, of *Zempoalla* and of *Xalpan*. The latter has the extraordinary height of about 200 ft. with three tiers of arches. The city terminus of the aqueduct is the *Plazuela de la Cruz* (Pl. D, 3), which is reached from the *Plaza de la Independencia* by threading the short *Calle de Ignacio Perez* (at the S.-W. corner of the *plaza*) thence to the l. up the *Calles de la Flor Alta, de Cornelio*, and *C. Alta de la Cruz*. What was perhaps once a handsome terminal fountain is now a neglected ruin in an uninviting neighborhood. Two well-preserved inscriptions let into the terminal wall refer to the construction of the aqueduct and its completion. The inscriptions themselves are very quaint examples of ancient text, and they advise the curious that the work was begun Dec. 26, 1726, during the reign of Felipe V of Spain and the Spanish Viceroy (to Mexico) the *Marqués de Casafuerte*, and that it was completed Oct. 19, 1739, in the time of the Viceroy *Juan Antonio Vizaron y Eguiarreta*. Furthermore, that the work was done under the supervision of *Don Juan Antonio Virrun y Arana*, Gentleman of the Order of Alcantara and Marquis of *la Villa del Villar*.

The Fountain of Neptune (at the N.-E. corner of the Jardin Zenea, Pl. C, 3) is connected with this terminus, and it was erected by the *ayuntamiento* in 1797, and reconstructed in 1848. To the left of the aqueduct terminal, at the extreme top of the *Plazuela de la Cruz* — the highest point in the town and one whence splendid views are obtainable — is

The Templo de la Cruz (Ch. of the Cross), in the *Plazuela de la Cruz* (Pl. D, 3). It occupies an historic site celebrated for a hand-to-hand conflict between the invading Spaniards and the Indian owners of the region, and which decided the fate of the locality.

Don Fernando de Tapia, one of the *conquistadores*, accompanied by the caciques of *Tula* and *Tapeji*, and a horde of Indian allies of the Spaniards, advanced on *Querétaro* and sent forward, to the Otomie chieftain, an emissary armed with peace proposals. The Indians decided not to give up their homes without a struggle, but, realizing the futility of a bow-and-arrow attack on the mail-clad Castilians, the wily cacique proposed a fist-fight, which offer was promptly accepted. The conflict began on the morning of July 25, 1531, and lasted till sundown. Thousands of husky Indians on the one side, and the hordes of Indian allies and the Spaniards on the other, waged what was perhaps the greatest battle of fisticuffs on record. The Spaniards were of course victorious, and the Indians, who proved themselves good losers, spent the night dancing in honor of their new ruler, His Spanish Majesty Charles V. In due time, the spot was marked by a stone cross, — emblematic of the new religion, — and this now occupies a place near the Altar Mayor.

The old *convento*, which adjoins the ch., was used by Maximilian and his besieged troops as a barrack. The spot was one of the first occupied by the Mexican General Escobedo when Querétaro fell, May 15, 1867. The view from the old belfry is very fine. In the N. wall of the ch. is a striking

marble monument representing a weeping woman holding aloft a candle whose light is extinguished. The figure kneels at the foot of a pedestal on which are the inscriptions:

"Maria Josefa Fernandez, July 22, 1809."

"The city council ordered the erection of this monument Oct. 30, 1869, as a testimonial of the public gratitude." (The *Señora Fernandez* was a public benefactress.)

El Palacio Federal in the *Calle de San Agustin* (Pl. C, 4) is also the work of *Tresguerras*. It possesses a handsome *patio* with beautiful arches in the Spanish-Moorish style. Its chief interest to strangers centres in the political museum (free) which contains a number of Maximilian relics. A noteworthy object is the plain deal coffin — *ataud* — in a glass case to protect it from relico-maniacs, in which the Emperor's body was laid after his execution. Note the bloodstain, shaped something like a hand, in the bottom. Here also are the benches on which the Mexican Generals Miramon and Mejia — Maximilian's faithful aides — sat during the court-martial; the table and ink-stand used by the judge; the lock through the key-hole of which went the whispered command that plunged Mexico into a ten years' war (comp. p. 112); an old flag of the *Querétaro* battalion, and portraits of numerous persons who became distinguished in the wars for Independence, freedom from the Imperialists, and for Reform. Maximilian's death-sentence is to be seen among the official archives in the palace. On the ground floor there is a permanent museum (uninteresting) of state products.

Excursions: To San Pedro de la Cañada (Pl. F, 2), 5 M. from the city on the tram-line, with 2,000 inhabitants, and many small neat houses embowered in flowers and fruit trees, is one of the favorite drives. The town, which is named for its patron saint, *San Pedro*, contains some fine thermal springs and baths — *Baños de San Pedro de la Cañada.*

Fábrica de Hercules (H. Mills) in the centre of the town of the same name (Pl. F, 2). The majority of the inhab. (8,000) find employment in the great cotton-mills, which possess a huge water-wheel 47 ft. in diameter, and are driven by two big engines, and by water brought through a fine old aqueduct. The splendid statue of *Hercules* which stands in the *jardin* facing the mill, was brought from Italy, at a cost of $14,000. There are other manufacturing plants in the neighborhood. Near the Quinta de Patehé is a thermal spring. A morning can be spent very pleasantly and cheaply in a tram-ride through Hercules, San Pedro and Patehé.

At **Pueblito**, see Pl. A, 3 (reached by the *tranvía*), sometimes called *San Francisco*, there is, in a locally celebrated shrine (of *Nuestra Señora del Pueblito*), a much-venerated image known as *La Virgen del Pueblito*. According to Church historians the image, which is two-thirds life-size, was carved by

a monk, *Fray Sebastián Gallegos,* who dwelt in the *Convento de San Francisco,* about 1632. The credulous believe that the figure smiles, weeps, frowns, sweats and accomplishes miracles. The ch. dates from 1766.

The spot toward which the feet of most travellers to *Querétaro* turn irresistibly is the **Cerro de las Campanas,** or Hill of the Bells, on the W. edge of the city (Pl. A, 3).

By cab 50 c., providing the traveller makes an agreement with the *cochero* to this effect. A good walker can make the journey to and from the *Jardin Zenea* in about an hour, allowing 20 min. to rest and inspect the chapel. Permits must be secured from the *Administrador del Palacio,* at the municipal palace in the city. No fees. We leave the N.-W. corner of the *Jardin Zenea,* proceed one sqr. N. to the Calle de San Antonio, turn sharply to the l. and follow this past the *Instituto Metodista* and the *Church of Las Capuchinas,* and throughout the length of the Third Calle San Antonio: prolonging which are the Calle del Placer, C. de la Laguna and C. de la Fábrica. At the end of this last-named street, the country begins. We follow the country road for a short distance, then turn to the r., strike across country to the left and reach the foot of the hill which is in sight from the time we leave the end of the street.

The brown-stone chapel, **La Capilla de Maximiliano,** erected by the order of the Austrian Government (in 1901) at a cost of $10,000, replaced the three stone shafts which formerly marked the spot of execution. Sixteen stone steps lead up to the platform, and 5 thence to the chapel entrance, which is barred and locked. Persons without a permit can look through the iron grill and see the three squat stone pillars which mark the spots where Maximilian, Miramon and Mejia fell, but they cannot enter the chapel. A wreath of artificial flowers rests upon the shaft marked *Maximilian.* The collection box in the chapel is for donations towards a free school maintained in *Querétaro.* The painting above the altar is a *Descent from the Cross,* and is of no particular merit. For the causes which led up to the execution of the unfortunate emperor see p. ccxx.

According to a local orator the Light of Liberty shines in the sarcophagus of the *Señora Ortiz de Dominguez,* in the Pantheon of la Cruz, at the east, and at the west, on the *Cerro de las Campanas,* is the Sepulchre of a Monarchy.

Querétaro State, one of the smallest of the Mex. possessions, classed politically as an *Estado del Centro,* pop. 232,389, area 9,215 sqr. kilom., rich in minerals, a well-cultivated and prosperous region, is bounded on the N. by *San Luis Potosí;* on the E. by *Hidalgo* and *Mexico;* on the S. by *Michoacan* and on the W. by *Guanajuato.* The state comprises almost equal portions of mountain and fine valley land, with a vegetation proper to the temperate and torrid zones. The lowlands are extraordinarily rich; in some places the soil is 10–15 ft. deep. The northern section is mountainous; the southern and central are covered by extensive plains and valleys. The latter produce fruits, flowers, grain, trees and medicinal plants in almost

endless variety. The pine-apples, dates, bananas, pomegranates, chirimoyas, guavas, strawberries, figs, lemons and limes are much prized. The Camote or sweet potato (*Batatas edulis*), which thrives in many regions of the temperate zone, reaches a high perfection here, and its yellowish roots are much esteemed.

The CLIMATE of the state is cool in the *Amealco* and *Cadereyta* regions, temperate in *Querétaro* and *San Juan del Rio* and hot in *Jalpan* and *Toliman*. The rainfall is moderate, frosts are light and the winds are variable. The prevailing diseases are malarial fevers and affections of the respiratory and digestive organs.

The RIVER SYSTEM is represented by the *Conca* or *Jalpan*, the *Extoraz*, *Montezuma* and *Galindo* rivers, and others of minor note. There are many mineral springs.

The OPAL MINES (described at p. xci) produce considerable revenue, albeit they are crudely and unsystematically worked. There are important mercury deposits at *San José de Iturbide*, *Rio Blanco*, *Culebras*, *San Onofre* and *El Doctor*. At *San Onofre* is found the sulphoselenide of mercury known as *onofrite*.

Querétaro (p. 109). The grade of the railway slopes upward and we get a good view of the ch. spires of the city as we pass it on the E. In the S. suburb is the fine old aqueduct and we get a comprehensive vista of it, stretching across the valley to the point where it joins the conduit at the base of the hill. We thread a narrow gorge, with hills on the l., to 637 M. *Hercules*, with large cotton-mills and a miniature town devoted to the workmen. The valley above the mills is choked with sub-tropical vegetation. Here are bathing-resorts and picnic-grounds. The prospect widens. The hills retreat to a distant horizon and at 645 M. *La Griega* we emerge on an upland plain. 654 M. *Noria*, in the centre of a beautiful wide plain. A few miles beyond the station the land flattens out till it is as level as a floor. On the l. are hundreds of fruit trees set out at regular intervals. The region is considered one of the finest in Mexico and land values are estimated in accordance. The views to the r. over a cacti-sprinkled district are beguiling. 665 M. *La Llave*. A picturesque walled *hacienda*, with castellated towers, is seen on the r. From 670 M. *San Nicolás*, a region devoted to the cultivation of *pulque*, the upward grade becomes perceptibly steeper and the line traverses a broken country of many curves. At 675 M. *Bernal* the scenery takes on a more rugged character and many miles of valley land, marked by lakes and hamlets, delight the eye. The train passes through many cuts made through the brown rock. We cross into the *State of Hidalgo* and enter a short tunnel. 681 M. *Mercader*. The views to the l. are very attractive.

The line crosses many gulleys, at the ends of some of which are artificial dams, or *presas*, where water is collected during the rainy season to be used in irrigating the land during the dry months. Cacti is the dominant vegetation. We proceed across a rocky, picturesque region to 694 M. **Chone**, one of the scenic points of the line. Near this station a deep rift in the land (best seen from the l. of the train) contains many stone pillar-like formations caused by the erosion of the little river which runs through its depths. We cross it on a steel bridge. 698 M. *Atlan.*

703 M. **Huichapan** (in the *State of Mexico*). Rly. restaurant, meals $1. The nondescript town clusters about the tall ch. to the far left of the station. The elevation of *Huichapan* is about that of the Valley of Mexico, but as we proceed southward the grade slopes steadily upward. Many twists and turns and terraces cut from the hillsides are necessary to compass the higher levels. The views across the wide valleys which spread out toward the left are never without interest. We pass the uninteresting stations of 709 M. *Mejia* and 715 M. *Nopala.* After leaving *Nopala* we reach the crest of the range (7,800 ft. — 400 ft. higher than Mexico City) and begin the descent. 723 M. *Escandon.* The region is one of grassy uplands.

732 M. *Sayula* in a jejune district where artificial irrigation is practised. The region is unproductive except where small patches of land have been reclaimed and watered. Some deepish gorges are features of the landscape, and, later, a splendid horse-shoe curve (best seen from the l.) is compassed. The land falls sharply away to the l. and affords extensive views of wide valleys with hamlets advertised by ch. spires.

741 M. *Endo*, a shipping-point for charcoal prepared in the near-by hills. Range after range of mountains overlap against the sky-line. *Pulque* (p. lxxxii) and wheat (p.429) are the staple crops of the intervening valleys. At this elevation the aloe or maguey attains its highest perfection, and wide fields of the fine plants, set out in symmetrical rows, are features of the landscape. The line again slopes upward to the level of the Valley of Mexico. 744 M. *Carrasco.* 750 M. *Teocalco.* 756 M. *Calera.* Certain of the old churches which enliven the views hereabout are interesting in that their roof-walls are in the form of crenellated parapets, as if erected both as places of worship and of defence. Some are in the *Early Franciscan Style* (see p. cxxix) and their massive buttressed walls and sturdy towers are hoary with the weight of centuries.

At the time of the Spanish invasion this region was under Aztec influence. Immediately after the downfall of *Tenochtitlán* the Castilians marched northward in search of other fields to conquer. At that period the Franciscan influence was strong, and many of the churches erected by the austere friars of that order had to serve as fortresses against the attacks of the harassed and infuriated Indians. They are still strong reminders of one of the most romantic periods in the history of North America.

760 M. *Apasco*. A number of lime-kilns and quarries flank the station on the r. The rly. winds to and fro as if seeking an entrance to the *Valley of Mexico* just beyond. The hills which seem to bar the way on every side are rounded by means of sweeping curves. Beyond 767 M. *San Sebastián* (town with a tall ch. to the l.) we cross a small ridge and descend to the valley level at

773 M. *Huehuetoca*, celebrated as the starting-point of the great *Tajo de Nochistongo* (see p. 135), excavated in early times in an effort to drain the Mexican Valley. The village is nondescript, with several churches, on the r. The fairly level country, dotted with *magueyales* and *milpas* (cornfields), forms the outer barrier to the *Valley of Mexico*. On clear days the majestic *Popocatepetl* (p. 463) and *Iztaccihuatl* (p. 464) are seen rising in snow-crowned grandeur against the S. sky-line. *Mount Ajusco*, the giant which hems in the valley at the S.-W., is seen far to the right.

780 M. *Teoloyucan*, a town of brick-kilns. The old ch. which crowns the summit of a hill at the r. dates from the 17th cent. The high mountains at the far r. form a part of the *Toluca Range* and separate the *Valley of Toluca* (p. 199) from that of Mexico. 784 M. *Cuauhtitlan*, described at p. 137. — 789 M. *Lechería*. The hills close in and the grade is heavy to the cut (1,148 ft. long) which leads to the *Barrientos Tunnel* — 735 ft. long and the only double-track rly. tunnel in the Repub. We emerge from the tunnel into the *Valley of Mexico* (p. 244). 794 M. *Tlalnepantla*. 797 M. *Azcapotzalco* (p. 419), both one-time Indian strongholds.

798 M. *Empalme de Tacuba*, a rly. junction and a tawdry outpost of Mex. City. *Tacubaya* soon comes into view on the far r. We pass a number of adobe huts and then get a commanding view of the splendid hill-top *Castle of Chapultepec*, described at p. 386. — 801 M. *Santa Julia*. We pass the *Calzada de la Verónica* (which leads from *Chapultepec Park* to *San Cosme*), flank the recreation grounds of the Spanish Colony of Mex. City, leave the fine *Paseo de la Reforma* (see p. 372) on the r. and enter the *Estación de Colonia*. 803 M. **Mexico City**, p. 232.

31. From (*Ciudad Juarez, Chihuahua, Torreon, Zacatecas*) Aguascalientes viâ Leon, Silao, Irapuato, Celaya and Querétaro to Mexico City.

Aguascalientes, see p. 45. The train runs southward across a level country which, though dusty in appearance, is highly cultivated and productive. Fine view in retrospect of *Aguascalientes* city on the r. 868 M. *Arellano*. The land slopes downward.

874 M. *Peñuelos*. We enter a rocky region of many curves and rly. cuts. We cross the state line and enter *Jalisco*. At

882 M. *El Tigre* (the tiger) we descend into an arid valley, then cross a long viaduct (one of the highest on the line) spanning a deep gulch and a *presa* of dirty-looking water. Far to the r. on the slope of a barren hill is the town of

891 M. *Encarnación*. The rly. station is a mile or more from the poor and desolate-appearing town. Beyond this are deep, rock-strewn valleys — the home of cacti and other hardy desert plants. A small *tranvía* with cars scarcely larger than a Saratoga trunk connects the station with the town. Fare 12 c.

901 M. *Santa María*, a nondescript station, point of departure for the inland town of **San Juan de los Lagos,** 30 kilom. distant.

San Juan de los Lagos (St. John of the Lakes) lies in a south-westerly direction and is reached by a *diligencia* (time 4 hrs., fare $1.50) which leaves *Santa María* daily. There are several small *mesones* (comp. p. li) at *San Juan* (pop. 10,000) where the traveller may find a lodging even if he does not find good food. The annual fair, for which the place is celebrated, is held in November, and at that time some 60,000 or 70,000 pilgrims and merchants assemble to barter and do honor to an alleged miraculous image of *Nuestra Señora de San Juan de los Lagos*, which may be seen in the *Parochial Church*, facing the main *plaza*. The *fiesta* bears the same relation to the San Juan region that that of Our Lady of Guadalupe does to the Valley of Mexico. A minor *fiesta*, in honor of a *Candelaria*, is held in February. Travellers who contemplate a visit to *San Juan* during these months must arrange for lodgings in advance or carry a camping outfit.

The country to the S. of *Santa María* is broken into immense valleys, which lie among high, barren hills. The line sweeps round the *cerros* in great curves, affording fine views of the lowlands stretching away between the hills. 907 M. *Castro*. 916 M. *Las Salas*.

922 M. *Mira* (look), on the southern slope of a cacti-dotted hill. The land falls sharply away (to the l.) to a great valley miles distant. As we round the last of the long curves we see the tops of the distant church towers of *Lagos* shining brightly in the sun.

929 M. **Lagos** (6,000 ft.), a poor and non-progressive town (pop. 15,000) in a fertile region in the *State of Jalisco*, has declined greatly since the old stage-coach days prior to the advent of the railway. It was once a very important place, but the microbe of laziness seems to have permanently affected its people. It was founded in 1540 (and is in consequence one of the oldest towns in the Repub.) under the name of *Santa María de los Lagos*. The station stands amid tall cottonwood trees and is linked to the town by a *tranvía*, whose cars meet all trains (fare 6 c.). There is no hotel in the place, but a small *meson* (comp. p. li), which changes ownership frequently, may provide the traveller with lodgings. Consult the station agent. Luggage, by *cargador* (comp. lii) to the town, 25–50 c. Contented in their seclusion from the outer world of progress,

the Lagos people have long been the butt of ridicule for Mexican satirists; the newspapers launch squibs and lampoons against them and attribute to them a certain ingenuousness and density of intellect. Many ridiculous stories are current regarding the slow-working wits of the city fathers. On the stage the part of the slow-witted and good-humored simpleton is usually assigned to the *Lagos man*. The town contains nothing to interest travellers. The *Parochial Church* bears a likeness to the Chihuahua Cathedral. The pictures, by local painters, are mediocre.

Beyond Lagos the train descends past 937 M. *Pedrito* (where we enter the *State of Guanajuato*), 956 M. *Francisco*, to the fine Leon Valley, and to 966 M. **Leon**, see below.

Leon.

Arrival. The town lies about 2 M. to the E. (left) of the railway station and is connected therewith by a tram-line; fare 6 c. The tramway company (*compañia de tranvías*) also delivers luggage to the hotels for 15–25 c. a package according to size. Passengers can avoid delay at the station by delivering baggage-checks to the hotel manager.

Hotels (comp. p. xlvii). *Hotel Velasco*, Calle de Juarez, Nos. 7 and 8; *Hotel Guerra*, Portal Hidalgo, No. 13; *Hotel Mexico*, Calle del Oratorio Poniente, No. 7; *Hotel Hidalgo*, Calle de Juarez, Nos. 13 and 15. All $1.50 to $3 a day, Am. Pl. Tram-cars pass near to them.

The names and locations of the *Leon* hotels are likely to change at any time.

Banks, where travellers' checks and Letters of Credit may be cashed: *Banco Nacional de Mexico*, etc.

Cabs. Stands at the corner of the *plaza* and at various places in the town. Per hour, 50 c.; double after 10 P. M.

Leon (5,683 ft.), 259 M. north of Mexico City, in the *Partido de Leon*, State of Guanajuato, with a population of 59,000, was the birthplace of *Ignacio Aldama* (a co-patriot of *Hidalgo*), in whose honor the town is called *Leon de los Aldamas*.

The name *Leon* is a corruption of *Legio* — the 7th *Legio gemina* — which was quartered in *Legio* (Spain) by Augustus, in order to defend the plains from the forays of the Asturian highlanders. The Spanish town of *Legio* was taken by *Leovigildo*, in 586, who changed the name to Leon. The Mexican town was founded soon after the Conquest, by *Pedro de Chirinos*, and it was named in honor of the Spanish *Province of Leon*.

Leon lies in the centre of an extensive and amazingly fertile valley noted for its mild and agreeable climate. The chief industries are the making of *rebozos* (mufflers for the face), saddles and a wide variety of leather goods; cutlery, iron-ware, soap, woollen-goods and straw hats. Few tourists visit the town. Its numerous pretty *plazas* — in one of which is a fine artesian well (*pozo artesiano*) — are embowered in flowers and shade trees. The *Plaza de la Constitución*, known also as the *P. de Armas* and *P. Mayor*, occupies the centre of the city and around this is clustered the commercial life. The fine old *portales* which flank it recall those of *Oaxaca* and *Yucatan*. *La Calzada* and the *Parque Manuel Gonzalez* (named for a former President

of the Repub.) are the favorite resorts. The *Hidalgo Market* is a busy and interesting spot. An unusual assortment of articles of native manufacture is to be found in this *mercado*. Bargaining necessary. When the traveller wishes to buy an article of considerable value, he will do well to ask the price, compare notes with some friend or with the hotel manager, and be sure that he is getting fair treatment. The saddles and leather goods are attractive; the prices of the former vary widely, and are based, as a rule, on the amount of silver trimmings (generally of sterling quality) which usually adorn them. Common straw hats cost from 20 c. to $1. Hats with silver braid and ornaments may cost anywhere from five to a hundred *pesos*. If the traveller knows how to bargain (*regatear*) he may perhaps buy a good saddle or a hat cheaper in *Leon* than in Mexico City.

The Palacio Municipal, with its striking and richly carved façade, is one of the finest edifices in the city.

The Cathedral (erected by the Jesuits of the *Compañía Nueva*), begun in 1746, completed in 1765 and dedicated to *Nuestra Señora de la Luz* (Our Lady of Light), occupies the site of a primitive ch. demolished in 1744. As *Leon* was not made a See (*sede*) until 1863 the Cathedral was not consecrated as such until 1866. The ch. possesses a fine dome and two tall towers (completed in 1878) visible from all parts of the city. The proportions of the nave are bold but awkward; the interior measures 220 × 45 ft., with the result that the aisleless nave is too long for its width. The decorations and pictures (uninteresting) are by local painters. To the faithful the chief object of interest and veneration is the painting of *Nuestra Señora de la Luz* presented to the ch. by the *Jesuit Father José María Genovesi* in 1740. The ch. adherents accept it as genuine because of the certificate (signed by four Jesuit Fathers) pasted on the back. The image was installed as the official patroness of *Leon* on May 23, 1840, amid appropriate and solemn ceremonies; the act was approved by the Pope at Rome, Dec. 20, 1851.

Churches of minor note are those of *Nuestra Señora de los Angeles* (Our Lady of the Angels), a Jesuit foundation with some interesting carvings by a native craftsman, *Sixto Munoz;* of *San Juan de Dios*, *San Felipe Neri* and *La Soledad*.

The newest of the city churches, *El Corazon Inmaculado de María* (the Immaculate Heart of Mary) in the *Calle de los Angeles*, was completed and solemnly inaugurated Aug. 15, 1906. The interior, with a noteworthy *Altar Mayor* of white Italian marble, is finely decorated.

Leon is celebrated throughout Mexico because of a great flood which threatened its existence on the night of June 18, 1888. A cloudburst caused the *Rio Gomez* to overflow its banks, and in the twinkling of an eye a huge wall of water

and débris rushed over the city, sweeping away 2,230 houses, drowning 200 persons and rendering 20,000 homeless. The fine bridges, known as *El Puente del Coecillo*, and the huge dyke of heavy masonry (nearly a mile long and 10 ft. thick) were erected to prevent a repetition of the disaster.

The fine valley-land which stretches southward from *Leon* is highly cultivated and of a deep soil which produces abundantly. Many of the rich products of the state (p. 145) are grown here. 975 M. *Trinidad.* 981 M. *Napoles.*

987 M. **Silao** (6,000 ft.) ; railway restaurant, meals $1. Junction of the branch line to **Guanajuato** (Rte. 32, p. 137). Trains leave at frequent intervals from the same station. The town (pop. 16,000, *Gran Hotel Central, — Hotel Victoria;* $2.50 to $3, Am. Pl.) stands at the base of the *Cerro del Cubilete*, on the edge of a rich farming region. Among the churches (uninteresting) are *La Parroquia, Tercer Orden, Santuario de Jesus Nazareno, San Nicolás*, etc. The *Plaza Principal* is an attractive spot, and the *Mercado*, in the Tuscan style, is animated. About 10 kiloms. from *Silao* are some hot springs called *Aguas Termales de Comanjilla*, celebrated locally for their curative properties.

We continue our journey southward from *Silao* through a fine valley to 995 M. *Villalobos*, a nondescript hamlet in the midst of a well-watered and productive country. The land roundabout is unusually level. 998 M. *Vieyra.*

1,005 M. **Irapuato** (5,800 ft.). Junction of the Branch Line to GUADALAJARA (Rte. 33, p. 148) and the PACIFIC COAST. Passengers for the LAKE CHAPALA REGION (p. 151), TUXPAN (p. 183), ZAMORA (p. 149), COLIMA (p. 185), MANZANILLO (p. 188), and Pacific Coast points change here. Trains leave from the same station.

Tram-cars convey passengers to the town (½ M. to the r. of the station) and pass near the chief hotels. Fare 5 c. No omnibuses. Baggage 25–50 c. according to size. By giving checks to the hotel manager a better rate can be secured, as the *tranvía* company hauls heavy parcels to the town on a flat car.

Hotels (comp. p. xlvii). *Hotel Vargas*, near the *plaza*. $1.50 to $2 Am. Pl. according to location of room. Rooms only, 50c.–$1. — *Hotel Guerrero*, on the road to the town, $1.25 to $2 Am. Pl. · Rooms only, 50 c.–$1.

Irapuato, chief town of the district and municipality of the same name (*State of Guanajuato*), with a pop. of 20,000; an old and somewhat unprogressive place, possesses a fine and equable climate. The rich soil of the environing country is favorable to the growth of strawberries (*fresas*) which are on sale throughout the year. A score or more of venders frequent the rly. station and offer the berries in small baskets. The best berries are always carefully arranged on the top: the lower layers are apt to be small, if not decayed. Prices range from 25 c. to $1.50 according to the size of the baskets. Bargaining necessary.

The Church of San Francisco contains a painting of the Virgin of Guadalupe, by *Miguel Cabrera* (see p. cli); a Virgin of the Apocalypse, by *Eduardo de Tresguerras* (see p. cliii) and some minor pictures of no great merit. The Templo de Guadalupe is perhaps the most attractive of the remaining churches. The fine gardens in the environs serve to rescue the town from the commonplace.

From *Irapuato* the line trends toward the south-east and follows a gentle upward gradient. The region roundabout is ranked among the most productive, in an agricultural sense, in the Republic. In places, the soil is several yards deep, of a rich black, like the alluvial deposits of the Nile. Several small streams meander across the country, and they are tapped here and there by small weirs and the waters are led away to irrigate the soil. Cultivation of the land is rewarded by bounteous crops that follow each other as fast as planted. Some of the smaller patches of tilled land are enclosed by walls of loose cobbles. 1,011 M. *Chico.*

1,018 M. **Salamanca** (5,646 ft.), chief town of the *partido* and *municipalidad* of the same name (pop. 13,700), on the r. bank of the *Lerma River*, on a wide plain subject to overflows in the rainy season. At this time many pools (*charcos*) collect in the hollows and irrigate and fertilize the deep, rich soil. The chief industries — aside from agriculture — are the manufacture of woollen goods (several mills), pottery and gloves (*guantes*), which latter are offered for sale (bargaining necessary) at the train by ambulating tradesmen. *Hotel Juarez*, on the *Tercera Calle de Benito Juarez*, $2 Am. Pl. *Hotel Colon*, near the rly. station, $2 Am. Pl. *Hotel San Agustin*, $2.

Salamanca derives its name from the old Spanish city (in the Province of Leon, Spain) called after *Elman*, the Iberian God of War. It is difficult to understand how even the bombastic and grandiloquent Spanish *conquistadores* could have named this characterless Mexican town after the splendid old Iberian city of Salamanca, celebrated in song and story as the ancient stronghold of the *Vettones;* for Hannibal's famous siege; for the barbarity of its Punic conquerors and the desperate valor of its fighting Amazons: such a nomenclature suggests bathos rather than reason.

A short Railway Line, *Ramal de Gonzalez al Jaral* (operated by the National Rlys. of Mexico), runs from *Gonzalez Junction* (Rte. 28, p. 107) through *Salamanca* to *Jaral del Valle.* Total length 80 kilom. Consult the *Guia Oficial.*

1,027 M. *Sarabia.* 1,032 M. *Guaje.* 1,038 M. *Crespo.* 1,043 M. **Celaya,** see below. For a continuation of the journey southward see p. 131.

1,043 M. **Celaya** (State of Guanajuato), a rly. junction (pop. 25,565, alt. 5,763 ft.), is a handsome, flourishing city on a beautiful plain, in the fertile *Bajio* (the most extensive depressed plain on the Central Table-land) 2 M. from the *Laja River.* It is noted for its *dulces* (sweets), its fine trees and its pleasant

surroundings. The place was founded Oct. 12, 1570, by sixteen Biscayan families who named the spot *Zalaya* — in the Basque tongue "level land." It was made a city by Philip IV, in a royal order dated Oct. 20, 1655. It owes much of its present very notable architectural appearance to the hand of its famous son, *Francisco Eduardo de Tresguerras* (comp. p. cliii), who was born here May 13, 1765, and who died here Aug. 3, 1833.

Arrival. The town lies a mile or more from the station. Tram-cars (fare 6 c., double after night(fall) meet trains and run to the *plaza*. Cabs 25 c. *Hotel Gomez*, near the *plaza*, $2 to $3 Am. Pl. Rooms $1. There are several minor hotels in the immediate neighborhood. Demand a mosquito net. If there are several pieces of luggage, deliver checks to the hotel manager and ask him to have the trunks brought up on the tram-car.

"The Main Plaza [says *Mr. Baxter*, comp. p. cxxviii] offers an admirable example of a formal garden, planned with beautiful simplicity. The column in the centre — an impressive shaft dedicated *á la perpétua memoria de la Independencia* — was designed by *Tresguerras* in commemoration of the achievement of Mexican Independence. A remark of the artist's concerning this work shows that city authorities were considered a fair target even in those days. The eagle on the monument has his head turned backward, and a friend asked the reason for this peculiarity. 'So that he may not see the barbarities committed by our municipal authorities,' replied *Tresguerras*. As the column stands in front of the *Ayuntamiento*, the City Hall, the remark perhaps refers to the architecture of that building, which has an arcade with strikingly ugly columns." A noisy artesian well which spouts a fine stream of water is a feature of this *plaza*. The flow increases and diminishes at certain seasons. Flanking the *plaza* is the nondescript *Church of El Tercer Orden*, as well as that of *La Cruz*. The city market is animated and attractive.

"The **Church of Nuestra Señora del Carmen,** chief point of interest in the city, is also one of the most famous edifices in Mexico. A subject of architectural controversy at the beginning, its repute quickly spread, and it has long been celebrated as a masterwork of its kind. It is a large and most impressive-looking structure, its nave being 220 ft. long by 55 ft. wide and 69 ft. high. The former Carmelite monastery adjoining is of the date of the old ch. destroyed by fire. The present structure was begun in 1803 and finished in 1807. Its effect is one of exquisite grace in its simple beauty, and this quality constantly grows upon the beholder. From all points of view it is full of interest, its design having had manifest regard to effect at the end of commanding vistas. The view from the market-place makes a fine architectural composition, the foreground occupied by the semicircular peristyle designed by the architect. Of all the beautiful domes in Mexico, one of the most beautiful is that of *Carmen*, in

which *Tresguerras* has achieved the exquisite lines of one of the finest of Persian types. Its decoration of glazed tiles, in alternating yellow and green, gives an effect of luminous greenish gold. The majestic interior has a strikingly lucid air. It imparts a rare sense of artistic unity; practically everything is the work of the master that planned the fabric — sculpture and mural paintings included; all bespeak the devoted attention of one whose heart and soul were in the work. Some of the paintings are beautiful examples of the artist's quality in that field. In the altar of *San Elias*, Tresguerras shines, both as sculptor and painter, with a vigorous statue of the Saint and a large decorative painting that embodies a delicately poetic conception of the favorite Catholic legend of the vision of Elias — the Virgin appearing above the sea, which shimmers with tender light.

" In the **Capilla del Juicio**, the Chapel of the Last Judgment — known also as the *Capilla de la Cofradía*, the Confraternity — there is a large painting at the high altar representing Our Lady of Carmen, in which *Tresguerras* has depicted the souls in Purgatory looking to the Virgin for relief. The decorations of this chapel are nearly all of sepulchral significance. Most notable are the three important frescoes on the walls, — the chief examples of the work of *Tresguerras* in that branch of painting. The largest of these, *The Last Judgment*, has an extremely sketchy, off-hand character. The conception is forceful, with an element of humor underlying the dramatic realism. This finds grim manifestation in the artist's representation of himself as a central figure in the last awakening — emerging from a yawning tomb in the middle foreground between the hosts of the elect on one side and of the condemned on the other, and peering out with an expression of anxiety and uncertainty on his countenance, as if doubtful as to which party he might be assigned. The other two frescoes represent the *Entombment of Tobias* and the *Resurrection of Lazarus*. These are evidently of later date, showing a greater facility in handling the medium, though still somewhat harsh in tone. But they are imbued with natural feeling and delicacy of sentiment.

" This chapel contains a memorial to *Tresguerras* in the shape of two medallion portraits in fresco that flank the main entrance, one representing him at the age of 35 years and the other at 63 — the latter when he had just finished the church.

" The great **Parochial Church of San Francisco** is of cathedral-like dimensions. Though highly picturesque in effect, with its group of adjacent chapels, some of these incongruous features are very bad in themselves. The façade and the dome are of comparatively recent date, and the latter is a melancholy example of an attempt to do something in the manner of *Tresguerras* at Carmen. The ch. was founded in

1570 and the present edifice dates from 1715. The interior has altars designed by *Tresguerras*, whose tomb is in a little mortuary chapel built against the side of the ch. This chapel was designed and erected by the artist himself." It is dedicated to *Nuestra Señora de Dolores* — Our Lady of Sorrows, of whom Swinburne says:

"Cold eyelids that hide like a jewel
Hard eyes that grow soft for an hour;
The heavy white limbs, and the cruel
Red mouth like a venomous flower;
When these are gone by with their glories,
What shall rest of thee then, what remain,
O mystic and sombre Dolores,
Our Lady of Pain?"

Inscribed on oval tablets on either side of the entrance are the following stanzas by *Tresguerras* addressed to the passer-by in the name of the Sorrowing Mother:

(Translation)

"O vosotros que pasais
Si os angustia el corazon,
La pena ó la sin razón
No sin fruta os confundais:
Mas si tercos ponderais,
De insufrible su vigor,
Es vano tanto clamor,
Pesadlas una por otra,
Y entre tantas ved si alguna,
Se iguala con mi dolor.

"O ye that pass,
If your hearts are wrung
By pain or wrong
Not unfruitful is your grief.
But should ye deem your woes
Insufferable in their burden,
All clamor is in vain.
Weigh one against another
And see if of them all
There's one to compare with the sorrow of mine.

"Mi Jesús que es el hermoso,
Y en millares escojido,
Clavado muere y herido
En un suplicio afrentoso,
Luego un lugar tenebroso
Me lo oculta en marmol frío,
Este sí es dolor impío,
Que aun niega el llanto á mis ojos,
Porque solo vean despojos
De un inculpable hijo mio."

"My Jesus, the beautiful one,
The chosen from thousands of men
Nailed dying and wounded
In outraged supplication,
And soon a place of gloom
Hides him from me in marble cold.
Even this is impious sorrow
Forbidding to my eyes the very tears
Because they only see myself despoiled
Of my own blameless son."

"The crypt is beneath the centre of the floor. The interior is decorated with a frieze of the Twelve Apostles, painted by *Tresguerras*, whose portrait, by himself, hangs at the left of the entrance. It is inscribed 'Francisco Eduardo Tresguerras, Gravador y Profesor de las Tres Bellas Artes, Natural de la Ciudad de Celaya. Edad 35 años. Retratado por él mismo, 1780.'"

"The face is thin, the nose aquiline, the eyes are dark and thoughtful, and the hair is brown. The expression has a penetrating look, not stern, but poetically sensitive. Many pictures by the artist hang upon the walls. One of the principal ones is a Christ, a type of beautiful young manhood. Another represents the Virgin 'according to the one painted by St. Luke.' The chapel is a sort of museum of mementoes of the artist.

Various poems by him, signed, hang in frames on the walls. There are also numerous personal ornaments, choice bits of China, etc., in elaborately carved gold frames. Connecting with the chapel is a small room with a little shrine surmounted by a dainty crucifix carved by Tresguerras. The beauty of this Crucifixion dominates the expression of anguish, and obscures the repugnant effect of physical suffering that usually marks such work. In this shrine are preserved various relics of the man, including humble articles of personal use, such as toilet implements, etc. These things are venerated by the common people as were they relics of a saint."

Tresguerras was an indefatigable worker, and many of the churches in the surrounding towns owe a part of their fine interior decorations to him. His best pictures, sometimes met with in private collections, are held at prohibitive prices. His memory is kept alive in many ways; streets, houses, and shops are named for him. Butchers even call their shops *La Carnicería de Tresguerras.*

Other important works at Celaya are the great bridge across the Rio Laja (LAJA means a thin, flat stone), and the tower of the *Church of San Agustin.* The latter antedates considerably the erection of *Carmen.*

A sweetmeat, known throughout the Republic as *Celaya Dulce,* is made here in large quantities. It is a mixture of sugar and milk, with a taste of something like condensed milk, a bit too sweet for the usual adult palate, of a light brown color, packed in thin, wood boxes (called *cajetas*) of many sizes and shapes. Vociferous natives of all ages surround the train on its arrival, pass boxes of the *dulce* through the car windows, drop them into the traveller's lap, and urge the support of the local industry. The boxes range in price from 10 cents to several dollars, and bargaining is necessary. When freshly made, the *dulce* is soft and pasty; it takes on a crust and becomes brittle and sugary with age. *Cajetas de Celaya* (boxes of *Celaya* sweets) is the venders' favorite call, and this cry is heard in many parts of the Republic.

Celaya, see p. 127. The train ascends a gentle gradient through a picturesque valley phenomenally productive. We pass several unimportant towns and enter the *State of Querétaro* (p. 119), celebrated for its opal mines and fine fruits.

1,072 M. **Querétaro,** see p. 109.

Soon after leaving the *Querétaro* station, the train gradually draws away from the fertile lowlands and approaches the final stiff climb to the level of the Valley of Mexico. The region roundabout is broken into hills and valleys; the grade slopes upward and we traverse many farms sprinkled all over with various species of cacti (comp. p. lxxxi).

1,075 M. *Hercules* (referred to at p. 118). The town stands at the edge of a great depression of the Central Plateau, reaching from *Zacatecas* at the N. to *Polotitlan* at the S. From this point the train climbs steadily until it reaches an elevation (near *Polotitlan*) of 8,000 ft., whence it descends gradually to

Tula, to then climb upward again until it reaches the Valley of Mexico (7,349 ft.). 1,082 M. *La Griega.* 1,090 M. *Ahorcado.* 1,097 M. *Chintepec.* 1,101 M. *Santa Elena.*

1,106 M. **San Juan del Rio** (St. John of the River), 6,245 ft., with a pop. of 10,000. Railway restaurant; meals $1. The *San Juan River* runs through the suburbs of the town, which lies in a narrow, picturesque valley in a highly productive region. The largest of the several (uninteresting) churches is that of *El Sagrado Corazon de Jesus.* Next in importance is *La Parroquia*, which faces the *Plaza Principal* and dates from (1531) the founding of the town. The busiest street is the *Calle Real.* The rly. station is usually thronged with venders of milk, eatables of many kinds, baskets, opals (usually opal-agates and not worth much, comp. p. 110) and excellent lariats (*riatas*) made of cactus and fibre. The best are worth about 50 c.; which the dealer will accept when he finds that he cannot get $1.50. The stiffness can be taken out of the coiled lariats with oil. *Tranvía* to the town (at the r.), 6 c.

The train describes many curves and affords splendid retrospective views as it climbs to the higher levels. The fine prospect is only limited by the mt. peaks which cut the sky-line. The land is of limestone formation, with evidences of violent volcanic action. The *arroyos* are choked with volcanic and diluvial detritus; the distant valleys hold quiet lakes in their green bosoms. 1,114 M. *Peon.*

1,117 M. *Palmillas.* Ruined Spanish bridges, crumbling houses and ancient aqueducts bear witness to the early Spanish occupation. This region lay within the sphere of *Anáhuac* influence and both the Spaniards and Aztecs who ruled *Tenochtitlán* (Mex. City) considered it an outpost. *Peons* (laborers) may be seen setting out young maguey shoots in ground softened by occasional rains or heavy dews. Albeit the *Agave Americana* does not thrive here as on the *Plains of Apam* the land produces the intoxicating *pulque* (p. lxxxii) in quantities sufficient to make its exploitation fairly profitable. Many of the native shacks by the roadside are provided with tin roofs held down by heavy stones — a protection against the strong winds which howl almost continually across these uplands. We pass from the *State of Querétaro* into the *State of Hidalgo.* The railway continues to ascend through the well-cultivated hills, affording many fine vistas.

1,124 M. *Cazadero* (hunter), so named for a great hunt given (in 1540) to the Spanish Viceroy *Don Antonio de Mendoza*, in which 15,000 Aztecs took part. Hard by is a large *hacienda* of the same name. The rly. traverses a fertile region producing fine harvests of Indian corn; the fields are called *milpas* in the Indian tongue. The land hereabout was perhaps cultivated for countless ages before Columbus was born.

Though times have changed, the methods of the farmers

have not, and they still use the single-pronged stick, with which their Aztec progenitors ploughed the soil. The green sprigs of maize in the adjacent fields are perhaps the direct descendants of the plants which grew here in bygone centuries. The swift runners who once carried the harvest to the Aztec metropolis are now replaced by the train which races across the ancient *milpas*.

On the discovery of America, says Humboldt, the *zea maiz* (*tlaolli* in the Aztec, *mahiz* in the Haytian) was cultivated from the most southern part of Chili to Pennsylvania. Columbus, in his first voyage, in 1492, discovered corn in use by the Indians of Cuba, and afterwards by those of Haiti. Among the trophies of the New World that this great navigator laid at the feet of his sovereigns, on returning from this remarkable voyage to the unknown country, were a few ears of maize, or "Indian corn," "the great tasselled chieftain of the West." Neglected were they amongst the mass of rich plunder — gold, gems, and strange copper-skinned captives — that greeted the eyes of *Ferdinand* and *Isabela;* but the golden ears were of far more value to the world than all the treasures that subsequently flowed into their coffers from New Spain. The spread of the wonderful grain was rapid, and that which had hitherto constituted the chief food of the American Indians was soon all over Europe, Asia, and Africa. A thousand years before America acquired a name, the Indians of Mexico cultivated this precious cereal. At the present day, even, it is almost their sole support. It was the great staple of Montezuma's Court, and Cortés found it there when he came to Mexico. The home of the maize is undoubtedly the Mexican plateau; there it finds the necessary union of hot "growing" days with cool, moist nights. There are few parts, either of the *tierra caliente* or of the table-land, in which maize is not cultivated with success. In the low, hot grounds upon the coast, and on the slope of the cordillera, its growth is more prolific than on the table-land, where its fecundity is such as will hardly be credited in Europe. In the Indian hill-towns of Southern Mexico, some of the villages are almost entirely hidden in vast fields, where the great stalks, with their waving tassels, like the feathered crests of warriors of old, reach the height of fifteen feet. The ears of corn are called (Spanish) *elotes*, from the Aztec *elotl*. Parched corn was, in the Aztec tongue, *mumhuehitl*.

1,130 M. *Polotitlan*, in the State of Mexico. 1,139 M. *Dañú*, in the State of Hidalgo. 1,144 M. *Nopala*. 1,147 M. *Maravillas*. 1,149 M. *Marquéz*. The train sweeps round many a curve and winds in and out among the hills as if seeking an entrance to the *Valley of Mexico*. We soon reach the highest point (8,237 ft.) and we reënter the State of Mexico. — 1,151 M. *Leña*. The line skirts the edge of a high ridge whence (to the l.) strètches a splendid valley hemmed in by distant mts. Fine views. At the base of a hill near the station is a quaint old mission church in a jejune yard deserted by all except a solitary weeping willow. Near by is a white-walled *hacienda* whose red-tile roof and ruinous out-buildings recall some deserted corner of Tuscany. The train again crosses the line marking the State of Hidalgo. 1,157 M. *Prieto*, in the State of Mexico. 1,162 M. *Landa*.

1,166 M. *San Antonio*. A few hundred yards to the left of the station is an *hacienda* of the olden time; the contiguous *capilla* and the fortress-like walls with loop-holed turrets

for guards are mute reminders of the days when a church might be used for worship in the morning and as a fortress before dark. Beyond *San Antonio* a vast, deep valley stretches away to the left, and the delighted eye ranges over miles of lowlands dotted with *haciendas*, with range after range of hills and a myriad tall cacti, of infinite variety, aflame with red and yellow blossoms. Scrub trees clothe the distant hillsides; the castle-like buildings resemble feudal retreats in the midst of green gardens. The loose stones are here and there piled up into walls to enclose small patches of tilled land. The wide valleys are literally choked with organ or *candelabra* cacti, with spikey maguey, thorny-padded nopals and a small, slender species of cactus much used by the Indians in making perforated walking-sticks. Many Indian peddlers trot along the narrow foot-paths toward *Tula*. The grade slopes sharply; the train descends rapidly, whipping across bridges and around sharp curves. Many of the *haciendas* through which we pass breed fighting bulls for the Mexico City Bull-Ring (p. 371), and for *corridas* in other cities. We soon reach the historic town of Tula (see below), a one-time Indian stronghold and one of the oldest settlements in Mexico.

1,175 M. **Tula** (*Tollan* — place of the reeds), 50 miles from Mexico City, 6,766 ft. above sea-level, with 2,000 inhabitants (railway restaurant), was once the metropolis of the mysterious Toltecs (p. clxiii), who settled here about the year 648 of the Christian Era and prospered until the beginning of the eleventh century. According to an authority the downfall of the race (which silently disappeared from the region no one knows whither) dated from the discovery (by *Xochitl*, the daughter of the noble *Papantzin*, comp. p. lxxxv) of *pulque*, the *blanco neutli* of the later-day Aztecs. The *Chichimecs* (p. clxiv) took possession of the deserted city of *Tula* in 1170 and were ousted therefrom by the Aztecs in 1196. The hills about the town are honeycombed with the graves of the ancient people who once lived and worked here. The modern *Tula* is built almost entirely of stones taken from the old Indian temples. Broken idols and sculptures of colossal proportions lie scattered about the town and some of them bear a striking resemblance to the ruins of *Chichen-Itza*, described at p. 581.

In the *Plaza Mayor* are some interesting monoliths recovered from the primitive Toltec city. Noteworthy pieces are a gigantic column and the lower half of an immense figure of a man; the pieces show that they were kept together in the original structure by being mortised. Adorning the lintel of the main entrance to the one-time cathedral are a "zodiac" and a petroglyph of unknown antiquity. Certain of the stones and designs which ornament the fine statue of the Aztec Prince *Cuauhtemotzin* (described at p. 376) were taken hence.

During the Aztec sovereignty *Tula* was an important out-

post of *Tenochtitlán*. The Spaniards found it of considerable strategic importance, and here they erected their "most holy and noble cathedral," which still stands to defy the ravages of time and which, according to a half-obliterated inscription on the wall, was completed in 1553. Its groined ceiling and massive walls are eloquent reminders of the extreme solidity and earthquake-defying qualities of the early Spanish (*the Early Franciscan Style*, p. cxxix) edifices. The structure is of light-colored stone and its thick walls — which are enclosed in an outer wall of great strength — served more than once as a fortress to the beleaguered Iberians. The church is 192 ft. long, 41 ft. wide and 82 ft. high, and the top of the single tower rises 125 ft. above the pavement. The chapels are modern. The paintings are chiefly noteworthy for their antiquity. The archives contain some interesting MSS. in the *Nahuatl* tongue. The baptismal font is a prehistoric Toltec relic.

An interesting spot in the environs of *Tula* is the *Cerro del Tesoro*, or hill of the treasure, which overlooks the town and is reached after a short walk along the shaded road leading to *Ixmiquilpan*. We cross the stone bridge (erected in 1772) and climb the hill to a ridge about a mile in length and almost covered with Toltec ruins. The most prominent building is of uncut stone laid in mud and covered with a hard cement; the floors are coated with the latter material. The ruins of a great number of small rooms are still to be seen. Albeit the *Tula* ruins do not possess the interest of those of *Mitla* (p. 537) or *Palenque* (p. 567), they are worth the time spent in visiting them. The traveller with a few hours to spare can board an early morning train at the Buena Vista Station (p. 232) at Mexico City, reach *Tula* in 2 hrs. (fare $2.40 1st cl.), and return by one of the several daily trains. A guide is necessary only to economize time. Ask the station agent to appoint one of the small lads who loiter about the trains; a fee of 50 c. is ample for a half-day.

A branch rly. line leads hence to (71 K.) **Pachuca** (comp. p. 422). Two trains daily in 2 hrs.; fare 1st cl. $2.13. Consult the *Guia Oficial*.

From *Tula* the train climbs a stiffish grade to 1,186 M. *Dublan*, and the puffing of the *locomotora* awakens the echoes in the one-time pleasure-garden of the early *Tzins*. Pepper and willow trees abound, and the land is well cultivated. 1,189 M. *El Salto* (7,206 ft.). We soon enter the famous **Tajo de Nochistongo** (see below), also called the *Cut of Huehuetoca*. The best views are from the right side of the train. 1,191 M. *Nochistongo* (7,500 ft.) in the State of Mexico. The great trench deepens as we advance.

The celebrated *Tajo de Nochistongo*, a gigantic trench originally more than 4 miles long, constructed with a view to drain the Valley of Mexico, was begun Nov. 28, 1607, under the direction of the celebrated Portuguese hydrographer *Enrico Martinez* (comp. p. 297). The original idea was to

cut a tunnel through the mountain at *Nochistongo*, thus allowing for the free passage of the surplus water of the Valley lakes. From 12,000 to 15,000 Indians were forced to do the work, which was considered complete eleven months after its inception. Thousands of the unhappy captives died from overwork and exposure. The first water was admitted into the tunnel (which was then 21,650 ft. long, 10 ft. wide and 15 ft. deep) Dec. 8, 1608, in the presence of the Viceroy, the Archbishop and a multitude of Spaniards and Indians. The result of this great undertaking, in which millions of *pesos* and thousands of lives had been wasted, was disappointing, as only *Lake Zumpango* and a river which was diverted into it were drained, leaving *Lakes Texcoco* and *Chalco* — the greatest menaces to the city — unaffected. During the years which followed, there was much bitter controversy between *Martinez* and the authorities: it culminated with the exceptionally heavy rains of 1629. Foreseeing the destruction of his work if the accumulated waters were permitted to rush through the tunnel, *Martinez* ordered the entrance walled up. The immediate effect was to inundate the City of Mexico; the principal streets were 3 ft. under water, business was paralyzed, the poor suffered great hardships; and, to add to the general panic, the region was shaken by violent earthquakes.

The public rage vented itself on the unfortunate engineer, who was imprisoned, but who was released upon promising to convert the tunnel into an open ditch. To prevent land-slips, the trench was deepened and the necessary slope was given to the sides. The Indians finally balked at the inhuman cruelties ceaselessly practised upon them and many deserted, but they were captured and imprisoned in a large building, the remains of which are to be seen still at the southern end of the cut. As fast as the earth was removed other was washed down from the sides. It was not until 1789, nearly two centuries after its inception, that the ditch attained its present aspect.

It is from 30 to 100 ft. deep, and in some places 300 ft. broad. A good idea of its height can be obtained by measuring, with the eye, the wall opposite to the train — which traverses the cut about 60 ft. from the bottom. We enter the *tajo* proper at kilom. 53 and emerge at kilom. 50. Near the centre the line makes a slight curve and affords a comprehensive view of the entire trench. The ruined bridge near the exit is a relic of the old post-road (constructed in the 16th cent.) between the capital and Zacatecas City. A bit of the original tunnel may be seen by descending into the cut near the station of *Nochistongo*. The original plan of the entire work is on exhibition in the National Museum at Mexico City.

1,196 M. *Huehuetoca* (7526 ft.). Near this station is the fine farm (*Hacienda de Jalpa*) of Governor *Landa y Escandon*, of the Federal District. The estate is one of the richest, most extensive and best managed in the Republic. The splendid old mansion is filled with antiques that are a sustained delight to antiquaries and collectors.

1,202 M. *Teoloyucan* (7,518 ft.). The brown basaltic hills which delimn the Valley of Mexico on the W. and S. are now in sight. Like a fagged steed within sight of home the train rushes across well-cultivated farms and between rows of tall elms that recall vistas in the Holy Land. Many cornfields flank the line, and huge, patriarchal century-plants serve as hedge-fences. We get fine views (on the l.) of *Popocatepetl* (p. 463) and *Iztaccihuatl* (p. 464).

Teoloyucan is the point of departure for the ancient town (about 10 M. distant) of **Tepozotlan**, which contains the old *Seminario de San Martin* (founded about 1584) with one of the finest *camarins* in the Repub. There are few more beautiful examples of Colonial ecclesiastical architecture in Mexico than this splendid relic (an unappreciated gem),

with its fine chapels, its exquisite *Churrigueresque* façade of clean cut stone and its fine, heavily gilded *Churrigueresque* altar-pieces; so well preserved that they look as if finished only yesterday. Most travellers pass it by because of the difficulty in getting to it — the lack of conveyances, etc. — but a visit is worth the inconvenience. Among the many paintings in the ch. are two good examples of the best work of *J. Rodriguez Juarez* (comp. p. cl) and some excellent allegorical subjects by *Miguel Cabrera* (p. cli). The *pueblo* in which the ch. stands is now but a simulacrum of its former self. The region was a sort of *buen retiro*, or country resort of the early Jesuit Fathers, who lavished great sums on the ch. and its decorations, and who retired here, at certain times, to enjoy, in comparative solitude, the fine works of art which were once a prominent feature of the edifice.

1,206 M. *Cuauhtitlan* (Aztec — place of the eagle), 7,506 ft., a somnolent place celebrated locally for a derisive comparison current in the vernacular: "*Todo fuera de Mexico es Cuauhtitlan,*" which, liberally translated, means that "Mexico City is the centre of everything." It was once an Aztec town of considerable importance. *Juan Diego*, to whom the Virgin of Guadalupe (comp. p. 394) is said to have appeared on Dec. 9, 1531, was born here.

1,212 M. *Lecheria* (7,518 ft.). 1,217 M. *Tlalnepantla* (7,520 ft.), a poor town in the Valley of Mexico, on the edge of the Federal District (p. 249) which we now enter.

The Parochial Church contains a number of pre-Columbian relics in the form of chiselled stones, monoliths and whatnot, of considerable interest to archæologists. An old cylindrical vase, in the *bautisterio*, and a font (*Cuauhxicalli*) in the body of the ch. are particularly interesting. The earthquake of March, 1908, opened a subterranean cavern beneath the town and disclosed idols and relics which lead archæologists to believe that the present town rests on the ruins of a Toltec city antedating the discovery of America.

1,220 M. *Hutchinson*, with a factory for the making of car materials. The train sweeps round a curve to the left and backs into the *Estación de Buena Vista* (7,466 ft.), more than a mile higher than the Boston State House or Trinity Church at New York. Cab-stand (p. 235) in the station yard, and tramcars (p. 236) pass by the gate. Several rly. refreshment rooms directly across the street. 1,225 M. **Mexico City**, see p. 232.

32. From Silao to Guanajuato.

From *Silao* to *Guanajuato* (Ramal de Guanajuato) 22 K. Several trains daily in about 1 hr. Consult the *Guia Oficial*. The only intermediate station of note is *Marfil* (ivory) at the base of the gorge leading up to Guanajuato and for many years the terminus of the line.

Guanajuato.

The **Railway Station** faces the *Calle de Tepetapa* and is about 10 min. by tram-car, or 15 min. on foot, from the principal hotels. The *tranvia* which connects the station with the *Jardin de la Unión* passes them. The agents of the *Robert McCormack Express Co.* meet all trains; trunks to the hotel 25 c.; *cargadores* (comp. p. lii) usually demand 50 c..

Hotels (comp. p. xlvii.) *Wood's Hotel*, Am. management and plan, $3.50 to $7 (much frequented by Americans, and well spoken of); in the Calle de Alonso.

Hotel de la Unión facing the Plaza de la Unión; $3.50 to $7 Am. Pl. *Gran Hotel Español*, Calle Puente del Rastro (hard by the Plaza de la Unión); $2 to $5. *Gran Hotel Zozaya*, Calle de Alonzo No. 3; $2 to $5.

Guanajuato (7000 ft.), capital of the State of the same name, with 40,000 inhabitants, one of the richest, oldest, and most picturesque towns in the Repub., is poised high above the great plateau, in a narrow mountain gorge traversed by the Guanajuato River. The principal entrance to the town is through the *Cañon de Marfil*, a long, vertical rift in the mountains beginning near the station of Marfil at the base. Hard by is a lofty hill, *La Bufa*, crowned by bizarre rocks which stand a thousand or more ft. above the plain. The approach to Guanajuato is very picturesque; the line twists and turns through narrow, lateral gorges, but it climbs steadily upward, past many mining-tunnels, ore-heaps and primitive and modern reduction works. The ground beneath the irregular city is honeycombed with tunnels and shafts which tap immensely rich deposits of gold and silver ores.

The situation is wild and striking: the precipitous hills roundabout are dotted with homes, churches, mining-shafts, winches, ore-dumps, and the varied paraphernalia of deep mines; the streets are narrow, crooked and sloping, and certain of them are so precipitous that it has been necessary to piece them out with stone steps, which recall certain of the Italian and Sicilian towns. Some of the thoroughfares afford no room for any sort of a vehicle, and indeed but scant elbow room for pedestrians. The roofs of certain of the houses are on a level with the ground floor of those contiguous. The doors of many are reached by extraordinarily high stoops, cut out of the rock, and the views from some of them are inspiring.

The river which formerly plunged down through the centre of the town and bubbled and churned its way beneath arched bridges, was a picturesque but dangerous stream — one which not infrequently placed the inhabitants in dire peril. In 1760 a tremendous flood in the mountains caused great loss of life and property in the town. On the night of June 7, 1885, the river surged out of its banks and wrecked property to the value of three millions of *pesos*. On July 1, 1905, a cloudburst in the hills caused it again to overflow, and 200 persons were drowned; the property loss was enormous. Usually these floods in the city were due to the overflow of the huge reservoir (*la presa*) at the base of the hills behind it. Since the last inundation an immense tunnel, the *Porfirio Diaz*, has been cut (at a cost of $350,000) to divert the overflow and provide against a recurrence of disasters.

La Presa is but one of a succession of huge reservoirs, built, one higher than the other, at the top of the city, to provide potable water. As this drains in from the hillsides, it is difficult to keep the supply unpolluted; travellers will there-

fore do well to drink only bottled or boiled water. The finest of the reservoirs, *La Presa de la Olla*, is well worth inspection; the masonry work is excellent. The handsome *Paseo de la Presa*, which is a favorite promenade and is flanked by attractive houses, leads up to it.

The name Guanajuato is derived from *Guanaxhuato*, a Tarascan Indian word signifying "Hill of the Frogs." Mexican historians agree that this appellation was given to the place because of the great number of frogs which once made the spot their habitat; and also because of an enormous stone chiselled to represent a frog (*rana*), which was found there by the ancient Chichimecs and long worshipped by them in lieu of a more suitable divinity. The town was founded soon after the *Conquest*, coincidently with the subjugation of the state (comp. p. 146) and the discovery of a wonderfully rich mineral vein in what is now the *La Luz* district. It grew rapidly and was made a city in 1741. It was soon recognized as one of the greatest silver-producing centres of the New World, and mine after mine, some of them fabulously rich, were opened and exploited for the Church and the Spanish Crown. Some of these mines still produce. The celebrated *Valenciana* (p. 144), the *Mellado* and the *Rayas* mines, on the highest point of the mountain slopes N. of the city, alone kept the Spanish exchequer filled for centuries. The beautiful and justly famous *Church of La Valenciana*, described at p. 144, should be visited for the sake of the church itself, the magnificent panorama, and to gain an idea of what the output of these early mines must have been. From the mts. which rise in rugged grandeur around the city comes much of the fine colored marble noted in the local architecture. The hills to the N.-E. of the city are called the *Sirena Mts.* The hills fall away toward the S.-W. and afford commanding vistas of the fertile plains which stretch away toward *Irapuato*, *Celaya* and *Querétaro*.

The **Alhóndiga de Granaditas** (once a species of grain market or exchange, and now a prison), built by the order of the Spanish *Intendente Don Juan Antonio Riano* and early used by the Spaniards as a fortress, is one of the most historically interesting buildings in the city, as well as one of the most famous landmarks in Mexico. A grisly reminiscence attaches to this Alhóndiga. It stands near the entrance to the city at the foot of *El Cerro del Cuarto* (quarter mountain), so called because prisoners were formerly drawn and quartered here and the leg, or quarter, was nailed to a post for the contemplation of evil-doers. The *cerro* dominates the edifice, which is a vast and impressive example of secular architecture. An inscription in the N. wall (to the right of the entrance) says the building was begun Jan. 5, 1798, completed June 16, 1808, and cost $207,089. In form it is a parallelogram

210 ft. on its longest side, two stories high with a line of quaint Moorish windows along the upper story. The ground floor is Tuscan, the upper Doric, with a stone balustrade between the columns. The E. and N. entrances are adorned with Tuscan columns and entablatures. A marble slab to the l. of the main entrance advises that " The Army of Independence entered Guanajuato and captured this edifice on Sept. 28, 1810."

On that date it was the scene of a tremendous and bloody struggle between the besieged Spanish royalists and the revolutionary Mexican forces under the *Cura Miguel Hidalgo y Costilla.* Hidalgo's forces had taken the city by storm, and the last defence of the Castilians was the *Alhóndiga*, which they defended with great bravery. The fortress-like character of the structure, its massive walls and thick, heavy doors made it almost impregnable against an assault with light arms. During the struggle Hidalgo called for volunteers to brave the hail of missiles that fell from the roof, and to set fire to the huge wooden door.

A sturdy young *peon* workman from the *Mellado* mine seized a wide, flat flagstone, threw it across his back to serve as a shield, and then attained his object under a terrific fire. (Within the building, behind an iron railing, is a somewhat idealized statue to this heroic Indian martyr, whose name was *José M. Barajas*, alias *Pipila.*)

As the frenzied *revolucionarios* rushed into the building they met their hated Spanish foes in the great *patio*, where a fierce hand-to-hand struggle ensued. The royalists were eventually driven to the roof, where they were all killed. They contested every foot of the great stairway, fighting as they went, and leaving a trail of blood — blotches of which are still pointed out on the stair by the *custodiano.* The *Intendente Riano* was one of the first to lose his life when the city was captured and sacked by the enemy.

A few days after the capture of the *Alhóndiga*, the infuriated populace broke into the fortress and murdered 247 defenceless Spanish soldiers imprisoned there. This act of barbarism so inflamed the Spaniards that they united their scattered forces, besieged the city, and after a brave and determined effort captured it. Their leader, *Calleja*, ordered that every person captured, regardless of age or sex, should be slain. This sinister order was carried out, and so many innocent persons were slaughtered that the *Padre Belaunzaren* threw himself at *Calleja's* feet and, holding up an image of Christ on the cross, implored a cessation of such savagery.

When a few months later, the patriots *Hidalgo*, *Aldama*, *Allende* and *Jimenez* were executed at Chihuahua (p. 27), their heads were brought hither and hung in iron cages which swung from hooks at the four angles of the structure. Here they remained for nearly ten years *para escarmiento de los criminales que se sacrifican por la independencia de su patria* (as a warning to the criminals who sacrifice themselves for the independence of their country). Four days after the promulgation of Independence, March 28, 1821, the heads were, at the instance of Colonel *Don Anastasio Bustamente*, solemnly buried in the pantheon of *San Sebastián.* There they remained until Aug. 31, 1823, when they were removed to Mexico City and placed in the crypt beneath the *Altar de los Reyes* in the

Cathedral (p. 280). Later they were removed to the chapel of *San José*, in the same church, where they now rest in a crystal urn smothered in flowers.

The huge hooks which held the iron cages in which the heads were exposed remain at the four corners of the *Alhóndiga*.

Perhaps the chief "sight" is the *Panteón* (cemetery) on the summit of the *Cerro del Trozado* (W. of the city). It recalls the *Campo Santo* of Genoa and the Roman catacombs, in the manner of disposing of the dead. The bodies of those who can afford it are placed in the cemetery wall for a period of five years, or in perpetuity. Unless the receptacles are rented for all time the bodies are removed at the end of five years, and the bones are thrown into a common ossuary. Certain mummified bodies are placed in standing rows along the walls of the vault, covered with a sheet from the chin to the ankles, and exposed to the view of visitors. (Small fees customary, but not necessary.) The sight is so gruesome that one scarcely ever succeeds in effacing it from the mind. Ladies will not enjoy it and persons with "nerves" are recommended to devote the time to more inspiring sights.

The *Palacio Legislativo* (the work of the architect *Luis Long* and the decorators *Claudio Molina* and *Nicolás Gonzalez*), completed in 1900 at a cost of $150,000, is of solid masonry, three stories high and of commanding appearance. Here the state assembly meets and here the tribunals of justice grind out their decrees. In one of the *salas* are portraits of *Miguel Hidalgo y Costilla*, President *Porfirio Diaz*, *Benito Juarez* and the patriots *Abasolo*, *Aldama*, *Cortazar* and *Doblado*.

El Teátro Juarez, erected on the site of the old San Diego Convent, faces the *Jardin de la Unión* and is the pride of the city. The handsome green stone of which it is constructed is found in the vicinity. The rich and costly interior decorations are by *Herrera;* the foyer is very attractive. The 8 allegorical figures in bronze which crown the edifice are the work of W. H. Mullins, of Salem, Ohio, U. S. A.

The Jardin de la Unión, the *Plaza Mayor*, and the *Alameda del Cantador* are all popular and attractive promenades.

The State College (*Colegio del Estado*) contains a fine collection of mineral specimens from the mines in the vicinity. Open all day, no fees.

The Guanajuato Club, or Casino, is open to visitors by means of a visiting-card secured from a resident member.

The Guanajuato Tramways Co. run cars to *La Presa*, *La Pastita* — where the huge plant of the Guanajuato Electric Light and Power Co. is located — and to the *Bustos Mine*. A trip to the end of the different lines affords a cheap and quick way of seeing the city and suburbs.

Guanajuato was the birthplace of Juan B. Morales, who is

enshrined in Mexican literature under the pseudonym of *Gallo Pitagórico* (Pythagoric Cock). In the *Plaza de Mejia Mora* is a mural tablet which indicates the house in which the eminent Mexican engineer BENITO LEON ACOSTA was born.

The Mines. The traveller interested in the mines of Guanajuato is referred to the bibliography, at p. ccxxxix, for books treating the subject.

"The CHURCHES OF GUANAJUATO, upon which a great share of the vast riches here produced has been lavished, have lost much of their old-time splendor, but they still possess a deal of interest. The *Church of San Francisco*, now the parochial church (in the *Calle de San Francisco*) of the city, was originally the ch. of *San Juan de Dios*, begun in 1671 and completed in 1696. In 1828, when it passed into the hands of the Franciscans, the ch. was subjected to a devastating reconstruction that injured it unspeakably without and within. With its commanding location it still has an impressive character. The sacristy and the adjacent baptistry are at present the best portions of the interior and are comparatively unspoiled. The sacristy, which was added to the ch. in 1745, is a long and lofty-vaulted room built across the ch. behind the high altar. An uncommon feature is the great leaded window that occupies the bay in the rear of the high altar in place of the customary tall *reredos*. This window admits light to the church from the dome that lights the sacristy. The large painting at the head of the sacristy, *The Last Supper* (by Vallejo), is dated 1777. What is now the baptistry was formerly the *camarin* for the rich vestments of the famous image of the Virgin, known as *Nuestra Señora de Guanajuato*,[1] venerated in the chapel of that vocation, adjoining the ch. The elaborate entrance from the baptistry to the sacristy is richly decorated. The carved confessionals in this ch. are among the few surviving fragments of the elaborate decorations of former days.

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[1] The figurine of *Nuestra Señora de Guanajuato* is one of the oldest in Mexico and perhaps one of the most venerated. Its history, if true, is curious. It existed in Spain in the 7th century of the Christian Era, at which epoch it was held in great veneration at *Santa Fé*, near *Granada*. When Spain was invaded by Moors in 714, the image was taken by the devout *Granadans* and hidden in a cave to save it from desecration by the infidels. It remained hidden eight and a half centuries; its miraculous origin and qualities being proven by the fact that the subterranean hiding-place was damp, illy-ventilated and of a nature to destroy wood or iron. But the figure was preserved from the slightest disfiguration. In 1557 *Felipe II* was so pleased by the vast royalties received from the Guanajuato mines that he presented the camp with the figure of the Virgin. It was long considered the Patroness of the city but was officially declared so, by Papal sanction, in November, 1907, in the presence of a vast, enthusiastic concourse. It was crowned with a beautiful gem-studded gold crown (weighs 2 kilos.) June 1, 1908.

The figure, which is of wood, is crudely made and could not be called handsome. Devotees believe it incorruptible by time. The silver pedestal and the beautiful adornments are noteworthy.

"The great JESUIT TEMPLE, known as LA COMPAÑÍA (facing the *Plaza de la Compañía*), is a church of magnificent proportions, a length of 207 ft., a breadth of 94 and an interior height of 66½ ft. The design of this church has been erroneously attributed to *Tresguerras* (comp. p. cliii). Its architect was a lay brother of the Bethlemite order, *Fray José de la Cruz*, and the work proceeded under the immediate superintendence of the Jesuit Fathers, *Ignacio Rafael Corimina* and *José Joaquin de Sardaneta y Legazpi*, the latter a kinsman of the enormously wealthy mining magnate, the *Marqués de Rayas*. The church was begun on Aug. 6, 1747, and continued for 18 years, the architect *Don Felipe Acuña* eventually succeeding *Friar de la Cruz* in the supervision of the work. The dedication took place on Nov. 8, 1765.

"The original dome is said to have been a strikingly majestic one. But through carelessness in carrying out certain projected alterations the supporting piers were so weakened that, on Feb. 24, 1808, the enormous mass fell in. The present dome is a modern construction, designed by *Vicente Herédia* of the City of Mexico — an imposing structure with a drum of two stories and superimposed orders of colonnades — hardly in keeping with the general design and more effective as a monumental feature in the landscape. Indeed, the church is so shut in by surrounding buildings in the narrow valley that near at hand the dome is not seen at all, and the effect of the great structure is more scenic than monumental. For this reason the somewhat trivial treatment of the exterior ornamentation — the façade, a beautiful blending of *Baroque* and *Churrigueresque*, and the theatrical design of the stumpy belfry of the one tower — is not so detrimental as it otherwise might be. Quite different, however, is the effect of the spacious interior, with its magnificently proportioned nave and aisles, the harmonious color of the local stone, a grayish brown, with greenish stones blending with chocolate in the altars. The architect of the modern work in the church was *Don Herculano Ramirez;* the high altar, however, is by the architect of the dome, *Señor Herédia*. The sacristy, an uncommonly lofty and imposing room, corresponds in its location to that of San Francisco." (Sylvester Baxter.)

The CHURCH OF SAN DIEGO in the Plaza de la Unión possesses a particularly fine façade in the *Churrigueresque* style. *Mr. Baxter* refers to this as "one of the most exquisite examples of this style to be found in Mexico — an architectural jewel in its dainty elegance." The original church and convent, built in 1679, were destroyed by the flood of July 27, 1760, whereupon the site was raised to a considerable elevation and the present beautiful structure erected. The interior has suffered so much restoration that it is now without interest to the traveller.

"About 2 M. from the city (½ M. from the end of the '*Bustos*' car-line), on an eminence far above the great mass of houses spreading through the narrow valley, commanding spacious prospects and swept by free airs, stands the superb **Church of San Cayetano**, built for the wonderful *Valenciana* mine by its proprietor, the *Conde de Rul*. The mine was once the richest of the Guanajuato group, its output having been more than eight hundred million *pesos*. But the once city-like village which it dominates — its people then thronging the splendid space of the great church — to-day has but a handful of inhabitants. In the presence of all this magnificence — a veritable temple of riches built to proclaim the glory of God with the might of man — in the exhilarating sun-filled calm of the mountain air, together with a feeling of the transit of the world's glories, the beholder draws a deep breath of the peace that passeth understanding.

"This church was dedicated on Aug. 7, 1788. Its architect is unknown, the archives of the church having been destroyed in the course of the Mexican struggle for Independence. The original plan was so imposing that the jealousy of the parish *cura* at Guanajuato was aroused. He claimed that license had been given for a chapel, not a basilica, and the ensuing controversy greatly delayed the work of construction. A compromise was finally reached, and the rank of the church was lowered by having only one tower complete. It is related that the site of *San Cayetano* was found to cover one of the richest mineral deposits in the great mining property, and that when this was ascertained the *Conde de Rul* was offered an enormous sum for the privilege of working the bonanza. Moreover it was proposed to take down the church and reërect it stone by stone, as good as before, on another site, free of cost. The Count, however, did not listen to the offer.

"The *Churrigueresque* ornament of the exterior shows strong Arabesque influences, and in its fineness of texture, the design is quite unlike anything else in Mexico. This is particularly evident in the side portal. There are three splendid *Churrigueresque* altars in the church, their retables occupying the full height of the chancel and the transept. The high altar, dedicated to *San Cayetano*, cost $40,000. The church has fortunately escaped renovating hands and is preserved in well-nigh its original condition. It is kept in admirable order. The only material change has been in the decoration of the walls by four huge and indifferent canvases by a Guanajuato painter. The interior masonry is elaborately carved, and very charming is the way in which the stone-cutters were manifestly given free hand in the relief ornament of the piers, arches, etc., the designs not repeated, but showing delicate variations. The coloring of the interior is unusually delicate. The walls are of a cream white; in the arches, etc., the relief ornament

is white on a straw-colored ground, and the same is the case with the dome. The pulpit is perhaps the best example of inlaid work in the *Querétaro* style to be seen in Mexico.

"This church once supported a service of exceeding magnificence, maintained by the contribution of the miners at work in the great *Valenciana*. Each one of the thousands employed gave every week the value of a piece of ore called *piedra de mano* — a stone the size of the hand. This produced the sum of fifty thousand *pesos* annually. The scale of expenditure that characterized the building and adornment of *San Cayetano* is suggested by the elaborate temporary ornament provided for its dedication, the tissue that entered into its composition costing three hundred *pesos* a yard. At present only one priest is in charge of the great church." No fees necessary.

Guanajuato, one of the most favored of the Central Mexican States, with a pop. of 1,061,724, and an area of 29,458 sqr. kilom., is noted for its immense mineral deposits and its steady output of gold and silver ores. Its boundaries are: *San Luis Potosí* on the N., *Querétaro* on the E., *Michoacan* on the S. and *Jalisco* on the W. Its resources are almost limitless, its fauna and flora comprising 510 species. The flora embraces 23 kinds of wood, 44 fruit trees and plants, 32 textiles, 11 tanning plants, 15 oleaginous plants, 16 dyewoods, 80 or more medicinal plants, 12 forage plants (alfalfa is produced in enormous quantities, several crops a year), 18 aromatic plants, 15 gums and resins and many ornamental flowers and shrubs. The fauna embraces 41 mammals, 206 birds, 44 reptiles, 15 batrachians, 7 fishes and 148 insects. Corn, wheat and tobacco to a combined value of about $10,000,000 are raised annually. A specialty of the state is canary-seed, of which considerable quantities are exported.

The topographical aspect is varied, giving rise to an equally varied climate. Mountains rise from almost all over the state. The principal cordilleras traversing it are the *Sierra Gorda* (fat range) on the northeast, and the *Sierra de Guanajuato* in the centre. The highest peaks in the latter are *El Gigante* (the giant), 10,653 ft.; *Los Llanitos* (little plains), 11,013 ft. above sea-level. Smaller ranges extend in various directions, forming fertile valleys and productive plains. A single lake, *Yuririapúndaro* (lake of blood), which is 94 sqr. kilom. in extent and contains several small islands, lies within the state. Mineral springs abound; prominent among them is the spring near Silao, of *Aguas Buenas* (good waters) to which the Indians attribute miraculous healing qualities. A *casa de baños* (bathing-house) has been erected here for their accommodation. Near the town of *Irapuato* (p. 126) is a spring called *Lodos de Munguia* (Mungia's mud spring); a mixture of mineral water and argillaceous earth into which the invalid immerses himself to the chin: remaining thus for a short time

he emerges, bathes in hot water, then sweats out his ailment. The spring is highly spoken of as a cure for rheumatic complaints. A third spring is located near the *Plaza Principal* in *Celaya* (p. 127) and is the favorite bathing-resort of the inhabitants of that town.

Within the borders of the state are 50 flour-mills and many manufactories of straw hats, pottery, wines, saddles, etc.

The CLIMATE is healthful, albeit parts of the state lie within the tropical zone. In the mountain towns it is often cold; owing to the altitude of the plains it is never very hot. The summer rains temper the air. The prevailing winds are from the N.-E., changing to S.-E. at the approach of the rainy season — June to October.

Historical Sketch. At the time of the Conquest the chief city was *Yuririapúndaro*, governed by a Tarascan cacique quick-witted enough to realize that his life depended upon his rapid conversion to the Catholic faith. He promptly became so devout that even his name was changed and in history he is known as *Alonso de Sosa* (Alphonsus Soda). The followers of Alphonsus who preferred the faith of their forefathers to that of the iron-handed *Conquistadores* were quickly exterminated.

Under the guidance of the cacique of *Jilotepec* (a blood relation of Montezuma), the Spaniards conquered *Acámbaro* and entered the confines of Guanajuato in 1526. The natives soon became dissatisfied with their new masters, and they carried on a long and relentless war against them. The uprising was finally quelled and at the instance of the Viceroy, a number of Tlascalan and Mexican families settled in the country. The most important cities of the state were founded between 1599 and 1602, as by this time the errant Indians were killed or reduced to bondage. Soon thereafter the Viceroy *Don Gaspar de Zuñiga y Acevedo* took possession in the name of the Spanish Crown. Two centuries later this state was the cradle of Mexican Independence and from it went forth the famous *grito* (p. cci) which resulted in the expulsion of the Iberians from Mexican soil.

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33. From Irapuato viâ Lake Chapala to Guadalajara (*thence to Colima and Manzanillo*).

260 Kilom. 1 train daily in 6 hrs. (fare $7.80 1st cl.). The train leaves from the main line station. No transfer of luggage. Pullman buffet.

Irapuato, see p. 126. The railway parallels the main line for a short distance, then describes a wide curve and trends toward the north-west across a fertile, level region bathed in sempiternal sunshine, vocal with whistling kites and calling doves, and devoted to the cultivation of strawberries, fruits and maize. Many primitive well-sweeps are features of the landscape. On the left we get attractive vistas of the church towers and domes peering above the mesquite trees. Many of the small stations — 6 K. *Charcos;* 17 K. *Rivera;* 24 K. *Joaquin;* 32 K. *Abasolo;* 39 K. *Vargas* — are fruit markets in embryo where the traveller is urged to buy everything in the vegetable range from peanuts to watermelons. The land is amazingly productive, and the streams which flow down from the distant hills are harnessed and led away through *acequias* (irrigating-ditches) and weirs before being permitted to continue their whimpering way to the distant lowlands.

50 K. *Pénjamo*, in a rich and finely watered district. The village lies about 5 kilom. to the right of the railway and is reached by a tram-line (fare 12 c.) whose cars await the arrival of trains.

Trunks can be loaded on to the platform car (*plataforma*) at from 12 to 15 c. each, according to weight. *Hotel de Guadalupe;* rooms 50 c. to $1; three meals $1 inclusive.

The town contains nothing to interest the traveller. Not far away is the village of *Dolores Hidalgo* (p. 104), birthplace of the revolutionary patriot Miguel Hidalgo y Costilla.

A low range of verdure-covered hills follows the rly. line on the l. During the rainy season many lakelets form in the lowlands and the entire country is gay with pink and varicolored wild-flowers. 65 K. *Villaseñor*. 72 K. *Palo Verde*. 85 K. *Cortés*.

92 K. **La Piedad**, picturesquely situated on the banks of the *Lerma River*, 3 M. from the rly. station. Tram-cars meet all trains; fare 12 c.; luggage 15–25 c. (on the platform car). *Gran Hotel Central*, facing the *Plaza de Armas;* $1.75 to $3 Am. Pl. — *Hotel Nacional*, Calle de Cebadas 9; *Hotel Guerra*, Calle Primera Nacional 5; both $1.50 to $3 Am. Pl.

The unprogressive town of *La Piedad* lies on the slope of a high hill, in a region called the granary of Mexico. Behind the town a fine range of blue hills extends to the distant horizon. The single church is uninteresting. The climate is mild and equable and the district recalls certain of the fine agricultural regions of Illinois or Kansas (U. S. A.). Sugar-cane,

tobacco, beans, and a variety of grains grow almost as prolifically as the fine fruits — for which the district is noted. In the bottom-lands the soil is rich, black and deep, and the entire region is highly cultivated. Many of the near-by *hacendados* (farmers) dwell in *La Piedad*, and the country produce is transported to the town, thence to the rly., in primitive ox-carts with huge wood wheels and springless axles.

Many of the fat cattle, hogs and goats for the city markets come from this section. 105 K. *Patti*. 118 K. *Monteleon*. Fine views across the valley to the l.; in the lowlands a prosperous-looking *hacienda* with several tile-roofed houses shows finely against the green vegetation. We follow the crest of the ridge; then descend into the valley.

126 K. YURÉCUARO, point of departure for a branch railway line (*Ramal de Zamora*) to 138 K. *Los Reyes*.

One train daily in 8 hrs: fare $4.14 1st cl. The most important intermediate station is

40 K. **Zamora**, in a picturesque valley of the same name (*State of Michoacan*), with 15,000 inhab. The town is finely situated on the *Duero River*, which rises in the district and empties into *Lake Chapala*. The environing country is in a state of high cultivation, and it contains a number of rich and productive *haciendas*. The land is astonishingly fertile; the town is the chosen residence of many of the land-owners roundabout. *Zamora* lives in the Spanish language in a proverb (*refran*) to the effect that "*No se ganó Zamora en una hora*" — the Spanish equivalent of "Rome was not built in a day." The town is named for the fine old fortified Spanish city of *Zamora*, which in turn derives its name from the Arabic *Samurah*, a sheepskin jacket much worn by the peasantry of that region. Tram-cars connect *Zamora* station with the town; fare, 5 c.; trunks, 25 c. *Hotel Mexico*, Calle Primera de Guerrero, 13 (near the *Plaza Principal*), $1.50 to $3 Am. Pl. The upper rooms with the balconies are the best. French, Spanish and Mexican cooking. Baths, 25 c. — *Gran Hotel y Restaurant Colon*, in the Portal de Allende (facing the *plaza*); rooms only, 50 c.; with three meals, $1.50. — *Gran Hotel Porfirio Diaz*, facing the *plaza*; rooms, 75 c.; with meals, $1.50. The tram-cars run from *Zamora* to several pretty suburban towns.

Westward from *Zamora* the railway traverses some beautiful country sprinkled with fine valleys, to 62 K. *Chivinde*, in the foothills.

119 K. *Tinguindin* is one of the oldest settlements in Mexico. It was a *Tarascan* village hoary with age when the blow of Conquest fell on the Aztecs in the Valley of Mexico. Its location, on the edge of the *tierra caliente*, gives it an equable and delightful climate. Rivulets of cool mountain water traverse the narrow streets and flow on as uneventfully as the lives of the primitive people. The hamlet and its customs have changed but little since the Spaniards came. Hence to 138 K. **Los Reyes** (the kings) the line traverses (down-grade) a thickly wooded district.

Thirty miles northward of *Yurécuaro* lies *Ayo el Chico*, noted for its luscious oranges; two hundred or more car-loads of this fine fruit are shipped during the season (June to Jan.) to the United States, where it is prized. Oranges also thrive in *Yurécuaro*. The quaint old church with a red tower, visible to the right of the station, nestles amid orange groves.

Continuing westward we traverse a broken country and thread a series of valleys until the train emerges from a rocky pass and reaches a bit of highland whence we get a beautiful and extensive view of the wide (to the left) *La Barca Valley*.

In the far distance a range of blue mts. cuts the sky-line; many small villages, each with its diminutive ch. and glistening spire shining in the sun, dot the intervening country. On the broad *haciendas* of the valley some of the finest oranges in Mexico are produced. The region is a sportsman's (comp. p. lxxvii) paradise. During the brief and delightfully cool period called the " Mexican winter," it is the abiding-place of countless pelicans, cranes, geese, brant, ducks, snipe, plover, and immense swarms of pretty, yellow-headed blackbirds. Small bayous and marshes cut up some of the lowlands and in a dug-out one may paddle for miles through the narrow water-lanes connecting the ponds and lakelets. The wheat- and corn-fields of the higher lands afford rich feeding-grounds for the birds, which are rarely molested by the natives. The climate is delicious — a perpetual Indian Summer which is akin to that of the Chapala district at the W. end of the valley. The people are, as a rule, hospitable and obliging. Some of the customs of the inland districts are primitive and quaint. Stone corrals and fences hem in the tiny, straw-thatched dwellings; some of the spireless churches have no belfries and the bells are hung from the limbs of near-by trees. A daily train will carry the traveller E. or W.

147 K. *Negrete*, a straggling town visible on the left. A native buckboard conveys passengers thence for 25 c. per person. The line skirts the edge of the productive *La Barca Valley* and traverses vast *haciendas* which recall the extensive cattle-ranches of the South-west of the U. S. A. The valley broadens and we cross a fine steel bridge spanning the *Lerma River*.

154 K. *La Barca* (the barge), a sun-baked town four miles to the south of the station (left) on the *Lerma*. Tram-cars meet all trains, 10 c. *Gran Hotel Berlin*, facing the *Plaza Principal ;* $1.50 to $2.50 Am. Pl.; English spoken. Trunks may be sent up to the hotel (which faces the tram-line) for 10–25 c. according to weight. At the rly. station there is a refreshment room (meals $1); good roast wild-duck (from the near-by marshes) and buttermilk (*leche de mantequilla*).

A quaint, weather-beaten old parochial church and a crumbling *Palacio Municipal* are the chief buildings of the town. Fine fruits are specialties of the region and many varieties are offered for sale at the rly. station — along with cheese, milk, butter and similar products. The adjacent marshes are usually alive with water-fowl. 158 K. *Feliciano*. 167 K. *Limon*.

In the summer and early fall when ploughing for the winter wheat is underway, many white-trousered *peones*, with oxen and primitive wooden plows, are seen at work in the adjacent fields. The red blankets (usually tucked in the branches of mesquite trees) of the workers form strong color notes in a landscape where the herbage is nearly always a vivid green.

The land is dotted with cane-fields which usually show a lighter green — a mere lightening of shade — against the deeper hues of alfalfa, corn, wheat and barley.

180 K. **Ocotlan,** where west-bound passengers for LAKE CHAPALA descend from the train. Tram-cars to the town (visible in the distance), 10 c.; trunks, 15–25 c. A runner of the *Hotel Ribera Castellanos* (see p. 155) usually meets trains.

Ocotlan (*Nahuatl* = place of the pines) lies in the earthquake belt and the town has suffered repeated shocks during its existence. The brown-stone *Parochial Church* (uninteresting), which faces the small, tidy *Plaza Mayor*, and the quaint old Spanish bridge hard by are badly cracked. The ch. has been twice destroyed completely.

A Branch Rly. Line (*Ramal de Atotonilco*) runs hence (1 train daily in 1½ hrs.; consult the *Guia Oficial*) toward the North to 35 K. *Atotonilco*, in a fine orange-producing region. Hundreds of freight-cars take the products of the vast groves to Mexico City (also to the U. S. A.), where the fruit is in special demand. Some delicious naval (seedless) oranges are grown hereabout.

For a continuation of the journey to **Guadalajara** see p. 158.

El Lago de Chapala. *Chapala Village*, at the N. end of the lake, is reached in 3–4 hrs. by a steam launch (p. 155) which plies between the village and *Ocotlan*. A popular method of reaching *Chapala* is to descend from the train at *Atequisa* station (p. 159) and travel thence by diligence (*diligencia*, stage-coach). Distance about 16 kilom.; time about 3 hrs.; fare $1.50 each way. A special conveyance (*guayin*) can be had for a small party (about 4) at an inclusive charge of $5 for the journey. During the rainy season (June–Sept.) horses are sometimes substituted for the *diligencia*, because of bad roads.

An advantage of the stage-ride is the glimpse one gets of Mexican country life. A cross-country ride always carries a peculiar charm with it, and this is particularly so in Mexico where the quaint, old-time Concord stages — pushed beyond the frontier by the swifter railways — are still in vogue. A ride in one of them nearly always carries one's thoughts back to the golden sunset flamings of the old Colonial days. In Mexico from 3 to 9 mules are needed to draw these cumbrous equipages: where the roads lead over stiffish grades the animals are hitched tandem at times in sets of three abreast. Were it not for a unique local custom the *cocheros* would find it difficult to hand an admonitory message, as a speed encourager, to the head of one of these trios. Instead of a whip the driver carries a number of stones neatly piled on the *pescante* beside him. When one of the leaders shirks he hurls one of these stones at him, and with a dexterity born of long practice, lands it with stinging force immediately behind the ear of the "soldier." To the equine mind no doubt this accuracy is worthy of a better cause. Its result is usually a plunge, a snort, the uplifting of a pair of vengeful heels, then a spirited dash for a mile or more — the coach swaying and creaking on its leathern hinges as the excited animals plunge along. But where the leader is without blinders the effect is often different. With equally noticeable skill — a cunning perhaps developed in direct ratio to the driver's ability — the mule, though ostensibly gazing straight ahead, will deftly dodge the

hurtling missile. At the first sign of "tracers" discharged in growing wrath he forthwith abandons his straight-away travelling and runs half sidewise, with one eye fixed on the road and the other turned apprehensively toward the rear. As this manœuvre usually disturbs the moral equilibrium of the troop, the *arriero* soon decides to forget the past, and peace is declared.

A night ride on a *diligencia* is generally very picturesque. A lackey accompanies the driver and holds aloft flaring pine torches which cast a weird light over the landscape and the speeding animals.

The road leads out from *Atequisa* (*diligencia* station hard by the rly.) past a big mill and an *hacienda* of the same name, and plunges at once into the foot-hills. On clear days, *Colima* (p. 186), 90 miles distant, is visible on the right. The highway traverses a district of rolling hills, flower-dotted valleys and wind-swept highlands whence fine views of the surrounding country are had. Long before the lake is reached V-shaped lines of wild-fowl may be seen winging their flight high above.

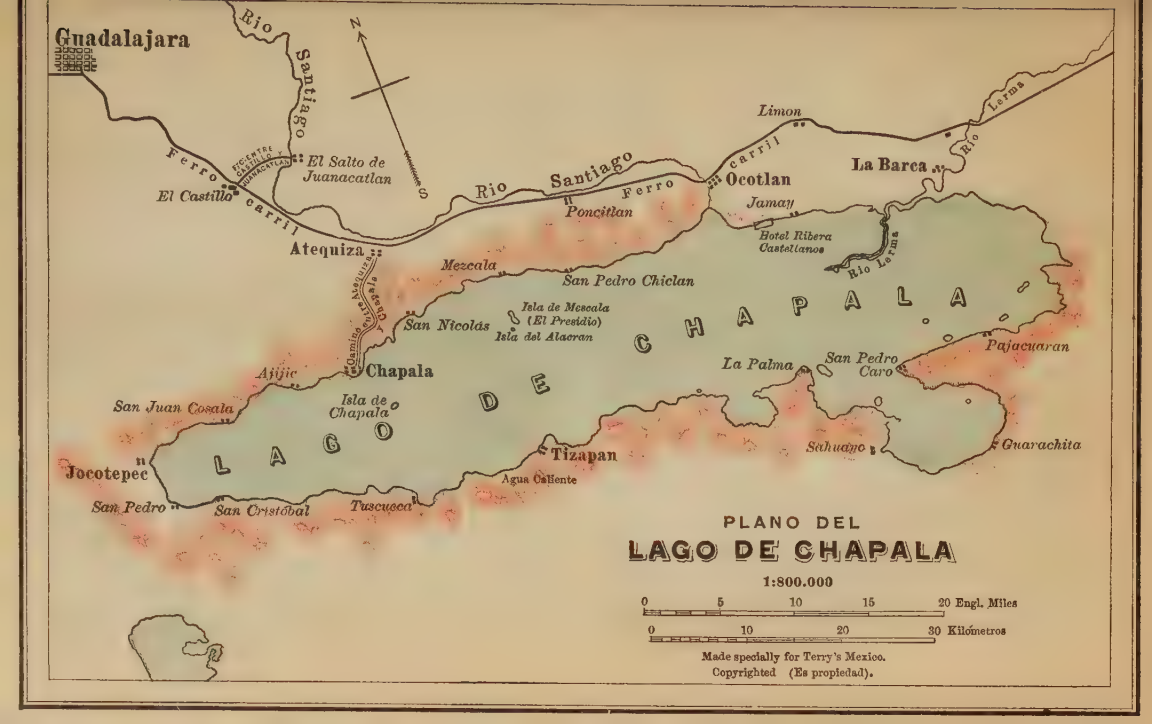
At times the road narrows to a mere trail, and as we wind around sharp declivities one's thoughts hark back to Yosemite drives and to similar trips across the great *Sierras* of the North-west. The *rancheros* one meets here obey the rural custom of going heavily armed; some carry revolvers only, stuck into silver-bespangled holsters, while others carry rifles and sabres. The omnipresent lariat usually hangs from the pommel of the gayly-caparisoned saddle, and it is just as ready to drag an unwary man from his saddle as to check the headlong career of a recalcitrant steer. Albeit the days of brigandage in Mexico are past, the timid traveller finds it easy to recall the times when *bandidos* haunted this same highway, stripped unfortunate travellers of every stitch of clothing and usually sent them into *Chapala* clad in rustling newspapers pinned together with *mimosa* thorns.

The *diligencia* generally draws up in front of one of the several hotels at CHAPALA VILLAGE.

Hotels (comp. p. xlvii). *Hotel Arzopala*, facing the lake; $2.50 to $4 Am. Pl., according to location of room. The upper rooms command better views than those on the ground floor. Spanish cooking and management. — *Hotel Victor Hugo*, $2 to $2.50 Am. Pl. — *Hotel de la Palma*, $2 to $2.50 Am. Pl. Lower rates for a prolonged stay in all the hotels.

Boats. Launch on the lake (consult the hotel manager), $5 an hour, inclusive charge for a party of 10 or less. To *Ocotlan*, $3; round trip, $5. Row-boats, 75 c. an hr. Each boat will hold three or four persons comfortably. The above rates also apply to boats at other towns on the lake. *El Viento* is the name given by the fishermen to a sudden squall that sometimes breaks over the lake. In a steam-launch one is generally protected, but one is usually in for a fright and a wetting if caught out in an open boat. Excursions should always be planned with the assistance of the hotel manager; he should also be asked to fix the boatmen's fees.

El Lago de Chapala, sometimes called *El Mar Chapálico*, — Chapalan Sea, — 70 M. long by 20 M. wide, with a superficial area of 270 sq. miles; largest of the Mexican lakes (comp. the accompanying plan) in a beautiful lake-region on the



PLANO DEL

LAGO DE CHAPALA

1:800.000

0 5 10 15 20 Engl. Miles

0 10 20 30 Kilómetros

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boundary line between the states of *Jalisco* and *Michoacan* ($\frac{1}{6}$ only of the area lies in *Michoacan*), is 20 M. east of *Guadalajara* and 110 M. west of Irapuato, and is 5,159 ft. above sea-level — almost a mile higher than the dome of the Boston State House, the Brooklyn Bridge or the atrium of St. Paul's Cathedral at London. The depth ranges from 9 to 18 ft. The name *Chapala*, or *Chapalal*, is a *Nahuatl* Indian word in onomatopoetic imitation of the sound of the waves playing on the beach. The sweet waters teem with fish (there is a project on foot to stock the lake with Bass) and game-haunted woodlands stretch along parts of the shore. The sunset effects on the lake are sometimes very fine. The region was once the resort of prehistoric mastodons, the bones of several of which have been found. A number of picturesque hamlets flank the lake at different points and boats ply between them.

The CLIMATE of the region is that of a perpetual Indian Summer — a winter haven for countless storm-driven wild-fowl which seek it on their annual flight from the cold North.

The natives hold the somewhat singular belief that the migratory birds come hither in search of cool weather, since they arrive at the beginning of the Mexican winter and depart with the first breath of spring. Many birds remain throughout the year, and the species are "as thick as leaves in *Vallambrosa*." They dwell here practically undisturbed and they soon become almost as tame as barnyard fowls.

"Here the timid survivors of the beautiful, snow-white American Egret dwell in security, and here, too, the Great Western Grebe, 'whose silky breast finds deadly favor in other supposedly tender breasts,' survives practically unmolested." Watchful, but unfrightened Loons laugh and flit through the marshes, and clouds of White Pelicans sail overhead or wheel and scream and fish in the shallow outlets of the lake.

To the ornithologist *Chapala* and its environs are a sustained delight. "Countless thousands of wild-fowl and song-birds make this elysium the Mecca of their southern flight. A small world of birds winter on these friendly marshes — an ornithological congress in which are represented almost every district, perchance, of the great North-land and the country which lies between. In flocks of many thousands come birds of every size and hue, from the microscopic Blue-Crowned Hummingbird to the Snow-Goose of Alberta; and from the jet-black Raven of New England to the brilliant Cockatoo of the tropics. A more varied and beautiful assemblage would be difficult to imagine. Such a mingling of feathered nations in a land of perpetual summer; where winsome blue skies smile upon flower-decked fields, and sweet-smelling copses are eternally wooed by perfume-laden breezes, is more to the lover of Nature than all the world expositions that could be crowded together in a double century."

A gifted American writer,[1] referring to the Chapala district, says: "The air was filled with a multitude of sweet notes — half strange, half familiar — and the sight of scores of brilliant yellow breasts, crescent-marked, turned toward us, told us that it was a hint of Meadowlark music which puzzled our memory. But this melody was very unlike the sharp, steel tones which ring so true across the frost-gemmed fields of our Northland in early spring. The larks looked very little different from our Northern birds; their backs perhaps darker and their breasts of a warmer, more orange yellow. This genial, tropical air has thawed their voices and softened their tones, and the sweetest of choruses came from the throats of these Mexican Meadowlarks. . . .

"We saw a misty, dun-colored cloud slowly disentangling itself from the marsh. Untold numbers of White-fronted Geese drifted slowly off toward the lake. We realized that we were looking at enormous flocks of Snow-Geese taking to wing, — one of the most beautiful sights in the world of birds. A small flock of White-fronted Geese passes rapidly overhead, not very high up, when all at once there floats into view cloud after cloud of purest white, stained on one edge by the gold of the setting sun. We look up until our bodies ache, and still they come, silently driving into the darkening north. The great imperative call of the year has sounded; the drawing which brooks no refusal. Our letters from the North tell of snow and blizzards — the most terrible winter for many years. No hint of spring has yet been felt there, while here in the tropics no frost or snow has come through the winter, food is abundant, hunters few; yet a summons has pulsed through the finer arteries of Nature, intangible to us, omnipotent to the birds. Until dark, and no one can tell how long after, the Snow-Geese of Labrador, of Hudson Bay, of Greenland, of Alaska, perhaps of lands still unknown, speed northward."

Brown Towhees and Curve-billed Thrashers people the environing chaparral with their chattering hosts; Sandpipers skate along the banks of small lagoons, elusive Coots dive in and out of the tepid waters, and dainty little Scaup Ducks float like painted toy sail-boats on the shimmering surface. "Scattered through these lagoons are tiny islets whose surfaces are covered with Ducks and Geese and Pelicans sleeping or preening themselves in the warm sunlight. At certain seasons untold thousands of Pintails and Widgeons bid *adios* to their winter rendezvous and trim their new sails toward the calling North. Bicolored Blackbirds and sweet-throated Meadowlarks in careering multitudes add touches of color and music to the peaceful assemblage — peaceful because even the most timid Yellowhead and Redwings appear unconcerned in the presence of numberless Sennett White-tailed Hawks that

[1] C. William Beebe, *Two Bird-Lovers in Mexico* (Boston, 1905).

wheel and skirl through the upper air. Here one gains the impression that he is on neutral ground where an all-embracing truce has been declared between the hunting and hunted birds. Even the many black Rattlesnakes, which are as thick as Moccasins in the Dismal Swamp, seem to share in the general armistice, for they slip in and out through the lily-choked lagoons with never a visible hint of sinister designs. Wading knee-deep in these lagoons are usually hundreds of White-faced Glossy Ibis, while Shovellers, Pintails, Blue-winged and Cinnamon Teal, and Black-necked Stilts live in such numbers as to defy all efforts at successful counting. Killdeer Plover animate the meadow lands adjacent to the lake. The Santiago River which flows therefrom is usually alive with Great Blue Herons, Reddish Egrets and fat Mallard Ducks, the latter all asheen as their iridescent green heads and handsome backs move about in the bright sunshine. Gadwalls with beautiful marbled breasts are also common, and Canvasback Ducks — the fugitive delights of the Northern huntsmèn — make of the Chapala region a populous and permanent abiding-place."

Ribera Castellanos (often spoken of as the *Riviera of Mexico*), the most popular resort on the lake shore, 3 M. south of *Ocotlan*, with a good hotel and attractive scenery, is perhaps destined to become a celebrated tourist resort. Boating, fishing, riding, driving and hunting excursions are planned by the hotel management at reasonable rates. *Ribera Hotel*, on a high hill immediately overlooking the lake, $4 up, Am. Pl., Amer. cooking and management. The hotel courier meets all trains, and the company's gasoline launch conveys passengers (and luggage) along the lake shore to the hotel. Fare, 50 c. Trunks, 50 c. The Ocotlan *tranvía* carries the passenger (5 c.) from the rly. station to the little orange-crowned *plaza* in the centre of the town. Thence it is 2 min. walk to the boat-landing, near a quaint old stone bridge, built by the Spaniards. Hand-bags by *cargador* 12–25 c. between car and landing.

We follow the course of the *Rio Zula* and soon turn into the *Rio Santiago*, which flows out of the lake. At certain seasons of the year the narrow river is almost choked with floating *lirio acuático*. The ½ hr. ride on the water is very attractive. The company rents row-boats and launches. The smaller boats, manned, cost about $1 a day per passenger. Sail-boats holding about 6 persons, $1 an hour; $2 to $5 the hour for short trips in the launch holding 6–15 passengers. Horses at reasonable rates. Good swimming from the end of the pier. Excellent fishing everywhere in the lake. Good hunting (ducks, geese, etc.) within a mile or more of the hotel. For rooms, etc., address Ribera Hotel, Ribera Castellanos, Ocotlan, Jalisco, Mexico.

Fish are plentiful: the most popular is the *Blanco*, or White Fish, known as the Lake Herring, albeit it differs widely from the true herring. It is a handsome fish, silver from tip to tail, showing transparent in the sunlight. It tastes like Sole and attains a length of a foot or more.

El Bagre — known in the eastern U. S. A. as the Hornpout, and in the West as the Catfish — is plentiful and in the deeper reaches of the lake they attain great size and weight. The natives prize the small ones, but attribute poisonous qualities to the big ones — doubtless because of their scavenger habits — and they eat them only in the absence of others.

The *Charal*, a species of sardine, almost perfectly transparent (a sort of miniature *Blanco*), swarm in the lake and are much prized. They are caught in multitudes, salted, and sold in the Guadalajara markets. A spiny little fish — known also as *La Sardina*, but whose meat is darker than that of the *Blanco* — is also caught in great numbers.

The *Popocha* and the *Majarra* are much prized by the inhabitants of the surrounding towns. Great quantities of the former are shipped to Toluca where a special demand exists for them. The *Chusmé* or *Boquinete*, closely allied to the Bream, is considered a great delicacy. German Carp abound; the Mex. Gov't having stocked the lake with this fish — to the disgust of the natives, who do not like them.

The fish are netted by the natives, and caught with hook and line by the foreigners. The nets are admirably made, oftentimes 300 ft. long and they resemble the fine Yucatan hammocks in texture. The fishermen are a sturdy and self-reliant lot, different from the cringing *peon* of the Central Plateau. They are the direct descendants of the Indian whom the Spaniards found in the same fishing-village of Chapala four centuries ago. In the intervening period they have changed but little. Their basalt idols and their fetish worship have been replaced by the milder tenets of the Catholic faith but the Indian characteristics remain; the same stoicism, the same disdain for civilization and its enervating luxuries and the same shrinking from the contaminating touch of the white man. Their progenitors waged a long and bitter war against the conquering Spaniards, and the fathers of the present generation are renowned in Mexican annals as heroic and indefatigable fighters in the cause of Independence and the expulsion of the Iberians. The *Chapaltecos* took up the cause of Mexican Independence with the heroic determination shown by their progenitors in their efforts to evade the Spanish yoke. *José Santa Anna* (not to be confounded with Santa Anna the Dictator), with a few hundred native patriots as brave as lions, captained by a second *Cuauhtemoc*, and spurred to deeds of valor by a self-sacrificing and liberty-loving friar, defended the **Island of Mescala** for five years

against rabid royalists, formidable in numbers and reënforced repeatedly by men and modern arms from the Pacific port of *San Blas*. This island, six leagues from *Chapala* Village and one of the points usually visited by tourists, bears practically the same relation to Chapala that *San Juan de Ulua* bears to Vera Cruz. At one period in Mex. history it was a penal settlement; the focus for the captured criminals of *Michoacan* and *Jalisco*. Later it was converted into a fortress and during the troublous times which followed the first faint cry for Independence (1810) it was the theatre of many deadly conflicts between the harassed patriots and the royalists.

The armament of the natives consisted of 12 small cannon and an assortment of side-arms: with these the beleaguered patriots made a desperate resistance from 1812 to 1817. In their tiny Gibraltar they fought with the zeal and courage of the last Aztecs on their *teocalli* tops, and engraved on the pages of Mexican history a record of which every patriot is pardonably proud. During the siege launches and larger boats were brought overland from *San Blas*, and for years the vigilant Spaniards believed they were successfully blockading the island. But the wary natives of the mainland slipped through regularly with the provisions and stores supplied by watchful adherents of the cause. In time the invaders became tired and desperate, and by a tremendous assault carried the fortress and captured its valiant defenders.

The island proper is about one mile long by less than a half-mile broad; it is accessible only at the point where boats now land. The launch carries visitors to the old Sally-Port — once the defence of the stone wharf where supplies were landed. The nearest mainland is the fishing-village of *Mescala*, some three miles distant. The immense prison (*presidio*, a name often applied to the island), which dominates the lake for miles around, is falling into decay. An old care-taker and his decrepit wife are the sole occupants of the castle-like pile — which is perched on the crest of a commanding hill. The visitor may like to bear in mind that *Mescala* has an unsavory reputation for *alacranes* (comp. p. 100), the bite of which is often fatal. The fishermen say there is an *alacran* for every stone on the rocky island, and they usually warn visitors against these venomous pests.

The adjacent *Isla de Sacrificios* is not worth visiting.

A launch service conveys passengers to the different points of interest around the lake. The principal shore villages are *Tuscueca*, *Jocotepec*, *Jamay*, *Pajacuaran*, *La Palma*, and *Tizapan*. In these quiet hamlets the natives live the simple life in the real sense of the word. Their customs are those of other years; their thoughts the most primitive. Each tiny port has its stretch of white beach in lieu of a harbor and a main street; and each its fleet of time- and water-stained fishing-smacks, resting placidly on the sand. The tall masts of these boats, and the small, whitewashed towers of the parochial church advertise to the passing world the two ideas dominant

in the villagers' minds — religion and fish. The first was the alleged benefit the Chapalans received from the Spaniards — in exchange for their lands and their independence; the latter was known to them many years (mayhap) before a bigot ruled in Spain or the greedy Spanish gold-seekers swarmed to the New World. On certain *dias de fiesta* these little towns take on a speck of color, and in the central *plazas* are held *tianguis* (markets) after the manner of the Aztecs four centuries ago.

Tizapan is on the edge of a fine fruit region. **Jamay**, on the south shore (3 M. from *Ribera Castellanos*), is noted for fine *petates* — a species of mat made of palm leaves. The industry gives employment to nearly all the inhabitants, from the toddling tots to the sturdy centenarians. It is also celebrated locally for a crude, but curious, monument erected (about 50 years ago) to *Pio Nono*. It is the work of local craftsmen and was constructed with funds subscribed by the mat-makers. Although made of a cement-like clay, and repeatedly joggled by earthquakes, it still stands; its quaint carvings recall certain of the Jat temples of British India.

In these sequestered spots, far from the destructive complexities of modern life, almost every man lives his allotted threescore years and ten, while many of them pass the century mark with a springy step and a resolve to make the next decade unusually depopulating for the piscine denizens of the lake.

The chief feature of the small **Village of Chapala** is the double-spired church with an image of the saint to which the fishermen pray before departing on their trips. A heavy catch and a safe return are the limits of their petition and ambition. The hot sulphur springs near by are supposed to be efficacious in rheumatic ailments. At their source the waters show a temperature of 100° Fahr.; which is too hot for comfortable bathing. In the tanks into which the water is led the temperature is about 70°. The views over the lake on moonlit nights are very beautiful.

Ocotlan, see p. 151. Continuing our journey westward we soon cross the *Rio Santiago*, spanned (at the left) by a time-stained Spanish bridge of many arches. The grade slopes upward by the sides of squat hills covered with nopal cacti and patches of tall maize. The small *ranchos* hereabout are covered with volcanic rocks, perchance thrown out of the fine conical mt. on the l. of the rly. The natives have employed many of these basaltic boulders to erect fences around their little landed estates. Features of the region — as well as of many others in the Republic — are the symmetrical stone fences which, in an effort to accurately delimn the *ranchos*, extend up the mountain-sides quite to the top. In the late summer many miles of this section are diapered with yellow wild-flowers,

and the lowlands and marshes are blue with the tints of the *lirio acuático*. A noteworthy flower is the parasite of the mesquite tree, a kind of mistletoe, called *ingerto* (grafted). For many miles up and down the line the branches of the mesquite are loaded with this singular growth, which at first sight appears to be the flower produced by the tree itself.

197 K. *Poncitlan*, in a marshy region on the edge of a rushing river; across which, to the right, is a picturesque stone bridge, a relic of colonial days. Tall cranes wade the shallow waters and many water-lilies are seen. 203 K. *Constancia*.

211 K. *San Jacinto*. The line skirts the river-bank and passes a pretty waterfall. In its westward course the stream drains and irrigates a rich section of the country. When the river runs full, a myriad water-hyacinths float down on the turgid waters, and at certain points almost choke the stream. In the autumn the adjacent lowlands flame with the blooms of wild mustard. Hereabout the fodder is stacked in trees to place it out of reach of marauding cattle and of water when the river overflows its banks. 216 K. *Corona*.

219 K. *Atequisa*, point of departure for east-bound passengers travelling to *Lake Chapala* (see p. 151). *Atequisa* town lies about ¼ M. to the left of the railway. The stage-coach for *Chapala Village* meets trains. The tram-cars proceed to *Atequisa* only. Fine oranges are produced on the adjacent *haciendas*. 227 K. *La Capilla*.

235 K. *El Castillo*. A tram-line runs hence to 7 K. **El Salto de Juanacatlan**, see below.

34. The Falls of Juanacatlan.

The *Falls of Juanacatlan* (called the Mexican Niagara) are reached by a tramway whose cars depart from their terminus at the left of the station; time about 30 min. each way. Fare (round trip), 40 c. Hand-baggage can be left at *Castillo* in care of the station agent. No fees necessary.

The line runs northward through the treeless but fertile valley of *Toluquilla*, dotted here and there with diminutive tile-roofed houses and *ranchitos*. At certain seasons (after the rains) the fields are covered with ox-eyed daisies, *margaritas* and a delicate, transparent flower called *San Miguel*. The climate of the valley is mild. The landscape is usually bathed in warm sunshine, and the air vibrates to the lilting of many birds and to the humming, droning monotone of countless insects. Water-lilies nod above the quiet pools, turtles climb to stones and logs to dry themselves in the sun and to doze in the golden light; the occasional ringing call of a guinea-hen echoes across the open and blends with the melodious whistle of quail, or the hail of a friendly *ranchero* guarding his cattle. In the sequestered valleys of

the distant hills several small hamlets nestle cosily, advertising themselves to the passing world by the small, pointed church spires which rise above the trees. The tinkling notes of some hidden chapel bell ride down occasionally on the summer breeze. As we near the falls a changing cloud of silver mist, shot with many rainbows, is seen hovering above the river and the pool. To the right the river winds like a brown ribbon along the valley edge. The shallow lagoons are the winter rendezvous of myriad water-fowl. The lowlands are covered with the bright green of growing hyacinths. Small boys who offer their services as guides (unnecessary) await the arrival of the car. We retrace our steps along the station platform, continue down a clean little street with a row of houses on the left and a hedge-row on the right, and on reaching the end of the street (about ½ mile) we turn sharply to the left and follow the car (rly.) track, to the big mill, a hundred feet or more beyond. Above the mill is a new bridge spanning the river. A toll is collected if the centre is crossed. The best river view of the falls is from the roof of the electric light and power station at the base of the mill, on the river edge. The roof is reached (permit unnecessary) by following the winding stone stair to the left of the track. The horse-shoe fall measures 524 ft. from tip to tip; the fall is 70 ft. high. The volume of water varies with the season. During the dry season (Sept.–June) the river dwindles to about 30 small *saltos*, leaving the edge of the precipice visible in many places. During the rainy season a dense sheet of brown water falls, with a reverberating roar, into the pool, while fairy-like clouds of rainbow-dotted mist hang above it. At this time an almost constant stream of uprooted *lirios* pass over the falls and whirl away to find lodgement, and grow with amazing vitality, in the river below. The upper chutes beneath the bridge are oftentimes choked with them, to the annoyance of the watchers of the flumes and gates. The lily produces a pretty blue flower. Pigs are very fond of the bulbs and they come here from the surrounding country to feed upon them — wading into the river and catching at the plants as they whirl by. Failing in this they seek those which creep with the under-current along the bottom of the stream. Practice renders these swine semi-amphibious, and the visitor may sometimes witness the odd sight of a score or more hog-backs arching above the water like brown or black basaltic rocks, while the heads of the owners remain under water for what seems an uncommonly long time.

The river, *El Rio Santiago*; known locally as *Rio Grande*, flows out of *Lake Chapala* and is the same stream that plunges through the *Barranca de Oblatos* (p. 178) near *Guadalajara*.

The electric power plant at the foot of the falls was erected with a view to supplying *Guadalajara* with light and power. The falls furnish power

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PLANO DE
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0 200 400 600 800 1000 1200 Metros
Made specially for Terry's Mexico
Copyrighted (Es propiedad)
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Panteon
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de Guadalupe
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Plaza de Hidalgo
Calle de Hidalgo
Calle de Morelos
Calle de Juarez
Calle de Cabañas
C.del Molino
Calle de Zaragoza
Calle de Escobedo
Calle de Alcalde
Calle de Garcia
Calle de Aurora
Calle de Independencia
Calle de Reforma
Calle de Libertad
Calle de Progreso
Calle de Ocampo
Calle de Abasolo
Calle de Colon
Calle de Pedro Moreno
Calle de Galeana
Calle de Matamoros
Calle de Allende
Calle de Iturbide
Calle de Aldama
Calle de Rayon
Calle de Zarco
Calle de Mina
Calle de Ortega
Calle de Hospital
Calle de Alcalde
Calle de Belen
Calle de Sarcofago
Calle de Pantheon
Calle de Panteon Nuevo
Calle de Ramon Corona
Calle de Manuel Acuña
Calle de Jose Antonio Torres
Calle de Nuevo Leon
Calle de Tacuba
Calle de Puebla
Calle de Tepic
Calle de Jalisco
Calle de Sinaloa
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Calle de Tamaulipas
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Calle de Yucatan
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Calle de Michoacan
Calle de Guerrero

Colonia
Penitenciaria
Hosp. de la Santísima Trinidad
Iglesia de la Santísima Trinidad
Igl. del Carmen
Jesus Maria
Santa Teresa
Mercado Cosona
Igl. de la Merced
Palacio
Correo Principal
Santa Monica
Templo de S. María de Gracia
Teatro Degollado
Templo de San Agustín
El Hospicio
Hotel Frances
Iglesia de San Juan de Dios
Los Portales
C. de Jesus
Pal. de Justicia
El Regul
Teatro Prin.
Sonora News Co.
Hotel Garcia
Igl. de Nuestra Sra. de Aranzazu
Igl. de S. Francisco
Iglesia de la Concepción
Hotel Cosmopolita
Hotel Americano
Estación del Ferrocarril
Hospital del Sagrado Corazon
Cuartel del Regimiento de Caballería
Iglesia de San José de Analco
Igl. de Mexicaltzingo
Iglesia de San Sebastian
Molino de Joya
Panteon de los Angeles
Rancho de San Carlos
Laguna del Agua Azul
San Pedro Tlaquepaque
Hospital de San Martin
La Perla
Independencia
Hidalgo
Morelos
Pedro Moreno
Juarez
Allende
Aldama
Guerrero
Matamoros
Hospicio
Av. Colon
Av. Circunvalacion
Ferrocarril
Calz. Independencia
Calz. Mexicaltzingo
Calz. Sn. Sebastian
Calz. Sn. Carlos
Calz. Sn. Pedro
Calz. Sn. Juan de Dios
Calz. Sn. Francisco
Calz. Sn. José
Calz. Sn. Agustin
Calz. Sn. Diego
Calz. Sn. Miguel
Calz. Sn. Antonio
Calz. Sn. Ramon
Calz. Sn. Cristobal
Calz. Sn. Juan Bautista
Calz. Sn. Pablo
Calz. Sn. Andres
Calz. Sn. Felipe
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Calz. Sn. Bartolomé
Calz. Sn. Mateo
Calz. Sn. Tadeo
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to the *Mill of the Sacred Heart of Jesus*, above the power-station, and to a starch-factory and a cotton-mill further down. In the latter mill the cotton *mantas* so much used by the native women are made.

From *El Castillo* we continue the journey westward to 242 K. *Kings*. 252 K. *La Junta*. We climb once more to the highlands and secure splendid views (to the l.) of wide valleys hemmed in at the horizon by blue-peaked hills. Lakes whose entire surfaces are blue with water-lilies lie in the depressions and the hillsides are furrowed by many vertical *arroyos*. The town of *San Pedro*, crowning the crest of a hill, is seen on the r. We descend rapidly. Soon the spires and domes of *Guadalajara* come into view. 260 K. **Guadalajara**, see below.

35. Guadalajara.

Arrival. The rly. station stands at the foot of the *Calle de San Francisco* and is within 5 min. walk of the centre of the city, and of most of the hotels. Cabs are to be had at the stand across the street. If the traveller is undecided where he will lodge he can deliver his hand-luggage to a *cargador* (they are always to be found outside the station, comp. p. lii), use him as a carrier or guide, and visit the different hotels until suitable rooms are found; 25 c. if the man goes direct to the hotel. The hotel manager will send for the heavy luggage. Trunks to the near-by hotels, 25 c.; to the most distant, 50 c. Hotel runners meet all trains. Tram-cars (fare 5 c.) pass in front of the station and connect it with all parts of the city and suburbs.

Trains on the branch line for (56 M.) **Ameca**, and for the *Ramal de San Marcos* which leads off from *La Vega* (on the Ameca line) to (29 M.) **San Marcos**, leave from this station. For the **Colima-Manzanillo Extension**, see Rte. 36, p. 183.

Trains on the **Sud Pacifico de Mexico Line** (West Coast Route, p. 89, Rte. 23) start N. (at present) from *Orendain* station, on the *Guadalajara-Ameca* branch of the *Fcs. Nacionales de Mex.* Consult the Guia Oficial.

Hotels (comp. p. xlvii). *Hotel Garcia* (Pl. C, 4), Cor. Calles Maestranza and Placeres (4 min. walk toward the N.-E.) with good baths (30–50c.). Am. Pl. from $3.50 up. Rooms from $1.50 up. American management. Frequented by Americans, and well spoken of.

Hotel Cosmopolita (Pl. C, 5), immediately across the street (to the l.) from the station. No charge for luggage to the hotel. American management; $3.50 to $5, Am. Pl. The best rooms face the Calle San Francisco.

Gran Hotel Francés (Pl. C, 4), Cor. Calles Maestranza and Pedro Moreno (immediately in the rear of the *Palacio de Gobierno*, 6 min. walk from the station), French management and cuisine; $3 to $6 Am. Pl.

The Americano (Pl. C, 5), on the Ave. Corona (2 min. walk from the station, toward the N.-E.). Amer. management and plan, $2 to $5.

There are a number of smaller hotels.

Means of Transportation.

Cabs meet all trains; to the hotel, 50 c.; by the hr. 75 c. (double after 10 P. M. and on Sundays and feast days). Stands in various parts of the city. The city is compact and distances are short. **Tram-cars** (*Compañía de Tranvías Luz y Fuerza de Guadalajara*) provide a good and prompt service (5–20 c.), and reach the suburbs cheaply and quickly. The 3d cl. cars are not favored by foreigners. Horseback riding is popular. **Horses** ($2–$5 a day) can be had at any of the many stables or by applying to the hotel manager.

Automobile Garage. There are several of these. Consult hotel manager or advertisements in the newspapers. A local ordinance limits the speed within the city limits to 12 kilom. an hr. (See Automobiles, p. xxxviii.)

Baths (comp. p. lii) at the different hotels and in other parts of the city.

Post & Telegraph Offices. Various branches.

Banks, where money can be exchanged and Letters of Credit and Drafts cashed: *Commercial Banking Co. — Banco de Jalisco — Banco Nacional de Mexico — Banco de Londres y Mexico* — and others.

Shops. The best native shops (*tiendas*) are in the vicinity of the *portales* and the *plaza*. Prices are usually flexible and foreigners are generally asked more than the goods are worth or the dealer expects to receive (comp. p. lxix). As a rule the shops close for the mid-day *siesta* from 1 to 3. Drawn-linen, pottery, curios and the like can oftentimes be purchased to better advantage in the foreign shops, where prices are, as a rule, fixed. Very fine drawn-linen (comp. p. lxix) is made in the religious schools, but it is usually contracted for by foreign dealers. That offered for sale in the streets and at the rly. station is apt to be poor in quality. Good *sarapes*, local pottery (p. lxxiv), Spanish fans, and lace-mantillas of exquisite workmanship are usually to be had in the shops and they make desirable souvenirs.

American Newspapers and magazines, Mexican cigars, curios, etc., at the *Sonora News Co.* (Pl. C, 4) in the Calle de San Francisco, 140.

American haberdashery, "El Regal," *E. D. Willing y Cia.*, Calle de San Francisco, 143.

Cafés. Some of the best are in or near the *portales*, fronting, or contiguous to, the *Plaza Mayor*. Usually under French, German, Italian or Mexican management. Tips (comp. p. lix) are less than in Mexico City.

Guadalajara (Arabic *Wala-l-Hajarah*, or rocky river; named for the Moorish city of *Guadalajara* in Spain), 5,200 ft. above sea-level, with a population of 125,000; one of the cleanest, finest, brightest, and healthiest of the Mexican cities, on gently sloping ground with low hills to the north, east and south; the seat of a bishop, of a university and of a number of rich and handsome churches, is frequently referred to by enthusiastic writers as the "Pearl of the Occident," "Sultana of the West," the "Mexican Dresden," and so on. After the Mexican Capital it is unquestionably the most orderly, the handsomest and most attractive city of the Mexican Republic. Its hotels are cheerful and possess certain modern comforts, its people are educated, industrious and *simpático*, and because of this latter the place is unusually progressive. The *Tapatios*, or *Guadalajareños*, as the inhabitants are called, are a well-set-up and handsome lot, particularly the women, some of whom are remarkable for their beauty. The critical visitor will not fail to observe the preponderance of white faces — the pure-bloods here being in the majority.

The States of *Jalisco* and *Michoacan* bear somewhat the same relation to the Mexican Republic that Massachusetts and Virginia do to the United States — both having been colonized by the better classes. After the *Conquest* many of the Spanish nobility chose *Guadalajara* and *Morelia* (p. 202) for their home in the New World, and the practically unadulterated descendants of these folk are noticeable in the two cities.

The generous climate (p. 164) of *Guadalajara*, and the absence of that insidious form of insanity alluded to as the "strenuous life," preserve the people and prolong their lives. *Pulque*

(p. lxxxii), the curse of the Mexican table-land, is not produced in *Jalisco* in appreciable quantities, and its perishable nature prevents its being shipped hither. Its absence is also a great benefit to the people. As a direct consequence the lower classes of *Guadalajara* are more alert, better dressed, better nourished and are more willing workers and better citizens than their sodden brethren of the Valley of Mexico.

History. The city was named by Captain *Juan de Oñate* in honor of his commander *Nuño de Guzman*, who was born in the Spanish city of *Guadalajara*. It was founded in 1530, or thereabout, and when the rebellious Indians had been subdued some years later, it was made the capital of the rich region long known as *El Reino de Nuevo Galicia* (The Kingdom of New Galicia). By a decree of the *Audiencia Real* it was made (in 1560) the seat of the Episcopal power of Western Mexico. *El Ilustrísimo Señor Don Pedro Gomez Marabar* was the first bishop, and every year the Cathedral Chapter erects a temporary cenotaph to celebrate his funeral rites, while mass is sung for the eternal repose of his soul. *Pedro de Alvarado*, a lieutenant of *Hernan Cortés*, a *conquistador*, and a dashing figure in the Spanish invasion of Mexico, died here July 4, 1541.[1]

In 1810 *Guadalajara* had upward of 60,000 inhabitants and was prosperous. The War for Independence brought commercial stagnation to it, and for a decade or more it went backward. Peace induced renewed prosperity, but nothing equal to that initiated by the appearance of the first American locomotive, which reached here April 16, 1888, and awakened the people to the meaning of progress along foreign lines.

As a general rule reform movements in the Repub. operate first in the capital, then spread gradually to the two oceans and the frontier. Thus it is that the Church is more prominent in *Guadalajara* than in some other Mex. cities. Almost every hour during the day the ringing of ch. bells is heard, and religious observances seem more a part of the people's lives than elsewhere. Ecclesiastics are more in evidence on the streets and the lower classes vie with each other in efforts to kiss the clerical hand. *Guadalajara* has always been noted for the sane and liberal ideas of its rulers, and the people are happy and enlightened. The memory of this city and its contented inhabitants, its brilliant sunshine, its quaint buildings and its matchless blue sky, remains with the traveller long after he has left Mexico. The serenity of the life at *Guadalajara* appeals to most men, while its flower-decked

[1] He was mortally injured by being thrown from his horse into a rocky ravine near *Manzanillo*, and he was brought to *Guadalajara* for medical attention. A suit of armor said to have been worn by him on this occasion, as well as during the Conquest of the Valley of Mexico, is preserved in the *Museo Nacional* at Mexico City.

patios and balconies recall memories of the romantic cities of Southern Spain.

The CLIMATE is almost perfect, and the city is rapidly becoming known as a sort of open-air sanitarium for tubercular patients. Between Sept. and June the atmosphere is exceptionally dry and its effect on the nerves is beneficial. The climate has been aptly described as "June air with October touches." April and May are a trifle warm, but the remainder of the year is delightful. The mean summer temperature is 73° Fahr. The word "winter" is merely a courteous definition applied to thoroughly enjoyable sunny days fringed with a tang of light frost. The houses are chimneyless, the trees never entirely lose their verdure, and the beautiful, semi-tropical flowers bloom perennially. The song-birds, of which there are many, never desert the city. The July and August sunsets are almost as lovely as the gorgeous productions of the Cochin-China and the Philippine coasts. During the rainy season (June–Sept.) the city is visited occasionally by electrical storms of great spectacular beauty.

The blue sky suddenly becomes overcast, dense cloud-billows race up from the south, reach out toward the east and form imposing sky-pictures which are torn into shreds by the winds, to re-form again and again. The vigorous and prolonged thunder becomes deafening, the winds blow with increasing fury, long ribbons of vivid and terrifying lightning (*relampagueo*) rend the heavens and not infrequently shatter church spires and flag-poles. Then from out the black maelstrom of seething clouds dart crystal rods of rain that slant through the air and beat up miniature whirlwinds of dust where they impinge on the earth. Soon the streets run rivulets of brown water which promptly change into torrents and then into spreading lakelets — spume-fringed, and which swirl and bubble in an effort to escape through the congested sewers. For an hour or more the rainfall is tremendous. Presently a winsome eye of blue sky peers timidly and beguilingly through the plunging cloud wrack. A brisk, perfume-laden breeze whips up from the south; the streets dry rapidly and the aerial storm-remnants are whisked away beyond the horizon. Then the conciliatory sun comes smilingly forth; the rotund rain-drops cease their methodical search for the centre of gravity along the telephone wires, the tear-drenched orange trees in the deep green *plaza* glisten like the eyes of a child whose grief has been suddenly changed to joy, and *Wala-l-Hajarah* basks languidly and serenely beneath an incomparable lapiz-lazuli sky which stretches like an unruffled sea-from horizon to horizon.

The Plaza Mayor, El Palacio, La Catedral, etc.

The **Main Plaza**, — called also *Plaza Mayor*, *P. de la Constitución* and *P. de Armas* (comp. p. liii and Pl. C, 4), — a garden-like promenade near the geographical centre of the city, is flanked by the *Palacio de Gobierno*, the *Cathedral*, and by picturesque **portales**. A line of prolific orange trees (*naranjos*) ring the outer edge of the square and in the centre are parterres of flowers and a music kiosk, where the military band plays from 7 to 9 P. M. During these hours the spot is the most animated and attractive in the city. A strip of pavement between the curb and the outer tier of seats is reserved for

the lower classes, who obey the local custom and do not promenade or mingle in the inner lines. The big hats and bright *sarapes* of the *pelados*, the dainty *mantillas* and Parisian toilettes of the ladies, and the *charro* costumes of some of the men (usually *rancheros* or members of the class fond of horseback riding) form a pleasing picture which visitors should not fail to see.

The men of the lower class formerly wore *sombreros* of such unwieldy proportions — hats with brims so wide that they had to be doffed or tipped to one side when the owner entered a street-car or any other place with a narrow door — that the local government considered them a public nuisance and imposed a tax (effective in Jan., 1908) of one *peso* for each ten centimeters of brim above a certain width. It has had the effect of making narrower brim hats more fashionable.

In the arcades or *portales* which flank the E. and N. sides of the *plaza* (and which are named for the revolutionary heroes *Bravo*, *Guerrero*, *Abasolo*, *Morelos*, *Aldama*, *Matamoros*, *Allende*, *Mina* and *Hidalgo*) and which continue quite around the square to the N., the traveller will find much to interest him among the picturesque groups about the little stalls or *puestos* where sweetmeats, strawberries, native drinks, cigarettes and whatnot are sold. On feast days many country folks come here to sell their home-made wares. The mixed drinks should be regarded with a prudent eye by the stranger unacquainted with Mexican microbes, and it should be remembered that pornographic post-cards are not admitted to the government mails.

The architectural differentiation of *Guadalajara*, by no means so marked as that of *Puebla*, is notable in certain aspects. Perhaps the handsomest edifice in the city — certainly one of the most attractive of its class in the Republic — is the

Government Palace, or *Palacio de Gobierno* (on the N. side of the *Plaza de Armas*, Pl. C, 4), celebrated as an excellent example of the *Churrigueresque* (p. cxxxii) blended with the *Rococo* and applied to a secular building. The main entrance, in the centre of the façade, is strikingly handsome. The massive piers with their diapered squares suggest the Norman order. The Corinthian capitals support "an element of positive beauty in the statues of War and Peace, thoroughly expressive of their subjects and finely contrasted in sentiment." Twenty-one massive key-stones, with glyphs like the channels of a Doric pier, surround the entrance and form the arch. Above is a mass of Ionic enrichments, a small platform enclosed by an iron *reja*, then a smaller doorway (a replica of the one below) beneath a line of heavy dog-tooth moulding, and a splendid arch flanked by intricate carvings. Immediately above this is the handsome clock-tower, richly adorned and surmounted by the flag-staff (*asta del pabellon*) and two cuirasses and helmets. Similar ornaments run the length of the building. Ionic pilasters flank the lateral doorways

(all of which are good examples of wood carving), handsome *rejas* bar the windows, and a line of graceful iron balconies (of native workmanship) adorn the upper story. The general effect of the finely proportioned building is unusually pleasing. A walk quite around the structure will repay the lover of quaint and massive architecture. Note the curious gargoyles. The blending of the Spanish-Moorish with the Hellenic architecture is strikingly effective. The general martial air of the building, the loopholes and fortress-like windows, testify to its ability to withstand a siege.

The interior *patios* are large and clean. A handsome stairway leads to the government offices on the upper floor. The private office (*despacho particular*) of the Governor (*gobernador*) is adorned with portraits of former governors of *Jalisco*. The original building was erected by the Spaniards in 1643 and cost $99,000. Since then many improvements have been added. The structure was badly shaken by a powder explosion in Jan., 1859. Here *Miguel Hidalgo y Costilla* sketched out and wrote part of his famous Declaration of Independence. On March 12, 1858, *Benito Juarez* narrowly escaped assassination here at the hands of a reactionary revolutionist. Here also on Nov. 11, 1889, General *Ramon Corona*, one of the sanest and best governors the state ever had, died from knife wounds inflicted by a lunatic. A handsome statue to this enlightened governor stands in the *Jardin de San Francisco*. The *calle* which flanks this *jardin* was named in his honor.

Perhaps the most interesting example of ecclesiastical architecture in Guadalajara is the old convent **Church of Santa Monica** (Pl. C, 4), on the street of the same name, in the W. portion of the city. The longitudinal façade is highly ornamented in a sort of elaborate *Plateresque*, intricately carved in many designs. The big statue, now in a ruinous state, of *San Cristóbal*, at one corner, is 17th cent. work; as indicated by the double-headed eagle that appears in two places. The façade of this old ch. is one of the "sights" of *Guadalajara*. The two entrances lead into the single nave, which is smaller than the exterior would indicate. The white and gold altars which adorn the sides of the nave are modern. The interior contains nothing of particular interest to the traveller.

The **Cathedral** (Pl. C, 4), the head of the score or more Catholic churches of the city, was begun July 31, 1571, and completed and consecrated Feb. 19, 1618; the corner-stone was laid by the *Ilustrísimo Bishop Ayala*. The edifice was much injured by the severe earthquake of 1750; that of 1818 destroyed the façade and threw down the towers — which were rebuilt to be again demolished 31 years later and from a similar cause.

Owing to the reconstruction necessitated by these earth-

quakes, and to the ecclesiastical rage for renovations — which oftentimes produces lamentable results — the structure represents such a medley of incongruous and irreconcilable architectural features that it has been the object of much caustic criticism by lovers of the fine old Spanish structures which dot the Republic. The original idea of the builders seems to have been to erect a Gothic pile, but during numerous reconstructions Tuscan, Arabic, Mudéjar, Corinthian, Byzantine, Doric and other enrichments have been added; the present structure is therefore a somewhat unique, though not wholly inharmonious, blend of many orders. Hardly a single architectonic phase is wanting. Albeit the assembling of these various styles produces a somewhat fantastic result, with a tendency to over-elaboration, the non-critical traveller will admit that its very extravagance is interesting, as its exuberant development recalls certain of the sumptuous pagan temples of India and of the Far East. It is perhaps the most striking example in Mexico of the Transitional Style as applied to a prominent cathedral.

The huge structure is so hemmed in on three sides that it is difficult to find a point whence its immense proportions can be studied to advantage. It flanks the *Plaza Mayor* and has two side entrances leading therefrom; the main entrance, with three sets of massive doors, faces the *Avenida Alcalde*, while another door, used chiefly as an exit, opens onto the *Jardin de la Soledad*. The Spanish-Moorish section, which overlooks the *plaza* and the *Palacio de Gobierno*, is where the *sacristán* dwells. The building is in the form of a parallelogram 200 ft. long by 110 ft. wide, with a fine new cupola (above the Basilica) completed in 1908. The large leaded glass windows, of the 12 Apostles, in this superstructure, are the work of Mexican artisans. The yellow and white tiles, in the *Mudéjar* style, wrought in the Greek key-pattern which adorns the striking *cimborio*, recall some of the gorgeous domes of Persia and Hindustan.

The pyramidal Byzantine **Towers** which dominate the city and are visible for miles around, are 200 ft. high and they command attention by being quite unlike anything in Mexico. Lines of incandescent lamps lead along the ridges to the pinnacles, and when illuminated the effect is strikingly attractive — if somewhat theatrical. The view from the towers is very fine and should not be omitted (small fee to the *sacristán*). The panorama embraces *San Pedro*, many suburban towns and an extensive sweep of the pleasant *campiña*. In one of the towers is a bell, *La Campanita del Correo*, which is struck only on momentous occasions. The dome was once shattered by lightning, and for many years thereafter, at the approach of thunderstorms, another bell, *San Clemente*, was rung to ward off the danger. After this bell had failed several times

of its purpose, the ch. was equipped with the lightning-rods of the heretics.

A handsome iron *reja* of native workmanship encloses the spacious atrium. The façade is decorated in brown and white tints. The great doors, which are swung on huge pivots let into the stone floor and the upper cross-beams in the singular fashion mentioned at p. 444, and which are studded with a multiplicity of iron bosses and knockers (Sp. *llamadores;* Arabic *aldabones*), are interesting examples of early craftsmanship. Above the central entrance is the inscription: *Esta Iglesia catedral fué agregada en 15 de Junio de 1862 á la Basilica Lateranense de Roma* — this cathedral church was added to the Roman Lateran Basilica June 15, 1862. (The See of Guadalajara was founded July 31. 1548, under the invocation of the Holy Virgin and the Apostle Saint James. It was elevated to an Archbishopric Mch. 16, 1863.) The niched figures are those of the Apostles; the *basso-relievo* group in the pediment represents a scene from the Assumption of the Virgin. Surmounting this fan-shaped pediment is a little clock-tower, sentinelled by the needle-like spires. The entire decoration of the façade dates from 1907.

The ornate, rather than artistic, **Interior**, with its immense nave and flanking aisles, decorated in white and gold, is very striking: the notable lack of *Churrigueresque* and *Baroque* fitments — so much a part of most Mexican cathedrals — makes it resemble a foreign church. The customary tall gilded retable is lacking behind the high altar, but its absence is made up by the fine *coro*, which is usually flooded with opalescent light from the great leaded glass windows high above. Ten massive engaged columns with gilded Doric capitals divide the nave from the broad aisles, and from them and their corresponding pilasters spring the many graceful and pointed arches which support the triple-vaulted ceiling. The nave was formerly intercepted by the choir — customary in Spanish cathedrals — but it was removed in 1827. The great organ in its loft above the W. entrance is too large for its setting and it imparts a queer look to that end of the ch. The inscription along the base of the loft advises that "this temple was consecrated Oct. 22, 1716." The small Greek crosses in gilt frames, which hang against the piers and pilasters, represent the 14 Stations of the Cross. The carved confessionals which stand at various points carry inscriptions, certain of them to the effect that "Your sins will be pardoned and you will go in peace" — *Vuestros pecados serán perdonados é ireis en paz.* Above all the chapels and altars are medallion-like paintings of allegorical subjects.

The *Chapel of la Soledad*, first on the r. as we enter, contains a *pasillo* which leads into the Basilica. The next chapel, dedicated to *Santa Teresa*, is followed by the *Capilla de San Juan*

Nepomuceno. None of these are interesting. The next, CHAPEL OF LA PURÍSIMA VIRGEN, is the finest in the ch. An inscription above the entrance advises that it was dedicated Dec. 8, 1877. An iron grill, usually closed and locked, separates it from the aisle, and the entrance is guarded by two seated figures of the Doctors of the Church. High above is a handsome painting representing *Christ driving out the money changers.* This picture, now so high up that a glass is necessary to inspect it carefully, once hung above the W. entrance; to fit the present space it was cut down and the date and the painter's name were cut off.[1] The allegorical paintings which flank the main altar are without merit. The side altars are dedicated to *San Pascual* and *S. Pedro.* The tombs of former Bishops of the diocese are good examples of Mexican sculpture.

In the corner at the r. of the entrance to the *pasillo* of the sacristy is a coffin with the remains of *Bishop Garabito,* who died about 200 years ago.

We enter the **Sacristy** through the *pasillo* at the r. of the presbytery: the pictures on the walls of the passage are of early bishops and canons of the ch. and call for no particular mention. The huge carved-wood door of the sacristy is usually locked, but a fee of 25 c. "oils up" the sacristan, economizes time, and gains one ready admission. Within this room is the most precious possession of the Cathedral — if not of the entire Republic — Murillo's *Assumption of the Virgin,* which hangs above the entrance. The large painting in a massive gilt frame which fills the end of the sacristy is *La Santísima Trinidad,* a copy (by *Felipe Castro*) of the original, now in Rome, by Rafael.[2] The fine old stained *estante,* which contains the ch. vestments, dates from 1700 and is made of cedar-wood from the *Barranca de Oblatos.* On request the sacristan will provide an opera-glass for a closer inspection of the *Assumption.* In point of color and freshness this picture is perhaps superior to any of the pictures by this master, in American collections, and it is the equal of many of those distributed throughout Europe. It is a beautiful example of Murillo's best manner, and the longer the enthusiast looks upon it the stronger becomes its attractiveness. Even the ordinary superficial sightseer cannot fail to be impressed by the solemn beauty of this canvas. The tender loveliness of the Virgin's face and the wistfulness of the great eyes are very striking. Art-lovers who have studied the almost priceless

[1] This is a common form of vandalism in Mexican churches. Many splendid paintings are found without name or date, and the ch. records make no mention of them. The fine picture in the sacristy of the Morelia Cathedral, described at p. 204, is another instance in point.

[2] In the original the holy founders of different religious orders stand near the foot: while in the copy two of these have been replaced by figures of *Santo Tomás de Aquino* and *San Bernardo.* The general effect is injured by the flood of light which pours upon the picture.

paintings by this master in the Madrid Gallery have perchance been haunted by the absorbing charm of his Madonnas — paintings in which he excelled. Their faces wear an indefinable attraction which differentiates them from all others. The ineffable mystery of the liquid, melancholy eyes, the tender, almost visibly trembling mouth, and the beauty of the general expression places them in a class apart. Murillo's women seem to belong more to the 20th century than to that in which the great artist lived and painted and loved, and this is, mayhap, why the present day devotees love them best. The Murillo faces are so distinctive that a glimpse of one usually enables the art-lover to recognize, at a glance, all the others. The "immortal ray of the soul" shines through the eyes of his Madonnas in a way that thrills the observer and impresses the picture on his mind. In art Velasquez is spoken of as an eagle, Murillo as an angel. The latter is thought to combine the truth of Velasquez with the vigorous effects of Ribera, the harmonious transparency of Titian, and the brilliant vivacity of Rubens. Spain gave him the name of *Pintor de las Concepciones* (painter of the Conceptions) because he was insuperable in the art of representing the divine idea.

When Spain was in the throes of the Peninsular War it was hard-pushed for funds with which to repel Napoleon I and his invading army. Mexico, along with the other Crown Colonies, was drawn upon, and *Nueva Galicia* (and *Guadalajara* in particular) responded promptly and nobly to the appeal for help. The church corporation was indefatigable in its efforts to raise money, and many of the silver candelabra and other ornaments were melted and converted into cash to swell the King's war-chest. As an evidence of his gratitude the Spanish monarch presented the church with this Murillo, which hung for many years on the walls of the Escorial. During the French invasion of Spain (1812) Marshal Soult appropriated, from the Seville Cathedral, a famous *Assumption* by Murillo, which now hangs in the Louvre Gallery, it having been purchased by the French Govt. from his heirs, for 615,000 francs. During the French Intervention of Mexico (1867) an effort was made to send this picture to France. Finding the clericals too wary to admit of its being stolen, Napoleon III offered $40,000 for it, which offer was refused. Attempts were then made to secure the picture by fair means or foul, and to prevent its expatriation it was hidden in a secret niche in the wall, where it remained for ten years. The French troops sought it in vain. Almost fabulous sums have been offered for this canvas, the authenticity of which is unquestioned.

Leaving the *sacristía* we cross the *pasillo*, ascend (on the r.) a short flight of stone steps and enter the *coro*. The *sillería*, of fine Cocobolo wood (from the forests of Tepic), contains 22 seats in the lower tier (for the *capellanos*), 30 in the upper (for *los canónigos*) and a central one for the Archbishop, or an equally high ch. dignitary. The *sillas* are beautifully polished and massive, and are carved after Flemish designs. The stained-glass windows above are of French workmanship. Most of those in the body of the church are from the Mexican house of Pellandini. The date and inscription below the Archbishop's seat refer to the four marble figures (Saints

Mark, Luke, Matthew and John) which were brought from Italy for the adornment of the *Altar Mayor*. The paintings of these *santos*, in the triangle of the dome above the *silleria*, are the work of the Mexican painter *Villaseñor*. On the r. and l. walls above the *coro* are two curious paintings (mediocre) of the dead *Cristo*. The striking picture at the l. above the first railing, *La Resurrección*, is the work of *Felipe Castro*, as is also the companion piece, *La Adoración de los Reyes*. A small picture of the Virgin in a silver frame occupies the place of honor at the rear of the tabernacle — a simple affair adorned with four marble figures of the Apostles. The curious old *facistol*, studded with brass nails and inlaid with tortoise-shell (*carey*) and mother-of-pearl (*madreperla* or *nacar*), contains some quaint and crude parchment books in the Latin. It is surmounted by a bronze *Cristo* crucified.

The Altar Mayor, once celebrated for its rich silver ornaments, worth many thousands of *pesos*, and which disappeared during the revolution of 1860, is provided with a small altar on its four sides, from which mass can be said simultaneously. The four figures of the Evangelists — each with a bronze name-plate — are of Carrara marble and are the work of Genovese sculptors; they are admittedly the finest sculptures of their class in Mexico. The communion altar-rail (*comulgatorio*) is of massive bronze. The small organ above the *coro* is used in the daily service; that in the organ loft, above the W. entrance, is used only on special occasions.

When the morning sun floods the *coro* and the *presbiterio* with a wealth of light filtered through the colored glass windows, the effect is beautiful. A series of wheel and square windows, above the lateral altars, admits light to the main body of the ch.

Descending from the *coro* (on the r.) we come to the altar dedicated to *Santa Rosa de Lima* (comp. p. 285). Between this and the next altar, *San Miguel*, is the sarcophagus of the 3d Bishop of Guadalajara, *Don Francisco Mendiola*, whose body, so the report goes, is uncorrupted by time and is as perfectly preserved as when it was laid away more than three centuries ago. It is never shown.

The next altar is dedicated to Nuestra Señora de Guadalupe; between this and the altar of *El Señor San José* is the exit to the *Jardin de la Soledad*. The altar following is dedicated to San Clemente. The last on this side of the ch. contains a *Cristo Crucificado* and is dedicated to El Señor de las Aguas. Hard by is the entrance to the stairs leading to the organ loft.

Diagonally across the street from the W. entrance to the Cathedral is the old Palacio Arzobispal, or Bishop's Palace, with two quaint, squat domes and a fine *patio*.

The **Basilica**, or *Sagrario*, adjoining the Cathedral on the

S., was begun in 1803, completed in 1843, and is at present being completely renovated. The inscription over the S. entrance advises that the edifice is due to the piety and munificence of the Illustrious Bishop of the diocese, *Don Francisco Antonio Alcalde* (to whose memory a monument has been erected in the atrium of the *Santuario de Nuestra Señora de Guadalupe*, p. 175), and that the inscription was placed there in 1839. The door to the E. of this entrance leads to the dwelling of the *sacristán*. Above the W. entrance is the Latin inscription: *Deus in Domibus Eius Cognoscetur*. The statues crowning the façade are Faith, Hope, and Charity.

The **Church of San Francisco**, facing the *plaza* of the same name, stands on the corner of the *Calles del Nuevo Mundo* and *San Francisco* and is one of the quaint landmarks. The old Baroque façade and the elaborately carved portal are good examples of early Spanish craftsmanship. The twin domes — best seen from the foot of San Francisco St. — are weather-beaten, but still sturdy relics of the forceful architecture of the very earliest times; for the ch. dates from 1550 and is, in consequence, one of the oldest religious foundations in western Mexico. The rusty towers with their clinging vegetation — the rendezvous of many pigeons which nest in the crannies and preen themselves on the sunlit corners — are strangely out of keeping with the modern aspect of the streets below. The *campanarios* are crumbling to decay, and the thin, complaining notes of the one-time melodious bells sound like prophetic voices from the shadowy past. These towers have, perchance, looked down upon many a glittering array of Spanish knights, vice-regal trains, and processions of cowled monks and pensive nuns, for *Guadalajara* was very religious in the early days, and the influence of the Reform Laws was a long time taking root in the deep ecclesiastical soil of the state. Its thronging memories and its quaint architectural features are all that make this old ch. interesting; save, mayhap, a remarkably lifelike polychrome figure of the Christ crucified, which is a conspicuous feature of the interior and which haunts the mind by its ghastliness. The half-score or more medallion-like pictures of the interior are without merit. Two of the entrances to the ch. lead in from the *Calle de San Francisco;* another from *El Nuevo Mundo.*

The **Jardin de San Francisco** (midway between the rly. station and the *plaza*) is a rose-embowered spot, with several fountains and some fine trees. It extends quite across the lower section of the street of that name and encloses one of the most commanding monuments in the city, that erected to the memory of General *Ramon Corona.* A fine bronze figure of this general and one-time governor of *Jalisco State* surmounts the stone base. The tablet on the N. face refers to him as a *benemerito* of the state. The other tablets tell of

his manifold merits and of episodes in his military career. Four bronze eagles stand at the corner of the pedestal, and from the angles of the plinth rise clusters of electric lamps. The coat-of-arms of the Repub. and of Guadalajara are conspicuous features in the adornments.

The touch of the mediæval which characterizes many of the *Guadalajara* churches is very apparent in the façade and walls of the old CHURCH OF OUR LADY OF ARANZAZU — one of the four churches which once occupied the four corners of the *Jardin de San Francisco*. The N. wall parallels the S. wall of the *San Francisco* church (across the street) and faces the *jardin* of that name. The curious old belfry totters beneath the weight of the three or more centuries which brood over it. The huge *Churrigueresque retablo* which stands behind the *altar mayor* is perhaps the finest example of *Churriguera's* work to be found in *Guadalajara*. A side altar in the same style is unusually rich and quaint. Note the framed picture of Christ, with false hair, velvet robes and other realistic adornments. After the promulgation of the Reform Laws this ch. passed to private ownership.

El Carmen Church (Pl. B, 4), in the W. district of the city, on the W. side of the *Plaza del Carmen* (reached by following the *Calle Lopez Cotilla* to *San Cristóbal*, then turning to the right), has an unprepossessing exterior of gray stone with two ugly towers. The half-Roman, half-Byzantine interior is interesting because of a fine nave and a high vaulted ceiling adorned with allegorical scenes from the Scriptures. The pictures are the work of native painters. That inside of the dome, in a somewhat ruinous state, is by *Pablo Valdez*. In the spandrels of the arches are idealized paintings of *Esther*, *Judith*, *Ruth* and *Maria* — the sister of *Aaron*. Among the several framed pictures which hang on the walls is a copy of Murillo's *Assumption of the Virgin*, the original of which is in the Cathedral. The ch. is in the form of a Greek cross; the chapels in the transepts are over-decorated and theatrical. The *sacristía*, to the right of the *altar mayor*, contains a few relics of local interest. In the large chapel to the left is a representation of Calvary, a combination of mural painting and high-relief work; the crucified figure being somewhat imposing. The chief feature of the high altar is the polychrome figure of the *Virgen del Carmen* (the work of *Acuña*), patroness of the ch. Both the Virgin and the Child wear crowns of massy gold with spurious jewels. The painting of the *Virgin of Dolores*, in the sacristy, is attributed to Titian, but it is more than likely the work of *José Rodriguez Juarez* (p. cl) or one of his pupils: the church authorities consider it a masterpiece. The unsigned painting of the *Holy Family* (one of many hundreds in Mexico) is attributed to *José Ribera*.

On the N. side of the *Plaza del Carmen* is a government

barrack. Keeping this to the r. and continuing along the *Calle de Benito Juarez* we cross the intersecting *Calles del Pavo* and *de Escobedo*, to the large JARDIN JUAREZ with many orange trees. The Penitentiary (see below) extends along the entire W. side. The *plaza* contains a red sandstone shaft surmounted by a bronze bust of *Benito Juarez*. The inscription on the marble tablet advises that the *Ayuntamiento* of Guadalajara erected the shaft to the memory of *B. Juarez, Benemerito de las Américas*. At the N. end of the *plaza* is a bronze bust, placed by the *Ayuntamiento*, to commemorate the fame of the progressive and humanitarian *Don Antonio Escobedo*, one-time governor of the state. The street which parallels the *jardin* on the E. is called *Calle de la Penitenciaría*.

The **Penitentiary** (Pl. B, 4) is to Guadalajara what the splendid, land-locked harbor of Sydney is to the people of New South Wales. In Sydney the traveller is asked "How do you like our harbor?" In Guadalajara the query is: "Have you been in our *penitenciaría?*" Most folks class such an establishment in the same category with a cemetery and consider it the "last place to go to." In Mexico things are different. The Guadalajara people regard their fortress-like prison with genuine affection. They enthuse over the massiveness of its walls, the solidity of its cells, the severe but just regimen and the extreme difficulty of escaping from it — cheerful information and conducive to a careful treading of the alleged narrow path of rectitude; at least while in the State of *Jalisco*. The structure is of monumental proportions, the original idea being apparently to make it large enough to accommodate the entire population should the occasion arise. The form is that of an oblong square, with a huge front *patio* and a large Doric portico. The perfume of the orange blossoms which thrive in the court seems strangely out of place in so lugubrious a structure. The 16 galleries (*galerías*) flanked by 800 strongly-barred cells (*celdas*) converge toward a central *patio*. The *patio* in the rear serves as a cemetery. The high and immensely solid walls are patrolled by armed guards and lighted by arc lamps. Dante's dictum when he entered Hell should be inscribed above the main doorway.

The **Santuario de San José de Gracia** (Pl. C, 4), facing a pretty garden of the same name, with some brilliant flowering trees and a bust of General *José Silverio Nuñez*, is reached by following (from the Cathedral) the *Ave. Alcalde* which skirts the *Jardin* and ch. of *La Soledad*. The edifice (completed Nov. 26, 1890) has a somewhat severe façade, a tower and belfry of red sandstone, and a strikingly attractive dome covered with blue and white tiles in the *Mudéjar* style, and visible from a great distance. Despite its austere exterior this ch. has perhaps the most richly decorated interior, in the modern style, in Guadalajara. An excess of gold-leaf in the

ornamentation imparts an appearance of ostentation, which is relieved, however, by the elegant *cimborio* with 15 miniature Corinthian columns with gilt capitals flanked by an equal number of windows, and 8 small allegorical paintings, the work of local artists.

The *Altar Mayor*, the central figure of which is the *Señor San José*, is a gorgeous affair — both striking and costly. The small twin columns which flank the *relicario* are silver-plated only. Near by are some picture-frames (*marcos*) containing a host of votive offerings (tiny legs, arms, heads, bits of the internal economy and whatnot) symbolic of cures due to the miraculous intervention of the saint (*San José*) to whom the ch. is dedicated. Each of the "cured ones" presents the silver symbol and 25 c. to the ch. and thus has his name enrolled on the records.

The attractive old **Church of Jesus María** (Pl. C, 4), on the corner of the *Calles de Contreras Medellín* and *Morelos*, has quaintly carved stone figures in low relief above the entrances; a single tower, used as a belfry, and a well-proportioned *cimborio*. The paved atrium contains a number of orange trees. The iron *reja* which separates it from the street is of local workmanship. Adjoining the ch. is an ecclesiastical school. The chief object of interest within the ch. is a much venerated figure of the *Santísima Virgen del Rayo* (Most Holy Virgin of the Thunderbolt). According to tradition, on Aug. 18, 1807, at 2 P. M., during a terrific thunderstorm, the figure of the Virgin was seen to change its position, smile, wink and manifest a mundane interest in the affairs of the ch. — which she saved from destruction (by lightning) by her intervention. Because of this providential act and the many marvellous cures performed since that date, she was crowned amid solemn and glittering ceremonies a century later, Aug. 18, 1907 — a somewhat tardy recognition.

The weather-beaten CHURCH OF SAN FELIPE NERI (Pl. C, 4), on the *Calle de Contreras Medellín*, is a wholesome and sturdy example of the best type of architecture that characterizes some of the Guadalajara churches. The half-obliterated inscription above the main entrance gives the date of the erection of the ch. as 1804, but this evidently refers to a renovation, as the foundation is perhaps a century older. The fine old façade, an adaptation of the *Churrigueresque*, is a striking example of the one-time magnificence of the structure. The interior is now shorn of its early adornments. The immense pile is best seen from the side street.

The **Santuario de Nuestra Señora de Guadalupe** (Pl. C, 3) is reached by following the *Avenida Alcalde* from the Cathedral (½ M. North) to the unkempt *Plaza de Hidalgo*, with a bronze monument to that hero. The dates 1753 and 1811, on the pedestal, refer to Hidalgo's birth and death. The church

flanks this *plaza* on the N. "It is a sturdy, wholesome example of the early Guadalajara architecture at its best. It has a façade that is unique, with its Carmelite belfries and the remarkable buttresses that flank the portal. The new dome, the work of *Manuel Perez Gomez*, in its modern French elegance scarcely harmonizes with the Spanish simplicity of the old structure." The cruciform interior is over-decorated. The central figure of the main altar is a copy of the painting of the Virgin of Guadalupe, to whom the ch. is dedicated. The date, 1531, refers to the Virgin's apparition to *Juan Diego* (comp. p. 394). The pictures on the walls are modern and by local painters. Every inch of the interior (which was made over in 1895) bears some sort of decoration, not, unfortunately, in the best taste. The numerous polychrome roods and *santos* are of Spanish origin. Eight of these figures alone are grouped around the main altar. Above the entrance is an inscription to the effect that the temple was consecrated May 24, 1893. The main structure dates from about 1550. A rude monument in the W. corner of the atrium stands to the memory of *Bishop Francisco Antonio Alcalde* and dates from 1783. The various inscriptions refer to the erection of the shaft, and to the virtues of the good man.

The Teátro Degollado (Pl. D, 4), in the *Plaza de San Agustin* (in the rear of the *Palacio de Gobierno*), one of the most imposing edifices in the Repub., was begun in 1855 and completed in 1866, during the administration of *Governor Degollado*. The handsome Corinthian portico and the oviform rotunda with its attractive piers are noteworthy. The interior has a seating capacity of 3,000 and is more impressive by its size than by the beauty of its enrichments.

The **Templo de San Agustin** (Pl. D, 4), facing the Degollado Theatre, is a time-stained edifice with a huge single nave from which springs a quaint groined arch of 17th century workmanship. The chapels, altars, and life-size saints are not particularly interesting. The massiveness which is the general characteristic of Guadalajara architecture is exemplified in this, and others of the older churches. This trait is largely ascribed to the violence of the earthquakes that occasionally occur and which have been attended at times by some destruction. A *Colegio de la Inmaculada Concepción* joins the ch. on the E.

Diagonally across from the rear of the Degollado Theatre is the old (Pl. D, 4) Templo de Santa María de Gracia (two entrances) with an elaborate *altar mayor* directly beneath the *cimborio*. Opposite the W. entrance, let into the wall, is a recess with a barred door. A sanguinary and utterly saddening figure of Christ stands behind the bars and gazes wistfully out, like a maimed and forgotten criminal.

The old Indian Church of Mexicaltzingo (Pl. C, 5), dedicated to *San Juan Bautista*, faces the *Mexicaltzingo* market

at the N. end of the city and is the choice of the natives of that *barrio*. The ch. is a huge, weather-beaten structure, with a vast atrium. The neighborhood is not distinguished for pulchritude, and travellers will scarcely be repaid for the time spent in visiting it.

There are many other churches of minor note in Guadalajara, but only the traveller with ample time and a taste for the bizarre in architecture, and interior adornment, would care to spend the time visiting them. Besides, not all of them are entirely free from microbes.

The Bull-Ring (comp. p. xcvii) stands near the *Hospicio* (see below) and has for its patrons the fringe of society.

The Biblioteca Pública del Estado (state library) contains several thousand volumes chiefly in the Spanish language. The antiquary will find more old documents of merit in the library of the Palacio Municipal at Mexico City.

El Hospicio (Hospice), an imposing building with a large portico supported by six massive Tuscan columns, stands at the top of the *Calle del Hospicio* (Pl. D, 4), 8 squares E. of the Gov't Palace. A tram-line runs from the *plaza*, fare 6 cts. Reached on foot in ten minutes. A card of admission (obtainable through the Consul) is necessary. Passing through the portico we reach a fine Moorish *patio* flanked by cloister-like corridors. On the left is the church (*Iglesia del Hospicio*) in the form of a Greek cross surmounted by a handsome cupola visible from many parts of the city. Surmounting this cupola is a squat, "home-made" statue of Mercy scarcely in keeping with the style of the edifice. In the rear of the church is a beautiful garden of flowers and fruit trees. Within the *hospicio* walls are 21 other gardens, all carefully tended and redolent of semi-tropical flowers. The general plan of the enclosure is that of a vast parallelogram 610 ft. long by 560 wide. The institution (very commendable) was founded by *Juan Ruiz Cabañas* in 1803. Besides being a refuge and home for the aged and the orphan, it is a sort of training-school for those girls who wish to occupy their time profitably. They are taught to make lace, fans, embroidery, wax-flowers and the like. Some of the finest of the Mexican drawn-linen is made here by the deft fingers of orphan children. It is not retailed at the *Hospicio*, however, but is usually contracted for by high-class dealers in antiques.

The most popular driveway is the Calzada, which begins at the *Alameda* (Pl. D, 4) and ends at the *Baño de los Caballitos*. A rivulet, flowing from the *Agua Azul*, skirts the *calzada* for some distance. The Alameda is chiefly attractive for its half-wild appearance.

The Mercado Corona (Pl. C, 4), perhaps the largest in the city, stands at the corner of the *Calles de Hidalgo* and *Santa Mónica*.

The Laguna del Agua Azul (blue-water), a lakelet in the centre of a half-wild park in the outskirts of the city (Pl. C, 6), is reached by tram-cars which leave the *Portal Hidalgo* every 20 min. during the day. Children thoroughly enjoy this recreation ground. There is good music (sometimes), the air is pure and the scenery attractive. The lake is shallow and practically currentless and there are boats at 75 c. the hr. Picturesque little water-ways wind in and out of the marshes and the islets contain water-fowl and flowers. When undefiled the waters reflect the blue sky and take on a light indigo color — hence the name.

Excursions from Guadalajara.

The lover of handsome old churches will be amply repaid for the short excursion to the small town of **Zapopan**, reached in about 40 min. by the tram-cars (fare 16 c.) which leave every 20 minutes from the W. side of the Cathedral. The line runs out through the suburbs and passes through the little village of *Temajac*. Soon after leaving *Guadalajara* the spires of the *Zapopan* ch. are seen in the distance. The cars stop in front of the atrium. The ch. is a finely preserved specimen of 17th century work with an unusually attractive façade in the *Plateresque* style. The shapely towers are elaborately ornamented; the bases are plastered over with swallows' nests. The dome is decorated in the *Mudéjar* style with colored tiles formed into the Greek key-pattern. The cruciform interior is chiefly notable for the fine marble altar in the apse.

The **Barranca de Oblatos**, a deep gorge on the *Oblatos Hacienda*, 5 M. (to the S.-W.) from Guadalajara, is connected with the city by a highway and a tram-line. It can be reached on horseback in about 1 hr. from the hotel. The ride is a very pleasant one and on the outward and return journey a fine view of the surrounding country can be had. Horses for the round trip $2. Apply to the hotel manager. If you want the animal at 6 A. M. order it for sharp five.

Tram-cars leave at stated intervals (usually 1 hr. apart) from the centre of the city, near the *Palacio de Gobierno*. Fare, 2d cl. 20 c. each way. First cl. cars are run only on special occasions. After passing the old *garita* (custom-house) on the edge of town the grade slopes upward and the line winds across cornfields, groves of castor-beans, scrubby woodland and *haciendas* dotted with half-wild cattle. As we near the end of the line the grade slopes downward, and we pass through some rough country with cacti and trees. A time-stained old Spanish bridge and a *presa* for collecting water are seen on the left as we climb the short ascent near the *barranca* edge. The cars stop within a stone's throw of the gorge. The long, low building at the brink is used as a

dance-hall, and as a species of restaurant on *días de fiesta*. The view into the *cañon* is magnificent; recalling, in a way, the Grand Cañon of the Colorado (U. S. A.) at Bright Angel Trail. Some huge rocks hang at a somewhat perilous angle over the rift, which is verdure covered from the brink to the turgid river which dashes through it two thousand or more feet below. When the wind is from the right quarter the roar of the stream is distinctly heard at the brink. Midway between the river and the edge of the plateau are patches of cultivated land which produce some of the fine fruits and vegetables seen in the Guadalajara markets. As these miniature farms lie a full thousand ft. lower than the plain, fruits will thrive which refuse to mature above. Still further down, the climate is more tropical, and the vegetation changes as we descend This gorge is a sort of cornucopia of riches for the city markets, which are usually stocked with delicious tropical fruits grown within five miles of them, in a hole in the earth, 2,000 ft. lower than the *plaza* or the floor of the Cathedral!

Near the river edge is an electric station which generates power and distributes it to distant mills. The steel rope-way to the left of the old storage building at the edge of the gorge leads to this station and conveys supplies, machinery and the like. Any of the *peones* will guide one to the bottom and to the banks of the *Lerma River*, which here is known as the *Santiago* (St. James). The toilsome ascent scarcely repays one for the trip. Perpetual summer reigns at the bottom, tropical flowers are always in bloom, and the cares and perplexities of the work-a-day world are as remote as the average mortal wishes they might be. But cares come here in the guise of fierce thunderstorms, and as the thunder crashes and echoes against the *cañon* walls, this sound, and the roar of the river, are awe-inspiring.

Further countryward is another and yet larger *barranca*, reached through the village of *Zapopan*.

San Pedro Tlaquepaque, or *San Pedro* (St. Peter), a picturesque suburban town (pop. 4,500) poised on the summit of a hill 5 kilom. E. of *Guadalajara*, and connected therewith by a tram-line, is the favorite summer retreat of the well-to-do citizens, many of whom possess residences there. *Tranvías* leave the *Plaza Mayor* at intervals of about every 20 min. during the day; time ½ hr., fare 12 c. The cars pass out of the city through the huge gateway of the ex-garita of San Pedro — a relic of the time not long past when all Mex. cities had suburban custom-houses and the products of the country, and of other states, were taxed before they could enter. The *alcabales* of the State of Jalisco were abolished by the enlightened Governor Corona.

Some very friable pottery in quaint designs is made (comp. p. lxxiv) at *San Pedro*. Its exceeding frailty makes great care

necessary in packing it for transportation. A native sculptor, one *Pan Duro*, is very adept in catching facial expressions, and one can have a fairly good likeness of one's self made to order in half an hour. Prices vary and bargaining is necessary

During the summer season *San Pedro* is filled with happy people on their vacation. Through the open doors of the houses one catches glimpses of sunlit *patios*, tinkling fountains, trees filled with ripening pomegranates, and a wealth of blooming tropical flowers. Picnics, burro-parties, dances and serenades are the order of the day, and the stilted, rigid etiquette of Guadalajara is left behind. In the soft evening twilight the rich *marchante* and the dignified *hacendado* fraternize, draw their chairs out to the curb, and there, with feet propped against the curbstone or the façade of the houses, they smoke and chat with their ambulating neighbors. *Carmencita, Concepción* and *Dolores* walk bareheaded through the narrow, quaint streets, an arm thrown around each other's waists, and chattering volubly: laughing children play at hide and seek among the shadows of the great elms, cowled friars slip out of adjacent cloisters and pace to and fro to the rhythm of clicking rosaries, and a home-talent string band produces melodious music in the near-by *plaza*. The tranquillity of the place is noticeable and pleasing.

The **Santuario de la Virgen de la Soledad** is a time-stained decrepit church a few minutes' walk from the *plaza*. From a side street we enter a small, unkempt garden where oranges, bananas, tube-roses and a host of thorny vines and shrubs grow in riotous profusion. A moss-grown tile pavement of unquestioned antiquity leads inward from the gateway, past some broken urns on tottering pedestals and by a large fountain filled with soapy-looking water, much relished by the *pelados* because of its resemblance to *pulque*. All the sloe-eyed, chattering Rebeccas of the neighborhood (*vecindad*) come hither for water and they carry it away in pottery jars poised on their heads just as did their Biblical prototypes centuries ago. In the ruinous tower above the façade hang a pair of bronze bells, cracked, weazened and querulous. Above the door is the inscription: *Indulgencia plenaria perpétua una vez al dia* (perpetual plenary indulgence once a day). The cramped interior is cruciform, with altars in the transepts with copies of paintings of no merit. Near the altar of the left transept, in a glass case, is a figurine of the Virgin, with earrings, a voluminous flounced petticoat, a bodice with puffed sleeves and a tin medal pending from her throat. The edges of the petticoat are much soiled by the lips of Indian devotees. Hard by is a small clay image of Christ, the work of a local potter.

On the return journey to *Guadalajara* a fine panorama of the valley, the city with its many church spires, and the dis-

tant hills can be obtained from the front seat of the car. The *calzada* along which the line runs is a busy highway flanked by fine elms.

The **State of Jalisco**, one of the richest mining and agricultural regions of the Mex. Repub.; designated politically as an *Estado del Centro*, with an area of 82,503 sqr. kiloms., and a population of 1,153,891, lies on the great Central Plateau, 6,000 feet or more above the level of the sea, and is often referred to as the Mexican Andalucia. The western half of the state slopes away toward the Pacific Ocean and is marked by a coast-line 500 kilom. in length. It is irregular in shape and is bounded on the N. by *Durango*, *Zacatecas*, *Aguascalientes* and the *Territorio de Tepic;* on the E. by *Guanajuato* and *Michoacan;* on the S. by *Michoacan* and *Colima*, and on the W. by the Pacific. For political purposes it is divided into 12 *cantones*, with a town or city of the same name at the head of each. The capital, *Guadalajara*, is described at p. 161.

According to Indian tradition the entire region was inhabited in the 6th century by the populous tribe of *Nahoas.* The name *Jalisco* is derived from the Nahoa *xalli* = sand, and *ixco* = above. The aboriginal name for the region was *Tonalá.*

When *Cortés* had conquered *Tenochtitlán* and was looking about him for other worlds to subdue, he learned from captive Indians that western Mexico was unusually rich in silver-mines, and hither he turned his attention. From his headquarters in *Coyoacan* he despatched an expedition under the captains *Juan Alvarez Chico* and *Alonso de Avalos* with instructions to conquer the region. This then (1523) comprised the present *States of Colima, Jalisco, Zacatecas, Sinaloa, Aquascalientes,* and the *Territorio de Tepic* and was known as *Chimalhuacan.* It was sparsely settled by Indians belonging to a tribe of the same name, and was ruled over by a woman known as *Cihuapilla.* The territory was so extensive that its subjugation was attended with many difficulties. That region nearest Mexico City — the *Province of Panuco* — was soon reduced and the commander sent his trusted lieutenant *Gonzalo de Sandoval* to rule over it. In 1528 the King of Spain appointed *Nuño de Guzman* governor of the conquered lands, and one of the first acts of this executive was to push exploration westward. But they found the Indians brave and warlike, with the fate of the unhappy Aztecs fresh in mind. For several years the advantage was first on one side then on the other, and it was not until 1545 that Spanish rule was firmly established. The conquerors called the new region *El Reino de Nuevo Galicia.* (Compare Guadalajara, p. 161.)

Jalisco possesses a variety of climates; cold in the mountains, temperate on the great table-land and hot on the coast. The valley-lands are beautiful and productive; sugar-cane being a staple. The E. section is called the granary of Mexico, from

its enormous production of cereals. Many picturesque lakes and some fine ravines of great length and depth are features of certain regions. Rising from the plains are some celebrated mountain peaks, notably *Colima* (described at p. 186), *Tapalpa*, *Tigre*, and *El Nevado* (p. 187). The finest *barrancas* (gorges) are *Oblatos* (p. 178), *Atentique* and *Beltran*, on the high-road between *Guadalajara* and *Colima City*.

The largest river is the *Rio Grande*, known also as the *Tolotlán*, the *Santiago* and the *Lerma*, which rises in the *State of Morelos*, crosses *Jalisco* from S.-E. to N.-W., flows right through the fine *Lake of Chapala* (p. 152), forms the splendid *Falls of Juanacatlan* (described at p. 159) and after crossing the *Territorio de Tepic* empties into the Pacific near the *Puerto de San Blas*. On its journey of 624 miles from its source it traverses several of the great *barrancas* for which *Jalisco* is noted. Other rivers are the *Piginto*, *Tuxpan*, *Ayuquila*, *Sihuatlán*, *Tomatlán*, *Tuito* and a number of minor streams which empty into the *Santiago*. Certain of these streams are known by other names in the states wherein they have their source.

The most important lake of the state (also the largest in the Repub.) is *Chapala*, 20 M. S.-E. of *Guadalajara* and connected therewith by an automobile road and a railway (Rte. 33). The *Lagos de Magdalena*, *Cajijitlán*, *Tiazpanito*, *Unión de Tula*, *Quitupan* and *Zapotlán* are beautiful sheets of water, the home of myriad wild-fowl.

Jalisco is celebrated for its delicious fruits, some of which grow in the deep *barrancas* a thousand feet below the wheat-producing plains. In the lower reaches of these great gulches coffee, vanilla, rice, tobacco, dates, figs and many tropical products thrive. The oranges from the *La Barca* and *Atotonilco* districts are prized for their sweetness and many carloads are annually exported to the U. S. A. A specialty of the state is *Tequila* liquor (p. lxxxii), produced by distillation from a species of the Cactaceæ — *el maguey de vino*, or *maguey mescal*. This plant is somewhat smaller than the pulque-producing maguey, with narrow, bluish leaves. It thrives best on the slopes of a mountain called *El Cerro de Tequila*, in the district of that name. From this region, where the industry has reached its highest development, millions of *pesos* worth of the product is shipped to northwestern Mexico. *Jalisco* is highly mineralized and there are so many mines that a special mining directory (*A Handbook of the Mineral Resources of the State of Jalisco*, by T. Elliot Smith — The Jalisco Times, Guadalajara, 1905) has been printed about them. Gold, silver, copper, iron, lead, cinnabar, etc., are the chief products. Certain of the old mines which were worked (and closed) centuries ago by their discoverers are opened up from time to time and great wealth taken from them. (Comp. Mines, p. lxxxviii.)

36. From Guadalajara viâ Zapotlán, Tuxpan and Colima to Manzanillo.

357 K. One train daily. Fare 1st cl. $10.80. Trains arrive and depart from the *Estación de los Ferrocarriles Nacionales de Mexico* (Pl. C, 5).

Guadalajara, see p. 161. The train runs through the E. suburb, flanks the *Lago del Agua Azul* (p. 178,) and at once begins its climb into the hills. Fine retrospective views of *Guadalajara* and of *San Pedro Tlaquepaque* (p. 179) poised on the crest of a hill at the l. As we traverse the ridges we get sweeping views of wide, deep valleys hemmed in by blue-peaked hills. A higher mountain range cuts the southern sky-line. Most of the land is uncultivated, and shallow lakelets girt by green bands of flowering *lirio acuático*, and with many wild-fowl on their waters, nestle in the lowlands. 8 K. *La Junta.*

We leave the main line (Guadalajara to Mex. City) and trend toward the S. From 29 K. *Tlajomulco* the grade slopes gently downward. 49 K. *Mazatepec.* The line sweeps broadly round to the east (l.) and enters a region flecked with wide, shallow lakelets — the haunt of many wild-fowl. The *Presa of Bella Vista* is visible on the r. Farther on, between 69 K. *Santa Ana*, and 81 K. *Santa Catarina*, the road crosses a shallow arm of the *Lago de Atotonilco*, with the *Lago de Zocoalco* visible on the l. 91 K. *Zocoalco* (4,500 ft.).

A few miles to the N. of the rly. line are the (uninteresting) *Ruinas de Camichin*, and farther on are several fishing villages clinging to the southern shore of the *Lago de Chapala*, described at p. 152.

102 K. *Verdia.* The long *Lago de Sayula* is seen on the l. and the railway line parallels its right bank to 136 K. *Sayula.* We ascend through the valley over a sharp incline and soon reach 148 K. *San Nicolás* (5,173 ft.), the highest point on the line, in a monotonous region. The railway skirts the shore of the *Lago de Zapotlán.*

164 K. **Zapotlán** (5,000 ft.), the usual starting-point for the ascent of the *Volcan de Colima* and *El Nevado* (see p. 186).

Hotels (comp. p. xlvii). *Bola de Oro — Central — Cosmopolita*, $2-$3 Am. Pl.

The present town contains nothing to interest the traveller. The old town was almost destroyed (March 25, 1806) by an earthquake which preceded a violent outburst from the volcano of Colima. Upward of a thousand persons were killed by the falling of the church walls.

About 4 K. to the S. the rly. crosses the divide at an elevation of 5,084 ft. on a two per cent maximum grade. Farther on, almost at the base of the foothills, is

192 K. **Tuxpan** (3,800 ft.), once a populous Indian town. The name is derived from a *Nahuatl* word — *Tuchtlan*, or place of the rabbits. Many of the present inhabitants are descendants of the Aztecs and they retain not a few of their

vicious attributes. Certain travellers have observed a preponderance of long-nosed people in the town, and this undue nasal development is attributed to the habit the Indian mothers have of pulling their babies' noses, for two or three months after they are born, to prevent them from being pug-nosed. The region roundabout is fertile and some of the more industrious Indians possess small *haciendas* stocked with cattle, sheep and goats.

From Tuxpan the railway follows the course of the *Tuxpan River* to the near-by mountains, where the fine scenery begins. The splendid snow-capped *Volcan de Colima* and *El Nevado* (p. 186) are visible on the r. The rich *Tuxpan valley* stretches away toward the N.-E. Broad fields of growing sugar-cane are features of the lowlands. The railway continues to ascend and affords many fine retrospects. The construction of the line from this point to the Pacific Slope is full of interest, and at certain places the scenery is superb. The engineering difficulties which had to be overcome in the construction of the rly. were many and complex. Between *Tuxpan* and *Manzanillo*, a distance of 165 kilometers, there are 16 tunnels, and the road cost thirteen millions of *pesos* to build.

We enter the first tunnel, which is 497 ft. long. Just beyond it is a bridge 252 ft. long and 51 ft. above the river (*Tuxpan*). 199 K. *Quito.*

From this point onward, the line crosses many deep *barrancas*, or gorges, and is marked by tunnel after tunnel. The grade slopes sharply downward and the railway winds in and out between tall peaks with many *arroyos* and gorges radiating downward from their almost vertical sides. We pass the deep *barranca* of *Atentique*, thread a tunnel 196 ft. long, then cross a bridge 1,412 ft. long. The expensive nature of the rly. work can be better understood when it is known that the two *kilómetros* of track here cost $584,829.17.

Beyond 207 K. *Platinar*, in a wild and rocky landscape, we cross the *Bejuco barranca* (172 ft. deep) over a deck bridge 188 ft. long and weighing 182,000 lbs. We cross the *Colomos barranca* (146 ft. deep) over a deck bridge 141 ft. long. Tunnel.

Just before reaching 218 K. *Villegas* (2,489 ft.) the line again crosses the *Tuxpan River* over a lofty bridge 471 ft. long, which spans the river 197 ft. above its bed. The bridge is one of the finest on the line, weighs two million pounds and required 102 days to put in place. The nearly vertical sides of the *barranca* are of conglomerate rock. During the rainy season a turbulent river plunges through the gorge with such force as to move rocks weighing a hundred tons. Some of the hillsides hereabout are covered with banana groves, and the huts (*chozas*) of the natives are enclosed by hedges of aloe. Hard by *Villegas* are several fine sugar *haciendas*, notable among them the *San Marcos.*

The line curves round to the N. as it approaches *Colima* (see below). As we descend from the great central plateau, the scenery becomes more tropical. The train passes through two tunnels (the first of which, with its one kilom. of track, cost $364,760); then crosses the *Cachipehuela* bridge 111 ft. above the bottom of the cañon. The last of the three tunnels which lie just beyond cost $229,500.

226 K. *Tonilita* (2,160 ft.). The town (pop. 6,387) lies some 20 kilom. toward the N.-W. on the slope of the *Volcan de Colima*. Sugar is the chief product of the fine *haciendas* which dot the region. Our line crosses the fine *Quesaria* bridge, 204 ft. above the bottom of the *barranca*, and the train passes from *Jalisco* into the *State of Colima*. The *Los Yugos* bridge is crossed 191 ft. above the gorge. At K. 231 the train crosses the *Santa Rosa* bridge, the finest on the line; the bridge itself is 398 ft. long, the longest span is 154 ft., and it rests 279 ft. above the bottom of the *barranca*. Tunnel. The train leaves the *Tuxpan* country, climbs a slight grade to an eminence overlooking the *Colima Valley*, crosses the *Salado River* and threads two tunnels. *Carpintero* bridge, 391 ft. long and 170 ft. high. Tunnel.

238 K. *Alzada* (2,202 ft.), on the W. slope of the range. The view toward the S. and the S.-W., over a rolling country that falls away gradually toward the coast, is beguiling. The scenery reminds us that we have left the great central plateau and have entered the semi-tropics. Broad sugar-plantations stretch away before the delighted eye, and blooming *huertas* attest the prevalence of soft, southern breezes and of tropical luxuriance. The *Huerta* bridge, 285 ft. long and 63 ft. high, is crossed. 247 K. *Salvador* (1,993 ft.). Corn and rice form the staple agricultural products of the vicinity. The line crosses the *San Joaquin* bridge, 455 ft. long and 106 ft. high; the *Cañas* bridge, 107 ft. high, and the *Estancia* bridge, 49 ft. high. 255 K. *Estancia* (1,663 ft.).

260 K. **Colima** (1,538 ft.). Capital of the State of Colima, with a pop. of 20,000, in a beautiful and fertile valley watered by the *Rio Colima*. The town is the commercial centre of the state, with tram-cars, a cathedral, two electric light plants (one of which is supplied with power from a waterfall 20 kilom. distant) and a theatre (*Santa Cruz*) with a seating capacity of 1,500.

Hotels (comp. p. xlvii). Hotels *California*, *Europa* and *Colima*, all near the *plaza*: $2.50 to $3 Am. Pl. Couriers meet all trains. Tram-car from the station, 5 c.

The Cathedral, a picturesque structure with double towers and a fine dome surmounted by a lantern and pierced by wheel windows, adjoins the *Palacio de Gobierno* — a two-storied edifice with a clock-tower facing the *Plaza de Armas*. On one side of this *plaza* (music on certain evenings) are some very picturesque old *portales*.

The tram-cars of the *Ferrocarril Urbano de Colima* run to the suburban village of *Alvarez*, noted for its beautiful palms and attractive houses.

The tropical aspect of *Colima*, and the contrast between the luxuriant, palm-decked valley and the cold snows of the twin volcanoes in the distance, is very striking. The town dates from about 1523 (see p. 190) and was the third town of importance established in New Spain. It stands on a gentle slope watered by the *Colima* and *Manrique* rivers and is noteworthy for its beautiful gardens and fine palms. Corpulent orange trees flank the chief *calzadas*. The volcano as seen from the *plaza* is magnificent, and when it is in a state of eruption — which not infrequently happens — the view is awe-inspiring; particularly at night when the fires glow in the midst of the darkness.

El Volcan de Colima, called also *El Volcan de Fuego* (fire), 12,278 ft. high, is one of the most conspicuous features of the State of Jalisco and is, because of the isolation of the cone and its fine contour, one of the most attractive volcanoes in Mexico. It is considered an almost perfect type; a great cone whose cusp is frequently obscured by the dense masses of smoke and steam which sometimes roll outward from the active crater. This crater is almost circular; its greatest diameter is about 1,600 ft. and its lesser about 1,500. On the E. side is a perpendicular crater wall about 100 ft. above the lava bed. The overflow of the W. side has completely buried that portion of the wall and the lava rises fully a hundred feet above the rim rock in the crater. Sulphur smoke constantly escapes over this entire mass of hot lava and reaches 1,000 ft. or more down the mountain-side, making the ascent from the W. side impossible. This new crater was opened in 1869, and a comparatively fresh seared line shows where the molten lava destroyed the vegetation — which in this sub-tropical region reaches almost to the mountain-top.

Time was when Colima was very active. History mentions violent eruptions in 1575, 1611, 1806, 1808 and 1818. On June 12, 1869, the volcano entered on a period of almost continuous activity, and with the exception of a few brief periods of quiescence it has been in a disturbed state ever since. Actual molten lava does not always flow from the crater, in whose centre there is a small mountain of almost red-hot lava from which clouds of steam and sulphurous gases escape. Watery gases, masses of basaltic trachyte, ashes and scoria form the base of the eruptive matter. Sharply defined clouds of white steam often ascend from the crater, to be followed by dense masses of smoke which rise in huge puffs and then spread out like a gigantic tree or table above the cone. A beautiful fire glow is sometimes seen at night, and ominous rumblings frequently alarm the people who dwell on the Mt. slopes. Colima ranks as one of the most troublesome and angry of the Mexican volcanoes. The eruption of 1806 produced a strong earthquake which destroyed, among other

things, the parish church at *Zapotlán* (p. 183). That of 1818 sent ashes as far as Guadalajara, Zacatecas and San Luis Potosí. Those of 1902 and 1909 were very spectacular and they brought spectators from all parts of the Republic.

Hard by the *volcan* is the splendid Mt. known as *El Nevado* — the snowy one, 14,370 ft. high. From its summit one may enjoy a magnificent panorama which includes the City of Colima, Lake Chapala, the grand Cordilleras which sentinel the ocean littoral, the winding *Rio de Santiago* and thousands of square miles of tropical and sub-tropical territory. By a stretch of the imagination one may convince one's self that the blue line visible on the W. horizon is Balboa's ocean.

The starting-point for the ascent of *El Nevado* and *Colima* is from *Zapotlán*, referred to at p. 183. Horses, guides and camp-equipment are usually supplied by the hotel management. Horses about $3 a day each; the stableman furnishes a *mozo* to look after them, but the traveller is expected to pay his wages at the rate of about $1 a day. Provender for the men must be included in the camping-outfit. The splendid grass on the Mt. slopes furnishes food for the animals. Mountain guides such as those of Switzerland do not exist in Mexico, but one may, by chance, secure the services of a man who has been at the top of the crater. Prior to the ascent made by 14 delegates to the Tenth International Geological Congress (held at Mexico City in August, 1906), headed by *Professor Rudolph Ruedemann* of the New York State Geological Survey, the natives declared Colima (because of deadly gases) to be unsurmountable. The summit was reached by an American journalist, *Sumner W. Matteson* (who also climbed *Orizaba* and *Popocatepetl*), in 1907, and now there is a well-defined trail.

Parties usually start from *Zapotlán* early in the morning, ride all day in a leisurely fashion and reach the base of the Mt. in the evening. The trail from *Zapotlán* is through a beautifully wooded country with but little underbrush and, in certain seasons, flecked with splendid wild-flowers. Near the usual camp at the base of the hills there is a stretch of country covered with a fine grass which resembles Argentine Pampas grass. The pack-animals eat it with a relish. The most satisfactory route from here is to climb the *Nevado* and proceed to the volcano by way of the ridge which connects them. By starting early in the A. M. the summit should be reached about noon. To avoid the noxious vapors which emanate from the crater it must be approached from the windward side. Even then the position is one of constant danger, as even a momentary shift of the wind would suffocate one with the sulphur fumes. Numerous ice-camps are passed. Here the *peones* gather the hail globules which roll down from the cone into the gulleys, tamp them into a hard mass in a hole in the ground, wrap the cakes with straw, and transport them on burro-back to the towns on the plains. *Zapotlán* receives some of its ice from here, and time was when *Colima* and other towns were supplied in this manner. Certain stretches of the timberland near these aerial camps resemble the Yellowstone country. The trees are veritable forest giants and the almost total absence of underbrush gives the woods the appearance of fine cultivated parks. Near the summit the ascent is a bit wearisome, as it is made through ashes, false rock and scoria.

A party of men can make the trip from *Zapotlán* and return in three days, by speeding a bit. Four days should be allowed when there are ladies in the party. The expense of the trip should not average over $5 a day, for each, which should include horses, guides, food, etc. Unshod horses are preferable to those shod with iron shoes, as the former do not slip on the pine needles nor in the ashes. Small game abounds in the region and persons fond of hunting will not regret taking guns and ammunition along. Before starting, it should be understood with the stableman that the horses are in charge of his own *mozo*, so that if pack-animals

fall into any of the numerous *barrancas* and are killed, there can be no shifting of responsibility.

The railway line trends toward the N.-W. from Colima, and crosses the *Colima River,* a tributary of the *Armeria.* 273 K. *Coquimatlan* (1,009 ft.) in a well-cultivated region. The slope is steadily downward. The train again crosses the *Colima River,* which here is joined to the *Armeria.* The latter stream (which flows in from Jalisco, where it is known as the *Tuscacuesco*) is attractive to the view, but it bears an evil reputation for its overflows. In the rainy season, at flood-time, it covers the valley for miles around, and when it recedes the country looks as if it had been visited by a tidal wave. 282 K. *Jala* (767 ft.), a nondescript station from which considerable charcoal is shipped to *Colima.* Tunnel. 289 K. *La Madrid* (552 ft.) on an *hacienda* of the same name. Considerable sugar-cane, corn, rice and a number of fine fruits grow hereabout. Beyond the last tunnel on the line we come to 306 K. *Tecoman* (166 ft.), on a broad plateau which affords some entrancing views of the tropical landscape. The line crosses the *Armeria* bridge to 313 K. *Armeria;* then a twin arm of the sea separating the *Laguna de Cuyutlan* from the Pacific Ocean. 324 K. *Cuyutlan* on the *laguna* of the same name. The town is a popular bathing-resort (May and June) for many Colima people. Considerable salt is evaporated here by a primitive process. The railway follows along a narrow neck of land with the *laguna* on the r. and the ocean on the l. 353 K. *Campos.* 357 K. **Manzanillo** (*Hotel Manzanillo,* and *Gran Pacífico,* $2.50 to $3), see below.

Manzanillo (*Manchineel — malum mahianum*), destined to be one of the most important of the Mexican Pacific Coast towns, stands at the extreme western point of the long, narrow ridge of land which separates the Pacific Ocean from the *Laguna de Cuyutlan* (15 kilom. long by 11 wide). The latter is sometimes called the *Laguna de los Caimanes,* from the number of alligators which infest it. The waters, of a beautiful Nile green color, are quite shallow, and at certain seasons, when there has been but little rain and the wind is in the right quarter, much of the water dries up or is blown out to sea; with the result that many of the fish die and the air becomes fetid with the putrefying odor. The harbor (in the *Bahia de Salagua*) is fairly well sheltered and is regularly visited by ships of the Pacific Mail S. S. Co., The Red Line, The Sinaloa and Durango Rly. Co. and others. Extensive port works are in progress (begun in 1900) and the bay will soon be not only well protected but deep enough to admit the largest ocean-going ships.

The breakwater (*rompeolas*) is unusually massive and 1,500,000 tons of blue granite from the *Colima* quarries were used in its construction. On the seaward side it is protected

by huge granite blocks weighing 30 tons each, while on the inner side the blocks weigh from 3 to 15 tons each. The structure extends for 600 ft. into water 60 ft. deep; it is over 300 ft. wide at the bottom, with a cement crown 25 ft. wide and 16 ft. thick. Four years were required to finish it. The harbor thus created covers about 160 acres, and when the port works are completed it will afford a safe and ample anchorage for 100 or more vessels. The Mexican Government proposes to spend several millions of *pesos* to bring this port — which is about midway between *Mazatlan* and *Salina Cruz* — up to the standard of the other great ports of the Republic.

Manzanillo is one of the oldest towns on the Pacific Coast. *Hernan Cortés* first visited the spot in 1525 and he caused to be constructed here a number of ships with which to explore the Pacific Ocean. Later (1565) some of the ships of the *Armada* of Admiral *Miguel Lopez Legaspi*, destined for the conquest of the Philippine Islands, were built at Salagua Port.

Colima State, one of the smallest and least populous (65,120 inhab.) of the Mexican States, has an area of 5,587 sqr. kilom. and lies in a beautiful, semi-tropic region between the Pacific Ocean (which bounds it on the S.) and the two splendid mountains known as *El Volcan* (p. 186) and *El Nevado de Colima* (p. 187). The coast-line is 160 kilom. long. It is a favored strip of land, unusually rich and well watered. *Michoacan* bounds it on the E. and *Jalisco* lies to the N., N.-E. and W. Agriculture is the chief industry, and the population is largely made up of *hacendados* and *rancheros*. Among the varied products are coffee (noted for its excellence), sugar, rice, maize, cotton, indigo, tobacco, cocoanuts, cacao-beans and an almost endless variety of fine fruits. Chief among these is the orange, *mamay, chico-zapote, tamarind, papaya* (see p. 548), pine-apple, *chirimoya*, banana, plum, pomegranate, *aguacate*, quince, guava, and the *zapote*. The Flora and Fauna are unusually extensive. The latter comprises over 50 species of mammals, 100 birds, 32 reptiles, 7 batrachians, 50 fishes, 12 species of mollusks, besides corals, sponges and almost numberless insects. The flora embraces 170 species of trees, 60 fruits, 25 textiles, 20 tanning-plants, 12 oleaginous seeds, 20 dye-plants, 20 forage, 9 poisonous, 40 aromatic and 103 medicinal plants, 22 gums and resins and many ornamental shrubs and flowers. It is quite possible that many of the trees, etc., are still uncatalogued. The region only lacks colonists to convert it into one of the finest and richest conceivable.

The Manufacture of Salt is a growing industry, and the mineral wealth of the state consists principally of the salt deposits which extend along the coast. The most prominent Salt-Pits (*salinas*) are those of *Cualata, Cuyutlan, Pascuales, San Pantaleon, Guazango, Guayabal, Vega Car-*

rizal, Tecuan and *Caiman.* Their product is known throughout the Republic as *Sal de Colima* (C. salt). Over 5,000 workmen are employed, and the annual output represents about one half million *pesos.* The methods of extraction are very primitive.

The CLIMATE is cool and healthy in the N. (from *Suchitlan de las Flores* to the volcanoes); temperate and likewise salubrious in the central region (from *Cuauhtemotzin* to *Comala*); hot and not so healthful from *Colima City* to *Tecolapan;* and torrid and unwholesome on the coast. Malaria is not unknown.

Historical Sketch. COLIMA, from the Indian *Colliman — colli,* arm, and *man,* hand, signifies *tierra conquistada* (conquered land). The symbol of the primitive tribes was a hieroglyph representing a hand and an arm, interpreted by them to mean a dominion exercised by force.

The old kingdom of *Colliman* was founded by the Aztecs during their long and wearisome peregrination in search of the traditional spot on which to found their empire (comp. p. clxiv). When the Spaniards reached Mexico the territory (much larger than now) was under the suzerainty of *Montezuma,* to whom a tribute of blankets, cacao-beans and mother-of-pearl was paid every 80 days. The capital of the kingdom, which was very populous, was *Cajitlan.* In 1522 Cortés made preparations for its subjugation to Spain. An expedition was sent from *Tenochtitlán,* and its captain, *Juan Alvarez Chico,* was killed in the first sanguinary encounter with the Indians. When *Cristóbal de Olid* returned to *Tenochtitlán* from his successful campaign against the *Tarascans* of *Michoacan* (p. 217), he was placed at the head of a second expedition which was in turn routed by the valiant *Collimenses.* A third expedition, headed by *Gonzalo de Sandoval* and aided by a horde of the subjugated *Tarascans,* made a desperate assault on the *Colliman* stronghold and were repulsed. *Sandoval* then laid siege to the district, and, aided by reënforcements from Mexico City, succeeded in breaking the power of the native chiefs.

The ancient capital of *Cajitlan* was very unhealthy and *Sandoval* moved it to the site of the present city of *Colima,* which was founded in 1523 under the name of *San Sebastián.* In 1554 Felipe II gave it the title of *Villa de Santiago de los Caballeros* (Saint James of the Gentlemen). After the war for Independence the *Colima* district was made (1823) into a territory. Later it formed a part of the *State of Michoacan.* In 1876 it was again given the title of *Territorio.* On Feb. 5, 1857, it was declared a free and sovereign state of the Mexican Federation.

37. From Mexico City viâ Toluca, Maravatio, Acámbaro, Morelia and Patzcuaro to Uruapan.

515 K. One train daily, from the *Estación de Colonia*. Fare to **Uruapan** 1st cl. $15.45. To **Morelia** 1st cl. $11.31. Railway restaurants in *Flor de María*, *Acámbaro*, and *Morelia*. Time can perhaps be economized on this trip by consulting the *Guia Oficial* and Route 29, p. 108. Passengers who take the train at Mexico City pass the most characteristic parts of the mountain scenery between the capital and Toluca by day. The best views are to the left.

Mexico City, see p. 232. Before reaching the tawdry suburbs we parallel the *Paseo de la Reforma*. 5 K. *Empalme de Tacuba*. The train runs toward the S.-W. past the squat houses of the lower class and out through small patches of the omnipresent maguey (p. lxxxi).

11 K. **Naucálpam**. Maguey fields stretch away from the station and the huge, spiky plants produce some of the *pulque* (p. lxxxii) served in the capital.

San Bartolo Naucálpam (Naucálpam only, on the rly. time-card), also called *Villa Juarez;* in the State of Mexico, *Distrito de Tlalnepantla*, is a picturesque town (pop. 8,000) in the foothills of the *Sierra de las Cruces*, surrounded by fine *haciendas*, many of which are dotted with flour-mills. Its chief attraction is the widely celebrated *Santuario de Nuestra Señora de los Remedios* (Our Lady of the Remedies) which crowns a hill (*El Cerro de Totoltepec*) about 1½ M. west of the town.

The church, a small and tawdry affair, occupies the site of an old Aztec temple (*Teocalhueyacan*) which stood here before the *Conquest*, and which was occupied as a fortress by the Spaniards after their disastrous retreat from *Tenochtitlán* on the celebrated *Noche Triste* (p. clxxxiii). Soon after the downfall of the Aztec metropolis the temple was demolished to make way for the present structure. The fortress-like edifice adjoining the church was erected by the *Ayuntamiento* of Mexico City, for the accommodation of the clergy, and for the state dignitaries, on the occasion of the annual festival (in Sept.) in honor of the *Virgen de los Remedios*. A large cloister, or caravansary, built as a shelter for the Indians who came from many distant places to pay homage to the Virgin, was once a feature of the enclosure. The buildings are now in a ruinous state, and the present pilgrimages (about 6 or 8 train-loads) are considerably smaller than those of olden times.

The *Virgen de los Remedios*, patroness of the Spaniards in Mexico, and rival of the *Virgin of Guadalupe* (p. 394) who is the patroness of the Mexicans, is an ugly wooden doll, about 12 inches high, holding in its arms an infant Jesus; both evidently carved with a dull penknife. Two holes represent the eyes and another the mouth; the finished article is absurdly inartistic and the work bespeaks the rude, Indian craftsman. The credulous believe that it was brought from *Alcántara* (Spain) by Captain *R. de Villafuente* (one of the *Conquistadores* who came over with *Cortés*) and that it was placed by him on the main altar of the first chapel erected (1520) by the Spaniards in the New World. Tradition has it that it was removed from *Tenochtitlán* a few days before the retreat of the Spaniards on the Sad Night, and taken by its owner and placed (for safe keeping) beneath a giant maguey plant near the *Teocalhueyacan*, on the spot where the present church stands. Twenty years later a Christianized Indian cacique, *Juan de Aguila*, found it, placed it on the altar in his hut and worshipped it as the Aztec goddess of water. The alleged miraculous appearance of the *Virgin of Guadalupe* opened the eyes of the clergy to the intrinsic value of such apparitions, and no sooner was this wooden image found than it began to do supernatural things. It fled from the

cacique's house and returned to the hill; the cacique recovered it, put it in a strong box in his hut and slept on the lid, but it vanished a second time, and a second time was found beneath the maguey. *Aguila* then told the holy fathers at *San Gabriel*, in Tacuba, and they immediately perceived that a miracle had been performed. A hermitage was soon erected on the hill-top and a Spanish competitor of the Mexican Virgin was heralded to the religious world. The doll was dressed in satins and pearls, a quantity of false hair was fastened on her head, and a rich crown added. A fine gilded altar was arranged, enclosed by a silver railing, and a huge silver *maguey* — emblematic of her home for 20 years — was made a feature of the shrine. Despite the fact that the Mexicans derisively called her a *gachupina* (a vituperative epithet signifying a Spanish woman) her popularity grew apace. Indians came from all parts of the country to worship her, and her shrine was made the object of a fanatical devotion. One devotee, in an ecstasy of religious zeal, bit off the largest pearl in her diadem and made off with it before he could be captured.

A larger church was soon needed and it was erected in 1574–75, but it was found too small to hold the multitude which came to pay homage to the Virgin; a still larger one was therefore started, but it was not completed till 1629. Marvellous powers of healing, warding off epidemics and of rain-making were soon credited to the Virgin, and she was officially declared the special patroness of the Spaniards in the City of Mexico. When a drought or epidemic threatened the capital the figurine was carried in great state at the head of an impressive procession to Mexico City, where it was solemnly received by the Viceroy, the City Council, the Archbishop and the rest of the clergy. Sometimes the Viceroy headed the holy procession as it wound into the city; in such cases a noble of the highest rank drove the chariot in which the image reposed. The principal convents were visited in succession, and as the Virgin was carried through the cloistered precincts, the nuns ranged themselves on their knees in humble adoration: it was then conducted to the Cathedral where high mass was sung and other ceremonies performed. When rain was desired it came in copious showers immediately after her arrival. Her special protection was earnestly solicited when the royal tribute was sent to Spain, to ensure its safe arrival. Gifts of immense value were deposited at her shrine and a treasurer was appointed to take care of her jewels and her rich wardrobe. (This treasury is now full of rubbish and is not worth looking at.)

When a wealthy woman of the nobility died, her largest gem was usually bequeathed to Our Lady of the Remedies. According to tradition several attempts were made to "restore" the image, but in each case the artist sickened and died.

At the outbreak of the War for Independence (1810) the Spaniards chose the image as their protectress, in opposition to the Virgin of Guadalupe, who guided the Mex. troops to victory. In Sept., 1810, the Spaniards solemnly elevated the *Virgen de los Remedios* to the position of *General of the Royal Army*. During the war very uncomplimentary insinuations, relative to the virtue of the two Virgins, were interchanged by the opposing forces. When the Mexicans defeated the Spaniards at the battle of *Las Cruces* (Oct. 30, 1810), a Mexican general stripped the Spanish patroness of her general's uniform, tore her sash, reproached her for being a *gachupina*, signed her passport, and ordered her deported to Spain. Upon the promise of the Spaniards that she would not be permitted to influence politics, she was permitted to remain.

The image is preserved in a glass shrine, opened only on special occasions. The camarin was added to the church (renovated in 1850) in 1692–95 at the expense of *Don Francisco Fernando Marmoles*, Supreme Judge of the Order of the *Real Audiencia*. Master craftsmen were brought from Puebla to do the stucco work.

Upon the adoption of the celebrated Reform Laws, the massive silver railing which once enclosed the altar, the huge silver maguey, and the wealth of jewels went into the government exchequer to later aid in the establishment of the present admirable system of secular schools. There still remain some indifferent pictures, dating from 1595 and illustrating

scenes in the life of the Virgin. The picture by *Francisco de los Angeles*, painted in 1699, represents the twelve apostles. The Cacique *Juan de Aguila* is buried under the main altar. Hard by is the chest in which he sought to make the Virgin a prisoner and from which she repeatedly escaped; and the small gourd in which he offered her food in an effort to keep her contented while in his house.

A small slab of Puebla onyx inserted in the floor in front of the chancel bears the inscription:

"This is the true spot where the Chief *Don Juan de Aguila Tobar* found the most holy Virgin, beneath a maguey, in 1540. It is the spot where, in the times of her appearance to him, she told him that he should search for her." This slab replaced (1796) a pillar which supported a small maguey and a carved image of the Virgin.

The chief festivals are held Sept. 1, and (by the Indians) on the 14th Sunday after Pentecost. During the Vice-regal period a brilliant *fiesta* was celebrated on the day of the Assumption of the Virgin Mary.

The ruined aqueduct visible from the *Cerro* and church was erected (1620) by *Alonzo de Guzman*, for the purpose of supplying the church with water. It was renovated in 1724.

A good walker can make the trip back to the capital on foot, through the towns (follow the rly. track) of *Azcapotzalco* and *Tacuba*.

From Naucálpam the railway continues across the floor of the Valley of Mexico. This is soon left behind and we enter the foothills of the *Toluca Range*. 15 K. *Rio Hondo* (deep-river). The town lies ¼ M. up the gulch from the station. Mountain streams hereabout render many culverts necessary and before reaching *San Bartolito*, 8 K. further on, we cross one stream ten times or more. 23 K. *San Bartolito*, a quaint hamlet nestling in a warm pocket of the hills. A shipping-point for some excellent gray stone taken from a quarry far up the hillside and visible (to the l.) as we pass. Between this point and *Dos Rios* we skirt the edge of a deep *barranca* and the train crawls warily along daring terraces cut from the sides of the hills. The mountains are bare and parched, except where the streams have brought shrubs and flowers into life. 28 K. *Dos Rios* (two rivers). 31 K. *Nava* (a plain surrounded by mts.). We enter the first tunnel on the line. The view of the town of *Nava* is very fine as we climb upward. Tunnel. The eye embraces a splendid view of distant mountains dotted with small cultivated patches sometimes planted in geometrical forms. Flocks of goats browse on the grass which clothes the higher reaches, and *magueyales* are features of the landscape. Brawling streams rush down the declivities; the train climbs steadily upward and we soon reach the region of pines. 33 K. *Laurel*. 37 K. *San Martin*. 40 K. *La Cima* (the summit). 42 K. *Salazar*, in a sun-lit valley high in the mountains. Many Indian women offer comestibles for sale to the train passengers. As the line zigzags through the hills it passes towering mountains and deep gorges, and traverses fine groves of pine woods. Some daring engineering feats were necessary to build the road. To the l. we descry the automobile road connecting Mexico City and Toluca; and later we cross this road at the crest of the hill. 45 K. *Carretera Toluca* (Toluca highroad). 48 K. *Fresno* (cedar).

We pass beneath a stone aqueduct, then a steel one and reach 52 K. *Jajalpa*, a quaint *hacienda* with an old Spanish mill, in the centre of a little valley hemmed in by the mts. From this point onward we encounter one of the finest bits of scenery on the line. To the l., in a deep valley to which we descend by many twists and turns, is the town of 57 K. *De la Torre.* The landscape with its magnificent views recalls, in a minor way, the village of Maltrata on the Mexican Railway, described at p. 484. The descent from the summit of the hill to the station is very abrupt. The valley in which the town stands is green and productive. From a height of a thousand feet or more we look down upon the roofs of the native houses, and upon the narrow streets between. 60 K. *Doña Rosa.* 63 K. *Lerma.* We cross a sedgy, marshy tract intersected by canals along which Indian boatmen paddle primitive dug-outs. From this region comes much of the fine market produce sold in Toluca. The Toluca auto road flanks the line on the l. and along this, in the early morning, many Indian men and women trot cityward laden with fruit and vegetables. The line curves to the S., then toward the N.-E. We cross broad plains dotted with herds of cattle and flanked by cornfields. We pass the *Panteón General* (on the l.) and enter the city. 73 K. **Toluca.** See below.

For a continuation of our journey see p. 199.

38. Toluca.

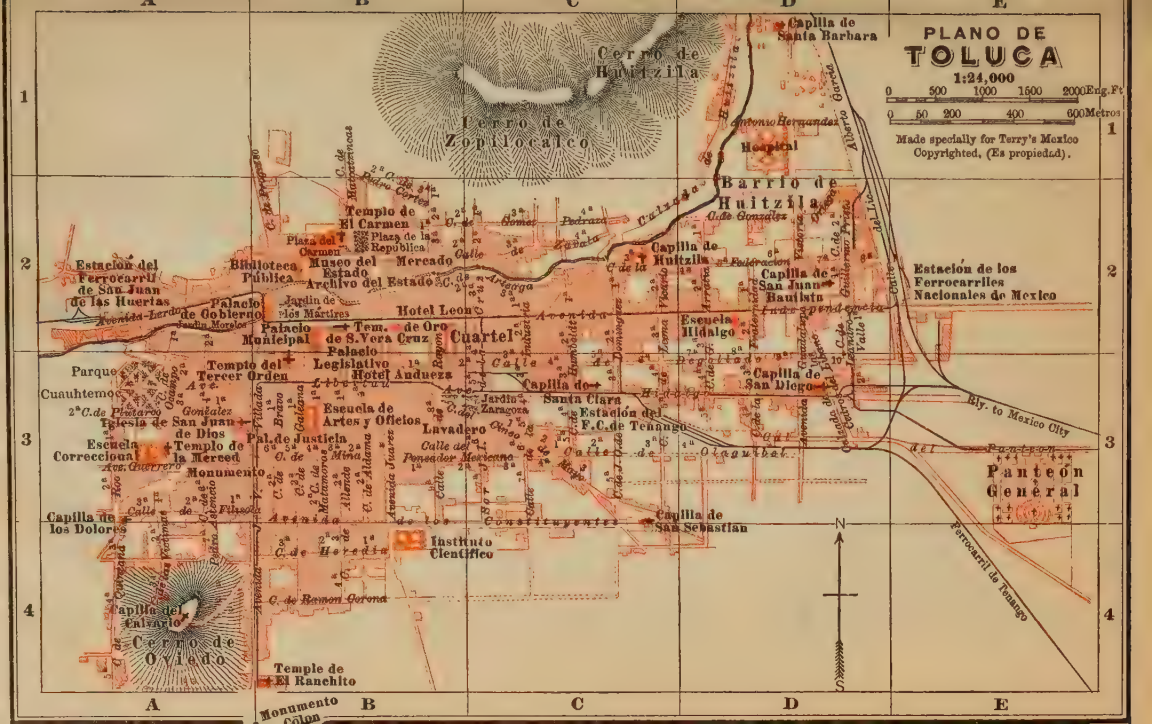
Arrival. The Railway Station (Pl. E, 2) is on the outskirts of the town, about 1 M. from the *Plaza de la Constitución*, in a suburb known as *Barrio del Ferrocarril Nacional*. Cabs meet all trains; fare to any hotel 50 c.; double after 10 P. M. Within the town the fares are the same as those of Mexico City, referred to at p. 235. *Cargadores* (comp. p. lii) will deliver hand-bags or a medium-size trunk to the hotel or a residence for 25 c. Several express companies compete for this business: 25 c. for a trunk: less where there are a number of pieces. Tram-cars (*Tranvías de Toluca*) meet all trains, and on their way to their terminus near the *plaza*, they pass near to the chief hotels. Fare 10 c. Suburban lines connect **Toluca** with several picturesque villages in the environs.

Hotels (comp. p. xlvii). *Hotel Leon de Oro* (Golden Lion), facing the *Avenida de la Independencia* (Pl. B, 2), near the *plaza*; $2 to $3 Am. Pl., according to location of room. Rooms only, $1; meals, 60 c. Automobile garage. — *Gran Hotel Sociedad*, on the *Ave. de la Libertad* (Pl. B, 3); $1 to $3 Am. Pl. German cooking and management. Eng. and Sp. spoken. — *Hotel Andueza*, in the *Portal de la Constitución* (Pl. B, 3), $2 to $2.50 Am. Pl. — Hotel runners do not always meet trains. No omnibuses. Ground floor rooms in *Toluca* are apt to be cold and unhealthy, and they should be avoided.

Baths (comp. p. lii). There are *Casas de Baños* in the Ave. de la Independencia, the Calle de San Juan de Dios, and in the Ave. de la Libertad. Turco-Roman bath, 75 c.; steam (hot room), 50 c.; tub, 30 c.; shower, 15 c.

Banks. *Banco del Estado de Mexico.* — *Banco Nacional de Mexico.*

Toluca de Lerdo (8,761 ft.), 900 ft. higher than Mexico City, with 26,000 inhabitants; capital of the State of Mexico;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Capilla de Huitzilla
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Estacion de los Ferrocarriles Nacionales de Mexico
Estacion del Ferrocarril de San Juan de las Huertas
Biblioteca Publica
Museo del Estado
Archivo del Estado
Mercado
Palacio de Gobierno
Jardin de los Martires
Hotel Leon
Cuartel
Palacio Municipal
Tem. de Oro de S. Vera Cruz
Palacio Legislativo
Escuela Hidalgo
Parque
Templo del Tercer Orden
Hotel Audueza
Capilla de San Diego
Cuauhtemoc
Escuela de Artes y Oficios
Jardin Zaragoza
Capilla de Santa Clara
Estacion del F.C. de Tenango
Iglesia de San Juan de Dios
Templo de la Merced
Pal. de Justicia
Lavadero
Escuela Correccional
Monumento
Panteon General
Capilla de los Dolores
Instituto Cientifico
Capilla de San Sebastian
Capilla del Calvario
Cerro de Oviedo
Templo de El Ranchito
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an important commercial centre locally celebrated for the good beer brewed there, lies on an extensive and fertile plain which slopes gently toward the S.-E. Mountains hem in the valley on the N. and W., and broad *haciendas* stretch away to the E. and S. The situation of the city is very picturesque, and the distant views of the mountain-tops — often covered with snow — are fine. The place is well drained and healthy, but cold in winter. The altitude is trying to some constitutions. The **Climate** is marked by sharp contrasts; the winter is almost as raw as that of a New England city; the summer is delightful, with warm days and cool nights. Animals and crawling things dislike the elevation and there are fewer dogs, cats, and insects than elsewhere. The absence of heating appliances render the winter nights uncomfortable to the traveller. The town is singularly free from endemic diseases; those of the respiratory organs being the most common, and the most to be dreaded.

At this altitude the unacclimated should be very careful in the matter of taking cold; a simple head cold is not to be feared, but a chest cold may quickly develop into pneumonia with evil results. The traveller who finds himself attacked by a cold on the lungs should at once seek a lower elevation.

Historical Sketch. The land on which Toluca stands was included in the grant made by Charles V to *Hernan Cortés* when he was elevated to the title of Marquis of the Valley of Oaxaca, with a great landed domain. This mountain eyrie possessed a peculiar charm for the eagle-eyed *Conquistador*, and here (1533), a dozen years after the fall of *Tenochtitlán*, he founded a settlement. Prior to the Spanish invasion the region was peopled by the *Matlatzinca*, a wandering tribe which had arrived (from the N.) at the Valley of Mexico during the reign of the Chichimec monarch *Xolotl*. The first village was called *Tollocan* — where there are *Tules* (reeds or trees), and the Spaniards corrupted this word into Toluca. It was long the favorite stronghold of the cacique who ruled over the region. By a decree dated Nov. 14, 1861, it became known as *Toluca de Lerdo*, in honor of President *Sebastián Lerdo de Tejada*, an illustrious Mex. statesman.

The streets of Toluca are straight and clean, and several of them parallel the *Xicualtenco River* as it crosses the town. The *Avenida Independencia*, a long, busy street, connects the centre with the station of the *F. Cs. Nacionales* at the E.

The **Plaza Principal** (Pl. B, 2), called also *El Jardin del Zócalo* (comp. p. liii), stands at the head of the several pretty *plazas* in the town; minor *plazas* are the *P. del Carmen* (Pl. B, 2); *Jardin Morelos* (Pl. A, 2); *J. Zaragoza* (Pl. C, 3); *J. de los Hombres Ilustres* (with a fine monument described at p. 197); *El Parque Cuauhtemoc* (Pl. A, 3), and the *Plaza de la República* (Pl. B, 2). Facing the *Jardin de los Mártires* (Pl. B, 2) is the

Palacio de Gobierno, erected in 1872 (cost $80,000) on the site of the old *Casa Consistorial* (Senate, or Guildhall), occupied for many years by *Martin Cortés*, a son of the Great Conqueror. In the Audience Hall (no fees) are portraits of the early governors of the State of Mexico.

The Palacio de Justicia (Pl. B, 3) dates from 1871 and is a part of the sometime *Convento de San Juan de Dios.*

The Palacio Municipal (Pl. B, 2), a somewhat uninteresting edifice, was completed in 1883 and cost $43,620. Other chief buildings are the *Instituto Científico-Literario* (Pl. B, 4), with 500 *alumnos; La Escuela de Artes y Oficios* (Pl. B, 3); *La Escuela Riva Palacio* and *El Conservatorio de Música y Declamación.* The small Museo del Estado (Pl. B, 2) contains an interesting collection of Indian monoliths, weapons and whatnot. Open all day, free. No fees necessary.

The Biblioteca Pública (with 12,000 volumes, mostly in Spanish) is housed in the old Gorostiza Theatre (Pl. B, 2), and contains some rare old Spanish documents replete with interest for antiquarians. *Toluca* was a Spanish stronghold for many years after the Conquest, and some of the old parchment records left by the early mayors (*corregidores*) will reward the seeker after odd historical facts.

The Mercado Riva Palacio, largest of the city markets, was completed in 1851 at a cost of $25,844. A fine old portico with six massive pillars adorns the south entrance. Natives from the surrounding country congregate here to sell and barter their articles of home manufacture, and these, with their picturesque costumes, are usually attractive to the visitor. Some interesting shops flank the *portales* adjoining the market. There is another market (a new one) a few squares to the N.-E. (Pl. B, 2.)

The **Parochial Church** (Pl. B, 3) known also as the *Templo del Tercer Orden*, is the oldest ch. in Toluca and was erected soon after the *Conquest*, on a site given to the Franciscans by a *Matlalzinca* cacique whose Spanish name was *Juan Cortés.* The structure was replaced in 1585 by a larger one. The old façade is very interesting. The present entrance is through the *portales* that face the *Calle Riva Palacio*, a few doors (to the l.) from the *Jardin de los Mártires.* A new ch. is in process of construction, but a portion of the old structure will be retained.

The Church of La Santa Vera Cruz (Pl. B, 2) flanks the Ave. Independencia and contains but little to interest the traveller. Directly across the street is a narrow lane (*Callejon del Carmen*) which leads two squares N. to the *Plaza de la República* and the huge *Templo de El Carmen* (Pl. B, 2), at the foot of a wide atrium with some tall trees. The *campanario* contains some deep-toned bells, and the fine organ (of European origin), which adorns the interior, was installed and blessed with solemn ceremonies July 15, 1906.

In the *Jardin de los Mártires* (Pl. B, 2) is a commanding statue to the revolutionary patriot and chief, *Miguel Hidalgo y Costilla.* The bronze tablet let into the right side of the base represents a scene from the battle of the Monte de las Cruces

(p. ccii). The date in the rear, Sept. 16, 1810, refers to the outbreak of the revolution. The tablet on the l. represents the celebrated storming of the *Alhóndiga de Granaditas*, described at p. 139. The heroic *peon* miner from the Mellado mine is seen in the attitude of setting fire to the castle door. The inscription on the face advises that the monument is a tribute to Hidalgo, from the State of Mexico, and was erected in 1900. The fine bronze statue of the doughty *cura* is inspiring. In his left hand he holds the banner of the *Virgin of Guadalupe*, taken from the Sanctuary of Atotonilco. (See p. cci.) Hard by this *plazuela* is the *Jardin Morelos* (Pl. A, 2), with a somewhat idealized bronze statue of *José María Morelos y Pavon*.

Another monument to *Hidalgo* stands near the rly. (*F. Cs. Nacionales*) station. It is of white marble, from the *Tenancingo* quarries, and carries busts of *Allende*, *Aldama* and *Abasolo*. Still another monument, erected to commemorate certain illustrious Mexicans, stands in the *Jardin de los Hombres Ilustres*. The shaft is an obelisk, 30 ft. high, and dates from 1889. It is adorned with the national arms, the names of many eminent Mexicans, and carries a metal bust, in high relief, of the celebrated poetess, *Juana Ines de la Cruz* (comp. p. cxlix).

At the entrance to the Paseo de Colon, at the S. end of the city, is the handsome new church, La Parroquía del Ranchito (Pl. B, 4), completed and dedicated Aug. 11, 1891. The older portion of the ch. dates from the 18th century. The spacious interior contains a number of large paintings of the modern school. Midway of the *paseo* is a Corinthian column erected to celebrate the 4th centenary of the discovery of America, and intended for the statue of Columbus (see below), which proved too massive for the pillar.

The Monumento de Colon (Pl. B, 4), erected in 1892 on the old *Calzada de Capultitlán* (now *Paseo de Colon*), is the finest in the city. A good automobile road extends past the statue and far out into the country. The walk to the end of the *paseo* should be taken both for an inspection of the statue and for the fine view of the surrounding country. The inscription on the face of the pedestal advises that "the people and the Government of the State of Mexico, associated with the resident Spanish colony, erected this monument to the memory of the immortal discoverer of America." On the l. side are the bronze coat-of-arms of Mexico. The inscription on the S. side reads: "A remembrance of imperishable gratitude to Isabel the Catholic and the other illustrious collaborators in the work of the eminent Christopher Columbus." On the r. are the arms of *Castile* and *Leon*. The statue of the great Genoese navigator surmounts a globe resting upon a short and massive column which in turn stands upon a broad, quadrangular plinth or zocle, reached by four flights of steps.

It is a striking and permanent refutation of Baron Von Humboldt's remark that "the Mexicans were unmindful of the merits of that great man."

Excursions: Two miles W. of the town is the CHURCH OF NUESTRA SEÑORA DE TECAJIC, a popular Indian shrine with a much venerated image (painted on coarse cotton cloth) of the Assumption of the Virgin. It dates from a few years after the alleged appearance of the *Virgin of Guadalupe* (1531), is of no special merit, and is doubtless the work of some jealous friar not to be outdone by his more alert brothers at the capital. The credulous Indians attribute magic healing powers to the picture and make long and laborious pilgrimages to lay their troubles before it.

A trip to EL NEVADO MT. should be planned only with the advice of the hotel manager. At certain seasons snow-slides render the ascent perilous. The crater contains a curious lake in which there is a small whirlpool (*vórtice*). Good guides are difficult to obtain. $1 to $2 a day is ample for their services.

The FERROCARRILES DE TOLUCA Á TENANGO (Pl. C, 3) and SAN JUAN DE LAS HUERTAS (Pl.A, 2) run frequent trains (consult *Guia Oficial*) to the suburban towns of 4 Kil. *San Francisco ;* 7 K. *Metepec ;* 13 K. *Mexicalcingo;* 18 K. *Calimaya ;* 23 K. *San Agustin ;* 25 K. *Tenango* and 30 K. *Alta.* None of these points will repay the tourist for the time spent in visiting them.

The **State of Mexico**, designated geographically as an *Estado del Centro*, with a pop. of 934,463 and an area of 23,957 sqr. kilom., is one of the smallest but most progressive of the Mex. states, and is bounded on the N. by *Hidalgo*, on the E. by *Tlaxcala* and *Puebla*, on the S., S.-E. and S.-W. by *Morelos* and *Guerrero* and on the W. by *Michoacan*. During the Spanish dominion the region embraced the present states of *Hidalgo*, *Morelos* and *Guerrero*, and the *Federal District*, and was called the *Intendencia de Mexico*, because the capital, Mexico City, was within its borders. For political reasons it is divided into 15 Distritos: *Chalco*, *Cuauhtitlan*, *Ixtlahuaca*, *Jilotepéc*, *Lerma*, *Otumba*, *Sultepec*, *Tlalnepantla*, *Temascaltepec*, *Tenancingo*, *Tenango*, *Texcoco*, *Toluca*, and the *Valles de Bravo* and *Zumpango*. The capital, *Toluca*, is described at p. 194.

Nature has divided it into two well-defined regions; the E. a plain, the W. a mountainous region. Between the various ridges which characterize the latter are fine valleys, and, stretching away from the foothills, are vast upland plains, some of them 8,000 ft. above the sea. Chief among them are the *Plains of Chalco*, *Texcoco*, *Otumba*, *Teotihuacan*, *Cuauhtitlan*, *Tlalnepantla* and *Zumpango*, the latter in the Valley of Mexico. Near Toluca are the plains of *Almoloya*, *Ixtlahuaca* and *Tenango*. The table-land is intersected by low foothills and dotted with salt lakes and marshes. Certain regions are grandly rugged, with *Popocatepetl* (p. 463) as the culminating

point. Hard by Toluca is the fine peak of *Xinantecatl* — "the naked man" (14,900 ft.) — also called *Nevado de Toluca*, with a lake of potable water in its now quiescent crater. The *Ajusco* range, the *Sierra de Guadalupe*, that of *Las Cruces*, *Temascaltepec*, *Monte Alto* and *Monte Bajo*, and many minor peaks are features of the state.

Within the confines of this state are two of the most beautiful and celebrated valleys of the Republic — *The Valley of Mexico* (p. 244) and *V. of Toluca*. The latter is celebrated for the production of good blackberry wine (*vino de zarza*), for bulls for the Mexico City ring and for many minor products. The mats (*petates*) made from *tules* (reeds), and baskets (*chiquihuites*) rank among the best.

Climatological conditions vary with the altitude. It is colder in Toluca than in Mex. City.

The *Lerma*, the most important river in the Republic, rises in the state, and travels 452 kilom. before emptying its waters into *Lake Chapala* (p. 152), whence it emerges under another name (the *Santiago*) and merges with the Pacific Ocean near *San Blas*. The principal lakes are *Zumpango*, *San Cristóbal*, *Texcoco* and *Chalco*, all near Mex. City. The flora and fauna are those proper to the temperate and frigid zones. The state is unusually rich in minerals, gold, silver and lead forming the chief output. The greatest mining-camp is *Real del Oro*, described below.

Toluca, see p. 194. The train traverses a broad plain which alternates with hills and valleys. Many dry *arroyos* cross the country. Tunnel. 81 K. *Palmillas*. 84 K. *Presa*. 98 K. *Del Rio*.

112 K. *Ixtlahuaca*. The town lies about 1 M. to the r. on a level plain, and is reached over a good road. (*Hotel Rayon*, $2–$3 Am. Pl.) Usual charge by *diligencia*, 50 c. The high steel towers seen from the train carry electric energy from *Necaxa* (p. 517) to the distant mining-town of *El Oro*. 125 K. *Tepetitlan*.

134 K. *Flor de María*. Rly. restaurant. Meals $1. 144 K. *Manto*. 155 K. *Bassoco*. 159 K. *Venta del Aire*.

164 K. *Tultenango*. A branch railway. *F. C. Minero de El Oro*, runs hence to 47 K. *Yondese*, viâ 10 K. *El Oro*, 19 K. *La Cima*, 24 K. *Los Médanos*, 31 K. *Carmona* and 39 K. *Trinidad*. One train daily in five hours. Consult *Guia Oficial*.

Real del Oro (Royal of the gold) or *El Oro*, as it is commonly known (9,200 ft.—State of Mexico), one of the richest and most celebrated mining-camps in the Republic, a picturesque but somewhat unkempt town nestling in a pocket of the hills, came into prominence late in the 18th century when the Spaniards discovered the enormously rich *Veta Descubridora*. Between 1800 and 1825 the output of mineral was so large that it attracted the attention of miners from many parts of the world. To-day a score or more mines dot the hills and the output of gold is perhaps greater than that of any other similar district in Mexico. "Much of the ore is found in particles imperceptible to the naked eye, in a matrix of quartz which contains a sulphuret of silver, disseminated through the mass in narrow strips." Most of the machinery in the camp is run by

electrical energy supplied over wires from the central plant of the Mexican Light and Power Company at *Necaxa Falls.* The boundary-line of the States of Mexico and Michoacan passes through the camp, which is steadily growing. Snow often falls in *El Oro* during the short winter months. For a history of the mines and the region consult: *Real del Oro,* T. C. Graham, printed by C. B. Hamilton & Co., Mexico, 1899.

Our line parallels that of the rly. to *El Oro* for a few hundred yards; then the latter turns off to the l. We cross a short strip of level country, then penetrate the hills and skirt the edge of a long and deep *barranca*; at the farther end of this we emerge on a narrow ledge, curve to the right, sweep clear around the head of a fine and very long valley, and gain a splendid view of hundreds of square miles of well-cultivated valley land dotted with *haciendas* and bounded at one end by a series of stone palisades like those of the Hudson River. We describe a series of double horseshoe curves before reaching 176 K. *Solis.* Hereabout the scenery is very attractive. The view (*golpe de vista*) embraces a wide sweep of country sprinkled with maguey plantations. The upland plains are the grazing-grounds for many herds of horses and cattle, while the lowlands hold dimpling lakes in their green bosoms. Mountain peaks everywhere mark the sky-line. 187 K. *Tepetongo.* 194 K. *Agua Buena.* 197 K. *Colorado.* 201 K. *Mayor.* Hurtling winds sweep across the highlands hereabout and the squat homes of the natives have their roofs held down by stones, to prevent their blowing off. 206 K. *Pateo.* 210 K. *Pomoca,* a shipping-point for charcoal.

A mile or more before reaching MARAVATIO, our line joins that of the DIVISIÓN DE MICHOACAN Y PACÍFICO (see below). The trains from this line join the main line on a Y and back into the station of the Mex. Nat. at

224 K. *Maravatio,* a nondescript town (¼ M. to l. of station), with a weather-beaten church of no merit. *Hotel Universal,* $2 Am. Pl.

A daily mixed train runs hence, over the *División de Michoacan y Pacífico,* to 86 K. *Zitácuaro* (6,560 ft.), in 5 hrs.

236 K. *San Antonio.* We skirt the brink of a deep gorge with a plunging stream at its base, then round the edge of a vast depression in the hills. 245 K. *Zirizicuaro.* The train crosses a poor region sprinkled with mesquite and furrowed with dry *arroyos.* 257 K. *Tarandacuao.* In the depressions among the hills are several quiet lakes, the feeding-ground for many ducks that breed here practically undisturbed. The prospect betters. Hence to *Acámbaro,* through the stations of 265 K. *San José,* and 273 K. *Providencia,* the train winds among hills. Hard by *San José* is the little pueblo of *Aguascalientes,* with some crude thermal springs. 286 K. ACÁMBARO. Comp. p. 108.

The train travels to the l. and soon after leaving *Acámbaro*

we compass the high hills by long, sweeping curves. The view of the town, now from one side of the train, now from the other, is attractive. We soon enter a wild region of deep valleys and precipitous hills, verdure covered. Patches of corn reach far up the hillsides, which in some places are terraced by the laborious husbandmen. From the heights we obtain beguiling views of hundreds of miles of lowland dotted with lakes and enlivened by omnipresent water-fowl.

300 K. *La Cumbre.* The wild gorge is called *Escape de la Cumbre.* The topographical irregularity has necessitated many expensive cuttings and terraces. The line soon seeks the lower levels, skirting broad, cultivated fields with a series of lakes (on the r.) in which the reflection of the hills is beautiful. The configuration of the country is particularly adapted to the husbanding of the rains which pour down the watersheds, and there is perhaps no finer lake region in the Mexican Republic. The largest of the lakes visible from the train is *Cuitzeo,* in the valley of the same name. On an island in this lake dwells a tribe of Indians who live in a very primitive way and refuse communication with the outer world. The scenery to the r. recalls certain bits of shore along the Gulf of Finland. We descend steadily, reaching the lowlands by a complicated series of loops and curves.

318 K. *Andocutín,* a poor station in a sheltered valley, with *Cuitzeo Lake* visible to the r. Tall hills rise on the l. We skirt the shore of the lake for several miles. Just before reaching 324 K. *Huingo,* we cross a large tract devoted to the production of salt. The method is very primitive. The earth from the old lacustrine deposits is shovelled into huge hoppers, water is poured in, the salt is taken up in solution and the briny water is then run out on to shallow wood pans where it is allowed to evaporate. The process is slow and the returns are meagre. The product is shipped to adjacent towns and sold to the poorer classes. Many conical hills of refuse earth dot the region. We continue to skirt the shore of the lake. Hard by is a primitive club-house, or shooting-box, the resort of Mexico City sportsmen.

330 K. *Coro,* on the edge of the lake (*Cuitzeo*), which here is sprinkled with reeds and alive with water-fowl. 337 K. *Queréndaro,* at the S. end of the lake. We penetrate a region of tall nopal cacti and mesquite. 340 K. *Zinzimeo,* a neglected town in a broad valley with only the sunshine to recommend it. 351 K. *Quirio.* 358 K. *Charo,* a poor town (1 M. to l. of station, 1,000 inhab.) with a single ch. and a commanding tower.

Hence to *Morelia* (see p. 202) viâ 364 K. *La Goleta,* and 367 K. *Atapaneo,* it is up-grade and the train winds in and out among the hills. We approach the town from the E. and half-circle it to the station at the S.-W. The towers of the cathe-

dral (p. 204) rise picturesquely above the houses and dominate the surrounding country. For a continuation of the journey see p. 209.

39. Morelia.

Arrival. Rly. restaurant, meals $1. Tram-cars (*tranvías de Morelia*) meet trains and run to the centre of the town. Fare 6 c. (double after 10 P. M.). Time about 8 min. Distance 1 M. to the *Plaza Mayor*. Luggage checks should be given to the hotel runner or the manager. Trunks, 50 c. There are but few cabs in the town, as the tram-cars run to all points. It is well to remember that the *tranvías* sometimes start for the station a half-hour or so before the train leaves. If this last car is missed the journey must be made on foot. The centre of the town is advertised by the Cathedral towers (Pl. C, 3) visible from the station.

Hotels (comp. p. xlvii). *Hotel del Jardin* (Pl. D, 3), First Calle Nacional (or Real), No. 10. German-American. Rooms only, 50 c. to $1.50. The latter are the best and face the street. The side rooms are ventilated through the door which looks out on the *patio*. The small rooms in the rear (75 c.) are preferable. Meals, 60 c. Tram-cars pass the door. — *Gran Hotel Morelos* (Pl. D, 3), Calle Nacional, 13, $2–$3, Am. Pl.

Banks. *Banco del Estado de Mexico*,

Shops. The best are on the Calle Real (or Nacional) and in the *portales*.

Morelia (6,200 ft.), capital of the State of Michoacan, pop. 37,300, was founded May 18, 1541, by the *Viceroy Don Antonio de Mendoza*, under the name of *Valladolid*, because of its resemblance to the Spanish city of that name — the Moorish *Belad-Wali*, "land of the Governor." To differentiate it from other *Valladolids* in New Spain, it was called *V. de Michoacan*. To the resident Indians the spot on which the new town was founded was known as *El Valle de Guayangareo*. The city is celebrated in Mexican history as the birthplace of the revolutionary patriot, *José María Morelos y Pavon*, in whose memory a legislative decree of Sept. 12, 1828, gave the place its present name.

Two causes are said to have contributed to the selection of the rich *Valley of Guayangareo* as the site for the town: its strategic importance with relation to the subjugation of the Indians of the district, and those of the contiguous State of Jalisco, and because of its delightful climate, supplemented by the beautiful blue sky which arches above it. It bears a relation to Massachusetts and to Virginia, in the U. S. A., in that many of the nobility selected the place as their home in the New World. The town is celebrated in Spanish song and story for its lovely Spanish women and for the purity of the spoken language.

"It would seem," says Mr. Baxter, "as if some great artist in civic design as well as in architecture must have taken it upon himself to realize his ideal in the setting of a most charming city amid a landscape of rare beauty; crowning the whole with an adorable masterpiece (the Cathedral), which to a rarely satisfying degree combines elegance with dignity in perfect proportions. In its every aspect *Morelia* still bears out the delightful statement of the Augustinian friar, *Diego Basalenque*, who in his chronicle of its foundation uses these words:

A
B
C
1
2
3
4
5
Rio Grand
Rio Chiquito
Rio Chiquito
Rio
Estación del Ferrocarril
Panteon de San Juan
Calzada de Calcamaro
Calle Nacional
Real
Estatua a la Paz
Calle de Matamoros
Templo de las Carmelitas
La Concepción
Col. de S. Nicolas
Templo de la Compañía
Port. de Hidalgo
Portal de Matamoros
Palacio Municipal
Templo del Santo Niño
Palacio de Justicia
Port. de Allende
Merc. de S. Agustin
El Prendimiento
Jardin Antonio de Mendoza
Jardin Rafael Carrillo
C. de Aldama
C. de Hidalgo
C. de Matamoros
PLANO DE
MORELIA
1:19,200
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0 10 20 30 40 50 60 Metros
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Santiaguito
Ferrocarril a Mexico
Las Canteras
Templo de San José
Templo de San Juan
Plaza de Toros
Acueducto
Templo de las Monjas Catarinas
La Cruz
Iglesia de San Francisco
Calle Cotiana
Templo de las Capuchinas
Jardin de Villalongin
Calzada de Guadalupe
Jardin de los Aztecas
Santuario de Guadalupe
Bosque de San Pedro
Penitenciaría
Camino de Mexico
ACUEDUCTO

"'The Viceroy Mendoza found a very charming site for a city, having the seven qualities which Plato declares such a site should have; and there he founded a city with the name of his own country, Valladolid, joining together some of the most noble people that were to be found in all the earth to be its citizens, so that at once a small but very noble city was there.'

"In the midst of a valley luxuriant with the vegetation developed by rich cultivation in a perfect climate, and surrounded by high mountains with nobly rounded summits, stands the gentle elevation upon which the city is built, in form something like an inverted saucer. At the highest point stands the Cathedral, flanked by two large open spaces with beautiful gardens – the *Plaza de los Mártires* and the *Plaza de la Paz*."

The *Rio Chiquito* flows along the S. edge of the town, uniting at the W. with the *Rio Grande*, which courses along the N. suburb and crosses the *Calzada de Santiaguito*. Toward the E. rises the *Cerro de Punhuato;* at the N.-W. is the *Pico de Quinceo* (10,985 ft.), and cutting the S. sky-line, rising to a height of 10,000 ft., is the *Cerro de San Andrés*. The picturesque *pueblo* to the S. of the town is *Santa María de la Asunción*. That at the N. is *Santiaguito* (Little Jimmy).

Morelia is locally celebrated for delicious *dulces* (sweets) made of quince (*membrillo, Pyrus Cydonia*) and for a palatable wine called *Vino de membrillo*.

The town is unusually healthy, and in 1908 one of the inhabitants died at the advanced age of 115 years. She lived in the *Calle de la Carreras*, which, curiously enough, is considered the healthiest street in the place, inasmuch as many of the persons who dwell here are between 80 and 90 years old. During the cholera epidemics of 1833 and 1850 the people flocked to this street, believing that once there they would be exempt from attack.

The CLIMATE is dry, uniform and thoroughly delightful. The location ensures excellent drainage. The streets radiate from the central *plaza* and wind downward to the environing meadows. The place bears the somewhat unfortunate distinction of being plagued by fleas (*pulgas*). The climate seems just suited to their vigorous development and they await the coming of the traveller with an appetite which reflects doubt on the toothsomeness of the *Morelianos*.

At the outbreak of the War for Independence (1810) *Morelia* had a population of 20,000. It was a sort of headquarters for *revolucionarios,* and the Spaniards hunted them there with unabated diligence. A year after the war was on, many of the houses were in ruins from bombardment, grass grew in the streets and, because of the almost unexampled cruelty of the Spanish Colonel, *Torcuato Trujillo,* all but about 3,000 of the inhabitants had left or been killed. Many of the present structures date from a period soon after the close of the war. It is a reliquary of the revolution. Chief among the old historic houses is one (near the San Agustin church) where,

according to the inscription let into the wall, "The immortal *José María Morelos* was born, Sept. 30, 1765." Tradition has it that *Don Manuel Morelos*, a carpenter by trade, lived near the Prendimiento Chapel. The *Señora Doña Juana Pavon* (his wife), surprised in the street by the pangs of childbirth, darted into the nearest house, fortunately that of a friend, and bore the child that was in later years to be one of the liberators of Mexico. The house in which *Morelos* lived, on the corner of the First Calle de Morelos and the Ninth Iturbide (Pl. D, 3), was originally of but one story; the upper floor was added in 1809. In the *salon* of this house is preserved the handkerchief which bound the patriot's eyes on the day of his execution (Dec. 22, 1815) at *San Cristóbal Ecatepec*. The inscription on the façade, in Spanish, reads:

"Illustrious Morelos! Immortal Hero! In this house, honored by thy presence, the grateful people of Morelia salute you!" An historic house is No. 2 in the Fourth Calle de Allende, the one-time residence of *Don Melchor Ocampo*, a celebrated patriot, and for whom the State of Michoacan is named. There is a monument to him, in the *Plaza de la Paz*. The patriot *Don Santos Degollado* dwelt in the house number 1½ of the Second Calle de Matamoros. During his residence in Morelia, the Austrian Archduke Maximilian lived in the house No. 1 at the corner of the Primera Matamoros and Cuarta Aldama. An inscription on the façade of the house in the Primera Calle de Iturbide says: "Agustin de Iturbide, Liberator of Mexico, was born in this house, Sept. 27, 1783."

La Plaza Principal (Pl. C, 3), commonly known as the *Jardin de los Mártires* (garden of the Martyrs), is a quadrangular, flower-embowered spot adjacent to the Cathedral, on the W.

In a commanding position in this *plaza* is a fine statue to Morelos. On the scroll in the hand of the figure is inscribed, "Liberty to the Slaves, Oct. 5, 1813." On the marble tablets are these inscriptions:

"He was born in this city, Sept. 30, 1765, and he died for his country, in the village of Ecatepec, Dec. 22, 1815." — "He was Commander-in-Chief and the recipient of the Supreme Executive Power of the Nation in the War for Independence." — "Leader in the Cause of Liberty, he proclaimed Republican principles and established the First Mexican Congress in Apatzingan, in 1813." — "He crowned his glory and heroism by the immortal defence of Cuauhtla in 1812." — The anniversary of the birth of *Morelos* is celebrated annually throughout the Republic.

The **Cathedral** (Pl. C, 3), begun in 1640 by Bishop *Marcos Ramirez de Prado* and completed in 1744, faces N., stands between the *Plazas de la Paz* and *de los Mártires*, and is, perhaps, the most beautiful of all the Mexican churches. "For an edifice whose erection extended over so long a period it has sin-

gular unity and coherence of style, indicating that the original designs must have been faithfully followed. It took until 1706 to carry it far enough for dedication. Even then the towers were not built, and it was not until 1744 that they were completed. The building material is a pinkish trachyte. It is the only church edifice of any note in Mexico built in the *Pluteresque* style; a circumstance that lends it special interest. It therefore lacks the florid quality that characterizes Mexican architecture as a rule. Its magnificent proportions are distinguished by a striking delicacy of line — low-relief ornament concentrated in the customary Spanish fashion between the extraordinarily broad and massive tower-bases, about the transept portals and upon the exquisitely graceful towers whose glorious lightness increases with their height. An excellent example of comparatively modern Mexican ironwork is furnished by the iron gates and fence about the atrium erected in 1854." (Sylvester Baxter.)

The enormous stone-flagged atrium extends around three sides of the structure, which has four entrances; two facing N., one E., and one W. The two tiled domes are curiously small for so large a building. The carvings in low relief above the entrances are fine examples of old work. The immensely tall towers (210 ft. high) are provided with clusters of electric arc-lights and the effect at night is very attractive. The lamps are beacons visible for miles around. More than 2,000 electric lamps are used to illuminate the interior of the ch.

The INTERIOR was once celebrated for its massive silver communion-railing and ornaments of sterling character. These to the value of $400,000 were removed by the order of the Federal Government, Sept. 23, 1858, because the ch. refused to pay a war contribution of $100,000. The interior was re-decorated in 1899 in the modern style, and all the superb decorations of the old days were destroyed. Several of the altars were replaced in 1875. Unlike other Mexican cathedrals the nave of this one is filled with seats and these, coupled with the not wholly inharmonious brown and gold decorations, give it the air of a foreign ch. Both the nave and the fine aisles are paved with mosaic tiling. The massive piers are attractive. The splendid carved wood organ-case, with gilded pipes, above the main entrance, is noteworthy. Behind one of the piers of the *tabernáculo*, now enclosed by a heavy marble railing, is a smaller organ which is used in the daily services. The polychrome pictures in high relief representing the stations of the cross, adorning the pilasters, are of German origin. Light is admitted through a fine series of oval windows which in a Gothic ch. would be those of the clerestory. Almost every inch of the interior is decorated and the effect is somewhat mazy, with an unpleasant suggestion of newness. The *relicario* of the high altar is of finely chiselled gold and silver, indicative

of what the quality of the sequestrated ornaments must have been. The *sillería* of the *coro* is carved and gilded. The oval picture (on the r.) above, in a gilt frame, represents the *Flight into Egypt*. The companion picture opposite is *San Estéban, Protomartyr*. These pictures are unsigned, but they are probably the work of *Ibarra* or *Cabrera*. The sacristy, immediately to the r. of the *presbiterio*, contains (at the r. of the entrance) a large picture representing the Doctors of the Church: *San Agustin, St. Tomás de Aquino* and *San Buenaventura*, unsigned and attributed to *J. Rodriguez Juarez*. The allegorical picture just outside the *sacristía*, in the r. aisle, facing the *tabernáculo*, is also attributed to this painter. The best picture in the sacristy is a *Christ Crucified*, unsigned and undated. The companion piece to this is a scene from the *Oración del Huerto*. The small portrait is of *Bishop Quiroga* (comp. p. 212). The polychrome rood is of no merit. In this room are two valuable old Chinese vases (*tibores*) used as water-coolers. The ch. is supposed to possess a number of relics (never shown to visitors); noteworthy among them an alleged piece of the True Cross; the bodies of the martyred saints *Pio* and *Cristóbal;* the arms of *San Lucio, San Froilan* and *San Feliciano*, and minor objects. In the *sagrario* is the baptismal font in which the patriot *José María Morelos* and the Emperor *Agustin de Iturbide* were baptized. For reference to the first cathedral and the first bishop of Michoacan, see p. 211.

El Palacio de Gobierno, called *Palacio de los Poderes del Estado*, facing the Cathedral, and with quaint turrets, was formerly the *Colegio Seminario*. It is a fine example of early Spanish Colonial architecture, and it houses the State Library (*Biblioteca del Estado*) with 16,000 volumes, the government archives, and certain of the government offices.

El Palacio de Justícia (Pl. C, 3), S. of the *Plaza de los Mártires;* and the *Palacio Municipal*, in the *1ª Calle de Matamoros*, contain *patios* in the old style. The *Escuela de Artes*, adjacent to the old *Church of La Compañia*, also has an interesting *patio*.

The Church and Convento of La Compañía (Pl. C, 3) were built by the Jesuit Fathers in 1582. The tower is all that remains of the old structure: around this, on the site of the primitive convent, the present building was erected in 1681. The edifice is one of the old landmarks. The façade is an interesting example of the 17th cent. work.

Flanking the Cathedral and the two *plazas* are (on the S.) the *Portales de Aldama* and *Allende ;* on the N. the *P. de Hidalgo* and *Iturbide* and on the W. that of *Matamoros*. Let into a pillar of the latter portal is a tablet with the inscription: "For having defended the cause of Mexican Independence, the meritorious citizen *Mariano Matamoros* was shot here, Feb. 3, 1814,

by order of the Spanish Government." The tablet was erected by the Patriotic League of 1860.

El Colegio Primitivo y Nacional de San Nicolás de Hidalgo (Pl. C, 3), called, for short, *El Colegio de San Nicolás* (St. Nicholas College), founded in *Patzcuaro*, in 1540, by *Bishop Vasco de Quiroga*, is the oldest collegiate relic in Mexico, and was the second of its kind in the New World. The first was that of *Santa Cruz Tlaltelolco*, founded in the City of Mexico in 1537 and razed more than a century ago. When *Fray Juan Medina Rincon* moved the Episcopal Diocese from Patzcuaro, he also removed the old college, which was transferred to Valladolid and there merged (Oct. 10, 1580) with a similar institution, established by *Fray Juan de San Miguel* and called *Colegio de S. Miguel*. A law-school was added to the college by a royal order dated Nov. 23, 1787. The trust for its maintenance was confiscated by the revolutionary patriots in 1810 and from that time until Jan. 17, 1847, it was *clausurado*. The patriot priest *Miguel Hidalgo y Costilla* studied and taught philosophy and theology here, and *José María Morelos* was one of his pupils. *Agustin de Iturbide* also studied here.

The inscription on the house at the corner of the *Calles Segundo de Morelos* and *Real* (Pl. D, 3) says: "In this house in 1809 the first secret meeting of patriots who conspired to secure Mexican Independence was held."

At the top of the street leading up from the rly. station is a mediocre monument with a statue representing "Peace."

La Iglesia de las Monjas Catarinas (Pl. D, 3), in the *Calle Real*, has a number of large allegorical paintings of no particular merit. Next door is the handsome and imposing *Colegio de Guadalupe* with the Latin inscription: *Non fecit taliter omni natione et judicia sua non manifestavit eis.*

The Church of San Francisco (Pl. D, 3) was founded in 1531 and is in consequence one of the oldest in Mexico. The date, 1610, over the main portal, refers to its completion. It was renovated in 1828. A local tradition refers to a secret passage which is supposed to lead from the crypt to the meadow on the edge of the city; presumably dug by the Spaniards who used the ch. as a fortress. Several chapels of this ch. were destroyed in 1872 to make space for the adjacent market.

The Church of Nuestra Señora de Socorro (Pl. C, 3), founded in 1550, belonged to the Augustine monks (it is still called *San Agustin*) and contains a much venerated image of the Virgin, presented to the ch. by *Santo Tomás de Villanueva*. It was begun in 1650, on the site of former ch., and was completed some years later. Among the ch. relics is a portrait of *Fray Alonzo de la Cruz*, founder of the University of Mexico (1552); *Fray Juan Bautista*, the "Apostle of the *Tierra Caliente*" (died Dec. 20, 1567), and one of the historian *Diego Basalenque*, who died in 1651.

La Iglesia del Carmen (Pl. D, 2), erected in 1596 and renovated in 1839, contains some pictures by *José* and *Nicolás Juarez* and a portrait (attributed to *Cabrera*) of the Bishop *Palafox y Mendoza*.

There are nearly a score of churches in Morelia, most of them without interest to the traveller.

El Museo Michoacano is of interest to residents chiefly. In a glass case is preserved the wooden leg of the redoubtable General *Santa Anna*, see p. 506.

There are one or two very good private collections of antiques in Morelia, but they are not accessible to travellers.

At the east terminus of the *Calle Real* (Pl. E, 3) is the city end of the fine old **Aqueduct**, which was begun in 1785 and completed in 1789 at a cost of $100,000. This sturdy old relic of the Spanish dominion in Mexico brings potable water into the town from the distant mountain springs of *Carindapaz*, *El Moral* and *San Miguel del Monte*. A line of terra-cotta pipes winds around the *Cerro del Rincon* and leads the water into the aqueduct in the valley. There are 254 arches, each 27 ft. high and 18 ft. wide. The vast structure enters the town from the S.-E. near the *Calle Real*, which it crosses before making three sharp turns and skirting the little *Jardin de Villalongin*. On the great arch which spans the entrance to the *Paseo de Guadalupe* is a Spanish inscription advising that "This work is due to the piety, beneficence and charity of the illustrious *Señor Doctor Don Fray Antonio de San Miguel*, the most worthy Bishop of Michoacan, who constructed it at great personal cost. The Municipality of Valladolid erected this tablet to his memory in 1788 and renewed it in 1884; the Licentiate *Pudenciano Dorantes* being then Governor of the State." On the companion arch is a similar tablet bearing a Latin translation of the above.

The *Calzada de Guadalupe* (a raised stone causeway 400 ft. long by 40 ft. broad) leads S.-E. from the *Calle Real* (at the aqueduct crossing) and is a continuation thereof. It was constructed in 1732 by the order of Bishop *Calatayud* to provide an easy and pleasant approach to the (uninteresting) *Santuario de Guadalupe* at the E. terminus. This shaded and restful promenade is a sort of local *Poet's Walk*. Many of the giant elms which once adorned it, and which were planted by the Spanish *Intendente Juan Antonio Riano* (comp. p. 139), have perished. At the end of the walk, opposite the church, is the small *Jardin de los Aztecas*, with some Indian monoliths and fragments of stone idols. The half-wild park to the right of the *santuario* is called the *Paseo Viejo*.

Passing beneath the aqueduct (at the *Paseo Viejo*) we come to the sylvan *Bosque de San Pedro* (Pl. E, 4), laid out in symmetrical *avenidas* that are beautifully shaded and named for poets, musicians and military heroes. In the centre is a music

kiosk, a small lake, and one or more cages of wild animals. The edge of the park is dotted with pretty bungalows. This *bosque* is a source of civic pride to the *Morelianos*.

The walk across the meadows to the end of the *acueducto*, — covered in some places with beautiful climbing *Bougainvillæa* (see p. 442) — thence on toward the springs which supply the water, is interesting.

Morelia, see p. 202. The grade ascends through a tree-dotted valley hemmed in by mts. 385 K. *La Huerta*. The line curves sharply to the r. and we enter a rocky region with lakes in the lower reaches. The railway describes a great horseshoe curve, and as we climb the hills we obtain splendid vistas in retrospect. From 390 K. *Monterrubio*, the view of the valley sprinkled with herds of grazing cattle and flanked by blue mt. peaks is beguiling. *Morelia*, perched on the uplands, is seen in the distance, and near by are many lakelets in green depressions of the hills. The best views are from the r. The line follows terraces cut from the hills and soon enters the picturesque Coincho Cañon, with a whimpering river at the bottom and a plunging waterfall at the far end. The grade is steadily upward and the line makes many twists and turns. In this district are some hot springs that are popular with the *Morelianos;* the temperature of the water is about 100° Fahr. Most of the streams hereabout are warm, with a trace of muriatic acid in their insipid waters.

397 K. *Juacuaro*, a shipping-point for several large *haciendas* in the vicinity. The line now slopes downward and we obtain (to the l.) fine views across many miles of rich and splendidly cultivated valley-land. 407 K. *Coapa*. 414 K. *Lagunilla*. 420 K. *Fontezuela*. We enter a wooded region. Many lakes dot the lowlands and the views are very pretty. We pass through 427 K. *Chapultepec* and a wild and rugged gorge of the same name. As we emerge, the upper reaches of the beautiful Lake Patzcuaro (p. 213) come into view on the r. 438 K. *Playa*. We skirt the shore of the lake for several miles to 440 K. **Patzcuaro**, see below. For a continuation of the journey see p. 226.

40. Patzcuaro.

Arrival. The straggling town lies about 3 kilom. to the E. of the station, out of sight behind the hills. The walk is a disagreeable one and the traveller will do well to employ the *tranvías* (*Empresa de Tranvías de Patzcuaro*), which meet all trains; fare, 10 c.; time, 20 min. No cabs. Hotel runners meet all trains and checks for luggage can be delivered to them. Hand-bags on the tram-cars, no charge. Trunks, 25 c. The traveller will do well to bear in mind that on the return journey (from the town to the station) the cars usually leave ½ hr. before the arrival of the train. Their movements are erratic and one should always be prepared to walk, for which considerable time is requisite, as the road is cobble-paved and difficult. The straining mules pull the cars up the long, stiff grade slowly and laboriously. Cars pass the *Plaza Chica* and stop near the *Plaza Grande*.

Hotels (comp. p. xlvii). *Hotel Mercado*, facing the *Plaza Chica*. Spanish management and cuisine. Rooms only (best overlook the *plaza*), 75 c.; meals, 60 c. each. Baths, 25 c. There are several other hotels, among which there is no choice.

The Patzcuaro region is becoming a popular resort, and the rly. sells excursion tickets from points as far distant as Mexico City. Consult the rly. folders and the newspapers. A good hotel, with bathing pavilions and the usual attractions of a lakeside resort, is needed.

Patzcuaro (*Tarascan* = "Place of Delights"), 7,180 ft. above sea-level, with about 8,000 inhab., is a poor town, on the slope of a small range of hills, which stands back from, and overlooks, the fine lake of the same name. The narrow, cobble-paved streets lead up and down the hillsides, and the houses that flank them are quaint reminders of Spanish Colonial days. Most of these houses are one story with projecting roofs, supported by carved beams, which provide a sort of overhanging shelter for pedestrians. Few Mexican towns are more antiquated or more somnolent. Its mien confirms its great age. The *portales* look as if the weight of many centuries rested upon them. From the adjacent hills a fine view of the town and the lake can be obtained.

The *Plaza Principal*, called also *Plaza Grande*, to differentiate it from the Plaza Chica one square to the N., is a wide, unkempt expanse with some corpulent ash-trees whose age antedates that of the oldest surviving inhabitant. The town is the metropolis for the Indian villages which stand on the lake shore, and hither the Indians come with their garden produce, fruits and wares. Among the latter are tiny bone carvings, crudely hammered copper-vessels, small workboxes and primitive Indian curios and toys. The venders always ask more than they expect to receive. The town is supplied with water from a spring which, according to tradition, gushed forth from a rock struck by Bishop *Quiroga's* staff. An altar once stood above the spring, and the staff is preserved in the Morelia Cathedral. The region roundabout is populated by Biscayans and Indians. Fine *chirimoyas* are a product.

Patzcuaro was formerly noted for the production of an exquisite feather-work which is described as being "made of the most beautiful and delicate feathers, chiefly of the *picaflores* (humming-birds) which the Indians called *huitzitzilin*. Several persons were employed on each painting, in the blending of the colors and in the arrangement of the feathers, as it was a work requiring extraordinary patience and nicety. The sketch of the figure was first made, and the proportions being measured, each artist took charge of one particular part of the figure or of the drapery. When each had finished his share, all the different parts were reunited, to form the picture. The feathers were first taken up with some soft substance with the utmost care, and fastened with a glutinous matter upon a piece of stuff; then, the different parts being reunited, were placed on a plate of copper, and gently polished, till the surface became quite equal, when they appeared like the most beautiful paintings, or, more beautiful from the splendor and liveliness of the colors, the bright golden, and blue, and crimson tints, than the painting which they imitated. Many were sent to Spain, and to different museums both

in Europe and Mexico: but the art is now nearly lost, nor does it belong to the present utilitarian age."[1]

La Colegiata (formerly *la Parroquía del Carmen*), on the crest of a hill 5 min. walk to the E. of the *Plaza Chica*, dominates the town and its environs and is the most historical ch. in the place. When *Patzcuaro* was founded (1540) by *Vasco de Quiroga*, the first bishop of the See of Michoacan, the capital of the newly conquered kingdom was *Tzintzuntzan*, but when the new site was decided upon the bishop ordered a small cathedral to be erected for the 28 Castilian families and the 30,000 *Tarascans* who history says then dwelt in the neighborhood. The erection of this cathedral was sanctioned by a Papal Bull of Julian III in 1550. Albeit in 1553 the Spanish King honored *Patzcuaro* with the title of *ciudad*, and with an *escudo de armas*, the Episcopal See (*sede*) was moved to Valladolid (now Morelia) and with it went the elaborate plans for the Cathedral. The nave only was constructed, and this is of cathedral proportions. The structure was badly shaken by an earthquake in 1845, and again joggled in 1858. The brown stone façade, with its huge wheel window and niches with life-size figures of Saints Matthew, Mark, Luke and John, is comparatively recent. The unfinished tower imparts a crippled and odd appearance. The interior was decorated in 1845 and again in 1907. Just within the doorway is a finely carved wood screen (*cancel*) — an excellent example of early Spanish craftsmanship. The two large paintings on the r. and l. wall, near the entrance, the *Holy Family* and the *Assumption of the Virgin*, are the work of *Ignacio Velasco* (1851) of the Mexico School. The florid coloring is a feeble attempt to produce work in the *Murillo* style. At one of the altars is a painting of the Virgin and Child with real gold crowns and necklaces appliqued on the canvas. Above the entrance to the *Capilla del Santo Niño* (l. of the main entrance) is a quaint painting, *La Madre Santísima de la Luz*, unsigned but of undoubted antiquity. This chapel was a part of the original ch. The chapel opposite the old *bautisterio* contains a fine *Cristo Crucified*, unsigned and undated. The tall *Altar Mayor* at the E. end of the huge nave is supported by four great pillars, dates from 1907, and was made to receive the much venerated image of *Nuestra Madre Santísima*

[1] This ancient Tarascan handicraft has its counterpart in the fine Cantonese work which is a specialty of the Province of Kwangtung in Southern China. From time immemorial the Cantonese craftsmen have produced this exquisite bird-wing enamel, employing the lustrous coating of the wings of the blue-jay and the humming-bird. The finished articles are much prized by the imperial family and by Mandarins, by whom it is worn as jewellery, especially hair-ornaments. It is even more beautiful than the productions of the Tarascan craftsmen, and it would be interesting to know from whom these Indians of Mexico obtained their inspiration.

de la Salud (made by the order of *Bishop Quiroga*), which formerly occupied a sanctuary in the conventual church of that name, across the street from the *Church of La Compañía*. The Indians attribute miraculous healing powers to this image, and they make long and wearisome pilgrimages (*peregrinaciones*) to pray before it. The *Parroquia* was elevated to the category of a *Colegiata* (comp. p.cxvi) by a Papal edict of Pope Pius X, June 29, 1907, and the image was removed with fitting ceremonies and great rejoicing, Jan. 8, 1908. The largest bell in the *campanario* has an unusually sweet tone — which can be heard far out on the lake.

The Church of La Compañía de Jesus, a short walk S. of the *Parroquia*, and one block E. of the *Plaza Principal*, at the top of the *Calle Portugal*, contains, at the l. of the high altar, a long marble tablet with a Latin inscription referring to the life of the good *Bishop Quiroga*.[1] Directly back of this, in a small chapel, is an urn locked in a modern steel office safe, marked with the bishop's name and containing his ashes. Facing the niche in the wall containing the safe is a small altar with a quaint old painting of the Virgin and Child. The ch. is dedicated to the Sacred Heart of Jesus.

The Church of San Agustin, facing the N. side of the *Plaza Chica*, is interesting only in that it is one of the oldest Spanish foundations in the town. At the other end of the street from *La Colegiata*, to the l. of the *Plaza*, is the weather-beaten *Santuario de Nuestra Señora de Guadalupe*, dedicated to that Virgin. It is uninteresting, but from the tower a commanding view of the lake and the countryside is to be had.

The best view of the town and the lake is had from *El Cerro del Calvario* (Hill of Calvary), 15 min. walk (W.) from the *Plaza Chica*. We follow the street leading up to the *Santuario de Guadalupe*, pass this on the left and proceed along a very rocky and hilly road through the tawdry suburbs. Near the summit of the *cerro* is the old *Church of Calvario*, with an uninteresting interior. Leading therefrom to the summit is an unkempt road flanked by stone seats (*lunetas*) placed

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[1] *Vasco de Quiroga* was an eminent lawyer who by prudence, tact and benevolence became a prominent figure in New Spain. The Emperor, Charles V, selected him to redeem, as far as possible, the cruelties inflicted on the harmless *Tarascans* by the miserable and misguided *Nuño de Guzman*, and to win back their confidence. At the urgent request of his sovereign, *Quiroga* took holy orders, was quickly raised through the successive grades of the priesthood, was consecrated as a bishop and repaired to his diocese in the Church of *San Francisco* in *Tzintzuntzan* Aug. 22, 1538; being then 68 years old. By the exercise of limitless patience and a host of good works he finally gained the confidence of the Indians, many of whom he converted to Christianity. He died at *Uruapan* March 14, 1565, at the age of 96 years. He was to Michoacan what *Fray Pedro de Gante* was to the Valley of Mexico, and *Bartolomé de las Casas* to the Indians of Southern Mexico; and his memory is still fresh and sweet in the hearts of the natives of this region.

in position by the local *ayuntamiento*. The view of the lake and the many villages and islands which dot it is very beguiling. A good glass will materially aid one. The hamlets of *Santa Ana, Guecorio, Xanicho, Eronguarícuaro, San Pedro* and *Taretan* are visible to the naked eye. *Tzintzuntzan, Quiroga* (pop. 5,000) and many other smaller towns lie behind the hills to the r. The town on the farther shore, in line with the island of *Xanicho*, is *Cantabria*. The hills in the immediate vicinity are called *Cirate, Buena Vista, Cerro del Mono, C. de San Rafael, C. de la Oreja*, etc. The railway line leading around the base of the hills extends to *Uruapan*, see p. 227.

Returning from *El Calvario* we pass down between the stone seats, leave the ch. on the r., emerge from the enclosure through a huge turn-stile and follow the wide, cobble-paved road leading townward beneath wide-spreading elms. Formerly there were 14 stations of the Cross along this road, and pilgrims reached the summit of the hill after doing penance by the wayside. Certain of the niches where these symbols stood are still to be seen let into the houses which flank the street. The first from the town is on the wall of the weather-beaten *Church of San Francisco*, at the S. corner of the ragged little *plazuela*.

EXCURSION FROM PATZCUARO TO LAKE PATZCUARO.

A gasoline launch plies for hire on the lake and it can be chartered (consult the hotel manager) by parties wishing to visit the different points of interest. Fares vary with the time and the number of persons. A bargain should be struck before embarking. Travellers who prefer to tour the lake in one of the Indian dug-outs should come to a clear understanding with the owner of the boat before starting. The Indians demand absurd prices and long dickering is sometimes necessary to bring them to reason and equitable terms. The usual fare from *Patzcuaro* to *Tzintzuntzan* (p. 215) and return is $5 for the boat, irrespective of the number of passengers. Time 3–6 hrs., depending on the weather. A pair of blue goggles and an umbrella are almost necessary, as during the trip the glare of the sun reflected on the water is apt to prove trying, particularly to weak eyes. A stiff breeze sometimes blows up in the early afternoon and lasts till sundown and the water is apt to be choppy. In nearly all cases the launch is preferable. The charge for a horse from *Patzcuaro* to *Tzintzuntzan* and return is $1. A guide (necessary) $1, and for his horse another $1. Time about 3 hrs. each way. The road skirts the W. end of the lake. The Indian boats usually hug the E. shore on the outward voyage. The advantage of the boat trip lies in the possibility of touching at the small islands en route. One also gets good views of the native fishermen who, armed with a pole and a net like unto that of a butterfly-catching professor, stand in the stern of their primitive crafts and dip out the unwary fish. A good pedestrian will prefer to start from *Patzcuaro* early in the morning and make the round of the lake on foot. The going is good and the views inspiring. A guide should always be taken along. *Tzintzuntzan* stands on the E. shore, spread over two low hills near the water edge.

Lake Patzcuaro, 6,717 ft. above sea-level (¾ of a mile higher than the summit of Mt. Washington), an irregular-shaped body of fresh water 13 M. long from N.-E. to S.-W. and

30 M. in circumference, is one of the highest navigable lakes in Mexico. The shores are studded with *Tarascan* villages, 20 or more standing directly on the beach. Chief among the small islands are *Xanicho* (pop. 1,500), *Xaracuaro* (pop. 200), *Pacanda*, *Yuyuan*, and *Tecuen*. The dwellers on these exaggerated cameos on a grayish-green sea live much to themselves, disliking and mistrusting their neighbors and mixing with the outer world as little as possible. They paddle about the lake in primitive log dug-outs and make their living by fishing and hunting the wild-fowl with which, in certain seasons, the region abounds. The best fish — usually caught in nets — is the *pescado blanco*. The *acumeras*, *tiros* and other fish are of dark meat and not so palatable as their white brethren. A product frequently seen in the Indian markets is the salamander (*axolotl*, comp. p. 500), of which the natives are fond. Fishing-trips can be planned with the aid of the hotel management in *Patzcuaro*. A dug-out manned by two or more men, with a seating capacity for six or more, can usually be hired for about $5 a day. The Indians will supply fishing-tackle.

The natives are expert hunters of the wild-fowl which haunt the lake. Some use a primitive throwing-stick (somewhat similar to one used by the Australian aborigines) with a triple-pointed iron tip and a *tsipahki* or launching sheath, which has two holes for the fingers and a groove in which the spear-shaft lies. At certain seasons — usually just prior to the *fiesta* in honor of their tutelary saint — the *Tarascans* plan hunting expeditions, in which fifty or more dug-outs take part; the game sought being ducks, geese and widgeons. Each boat, manned by three or four men, proceeds toward a spot in the lake where the birds are known to assemble; they approach in the form of a crescent and the fowl are concentrated at a point near shore. At a given signal the men rise and hurl their barbed spears among the half-tame birds. If one is hit the spear remains in a half-upright position; if not, it floats on the water and is soon recovered by its owner. Such expeditions may last several days and nights and the meat of the hundreds of birds secured is made into savory *tamales*.

Xanicho Island is very pretty when seen from the mainland; near to it is seen to be rocky and somewhat barren. The guide shows a cavern in the rocks where Indian idols have been found. These caves are usually foul spots, the refuge of bats (*murciélagos*) and serpents (*serpientes*), and most travellers will be satisfied with a peep in at the entrance. Scattered over the island are fragments of idols and the remains of Indian sanctuaries. The small and poor church of *San Gerónimo* contains some Indian ornaments and votive offerings, tinselly in character and uninteresting. Prominent among them is a statue of the Virgin clad in a dress of Indian embroidery. Like most Indian churches this one contains a

varied entomological congress which the visitor will feel even if he does not see before he quits it.

Tzintzuntzan (pronounced *sin-soon-san*), an ancient *Tarascan* town and one-time capital of the *Tarascan* Empire, about 14 M. across the lake from the town of *Patzcuaro*, is the showplace of the region. It is now but a simulacrum of its former greatness. It at one time extended over a distance of six miles and the remains of this ancient city are still visible, in the form of *yacatas* (mounds), T-shaped and running from E. to W., on the crest of a low ridge near the present settlement. Many idols made of volcanic stone have been taken from these *yacatas;* prominent among them a figure called *Jhuatzio*, resembling the famous *Chac-Mool* (p. 305) found by Dr. Le Plongeon in Yucatan. Other interesting relics were obsidian mirrors, velvety black with pale green veins: the largest known antiques of this type have been excavated here.

The centre of attraction for all who visit *Tzintzuntzan* is the **Parish Church,** which contains a celebrated painting, *The Descent from the Cross* (*Decendimiento de la Cruz*), which has been variously attributed to *Titian*, to *Cabrera*, to *Ibarra* and other noted painters. Certain critics find it very Titianesque, particularly the bit of landscape in the upper left-hand corner, and they concur in thinking that it is from the brush of this master or that of a very adept pupil. "The drawing of each figure, the gradations of light and shade, the marvellous composition, the relief and the modelling of the Christ, the low but luminous tones in which it is painted, the superb harmony of these tones, all pronounce it the work of a very skillful craftsman. Though painted perhaps three centuries or more ago the colors are still fresh, rich and pure. The dry atmosphere of the region has preserved it in an admirable way. The picture is enclosed in a splendid carved frame, about 15 ft. long by 6 ft. wide. It contains eleven figures, all life-size. On a hill are three crosses in relief against an orange sky. In the lower left hand is *Mary Magdalen* seated on the ground contemplating the nails and the crown of thorns. The figure of Christ supported in a sheet is carried to the tomb — a dark cavern in the rear. Two men, *Joseph* and *Nicodemus*, hold the sheet and support the head and the feet. Aiding also in this tender office is a woman, the Holy Virgin, her head bowed over the dead Christ." Other prominent figures in the background are *St. John the Baptist*, a figure believed to be *St. Peter*, and one, at the extreme right, thought to be *Philip II*, King of Spain.

The subject was a favorite one with the great *Titian*, who in turn was a favorite with his royal patron, *Felipe II*. The glorious voluntary on canvas, in the *Museo Nacional de Pintura y Escultura* at Madrid, was painted expressly for *Philip* by *Titian* when the latter was in his 82d year. It is quite within the range of probability that the King either ordered this

picture painted expressly for *Bishop Quiroga* or selected it from one of the 40 splendid Titians in the royal collection. Certain critics believe it was painted for the occasion, which accounts for the King's appearance in the group. According to the *sacristán* many offers have been made for it; one of 50,000 *pesos*, but the Indian parishioners refused to sanction its removal.

Mr. Baxter differs with the many critics who pronounce the picture a *Titiano*. He says: "A comparison of the picture with others by Titian, particularly that of the *Entombment* at Madrid and that of the Louvre, indicates a style very different from that of the great Italian. In composition, it has no resemblance to the Madrid work, but it appears to have something in common with that of the Louvre, suggesting a reversal, as in a mirror, of the latter picture. In characterization, however, it is radically different from these and other sacred subjects from the hand of *Titian*. It manifestly lacks the intense emotionalism, the impassioned movement, of the *Titian* compositions. It is distinguished by great tenderness, a lofty reverence, and a sublimation of emotion under a realizing sense of the spiritual significance of the event. This mood is very unlike that which induces the vivid action customary in Titian's figures — as instanced in the frenzied grief of the Saint John in the Louvre *Entombment* and the chastened, prayerful sorrow of the beloved disciple in this work. The style, on the whole, seems more that of some Spanish master. The realistic Spanish spirit, however, as it informs the dramatic naturalism of a work like the *Entombment* of *Ribera*, does not distinctively inspire this painting."

It is customary to leave a small sum for charity with the *padre* who shows the picture. 50 c. for one person or a *peso* for 3 or 4 is ample. Not obligatory.

Facing the entrance to the *Parroquía* is a huge stone cross around which the Indians assembled to be baptized when they embraced the Christian faith at the time of the *Conquest*. Some quaint, half-obliterated epitaphs are to be seen in the old burying-ground. In the ruinous temple of *La Soledad* is a niche adorned with ebony, tortoise-shell and silver. In *El Hospital*, which was the second temple to be erected in the town, are some very old images and a pulpit whence the bishop *Vasco de Quiroga* expounded the teachings of the Catholic Church to the listening Indians four hundred years ago. In the "Little Street of the Magdalen" are the ruins of an old Franciscan convent, closed in 1740. Above the entrance to the old cloister, and the tangled garden beyond, is the inscription *¡Dios Santo, Dios Fuerte, Dios Inmortal!* On sections of the crumbling wall are fragments of mural paintings. Hard by is an orchard of gnarled and decrepit olive-trees (*olivos*),[1] perhaps the oldest on the continent and planted by the nuns and monks of the first convent founded here. The dilapidated cells which sheltered the long dead devotees can still be traced amid the ruins. Note the quaint custom of hanging the church-bells in the trees, to prevent their being tumbled down and broken by earthquakes.

Iguatzio, a somnolent Indian *pueblo* adjacent to *Tzintzuntzan*, is connected therewith by a causeway made by the In-

[1] "The olive-tree, however classical, is very unpicturesque; its ashy leaf on a pollarded trunk reminds one of a second-rate willow, while it affords neither shade, shelter nor colour."

dians before the *Conquest*. Many historic ruins are scattered along it, and from them have been taken Indian weapons, household utensils, idols and whatnot. The *Plaza de Armas* occupies the one-time site of a great Indian *teocalli* (p. clxvii) demolished by the Spanish friars. Two subterranean passageways, walled with timber, run beneath the *plaza*, but they remain unexplored. A similar passage was opened in *Tzintzuntzan* in 1855, but the Indians refused to permit exploring parties to enter and they promptly filled in the tunnel. The *Iguatzio* underground road is supposed to be a continuation of that of *Tzintzuntzan*.

The History of Michoacan, and particularly that of the *Lake Patzcuaro* region, is closely linked with the annals of the *Purapecha Indians*, commonly called the *Tarascos*. The origin of this tribe is shrouded in mystery, though involved in that of the North-American Indians who centuries ago swarmed away from the parent race and moved southward to, and across, the great plains of Mexico. This branch of the many peoples emanating from that mysterious source was greeted on the shore of *Lake Patzcuaro* by clouds of scintillating humming-birds, golden, copper and crimson tinted,[1] many of which are still to be seen about the old town of *Tzintzuntzan*. The wise men immediately took counsel among themselves and announced to their followers that the beautiful creatures had spoken to them in their ancient tongue, advising them that they were the spirits of their tutelary gods assembled to command that a great *Tarascan* city should be built there and that the spot should henceforth become the home of their nation. According to Prescott (vol. iii, appendix, p. 364) the "*Tarascans* have a tradition that *Tezpi*, their *Noah*, escaped from the great flood in a boat filled with various kinds of animals and birds. After some time, a vulture was sent out, but remained feeding on the dead bodies of the giants, which had been left on the earth, as the waters subsided. The little humming-bird, *huitzitzilin*, was then sent forth and returned with a twig in its mouth. The coincidence of this account with the Hebrew and Chaldean narratives is obvious."

When the Spaniards first visited the district (1522) *Tzintzuntzan* contained 40,000 inhabitants and it was the capital of the vast kingdom of *Michoacan*. The people employed in their daily lives arts and sciences unknown to many other tribes inhabiting New Spain. Conspicuous among their manual arts was that of making beautiful pictures by cunningly attaching the resplendent plumage of the wings of the hum-

[1] There are over 50 kinds of humming-birds in Mexico, differing in color and shape and forming a chromatic scale of brilliant tints, running from sea-green through bluish-green to emerald, and from the lightest straw color to the deepest scarlet and fiery red. Many of these beautiful little feathered sprites haunt the honeysuckle-bowers of Mexico's capital.

ming-birds to a fabric formed of maguey fibre (p. 210). "The *Conquistadores* were amazed to find that many of these pictures represented a supernatural Virgin, to which *Purapecha* legends refer."

To this Indian stronghold *Cortés* sent his gold-seeking emissaries. The *Tarascans* had ever been a proud and virile race — in contradistinction to the servile tribes in other parts of Mexico — and when the inhuman *Nuño de Guzman* (president of the first *Audiencia*) led an army of 10,000 men into the territory of *Calzontzin*, the *Tarascan Cacique*, he met with a stout and unexpected resistance. In time the chieftain was captured, and in order to wring treasure from him *Guzman* had him burned to death over a slow fire, beside torturing many of the head men of the nation. Maddened with terror at the barbarous methods of the white men, the Indians fled to the adjacent mountains and scattered through the contiguous states of *Jalisco*, *Guerrero* and *Guanajuato*. Despite the earnest efforts of the good *Bishop Quiroga* they never regained complete trust in the alien. A few returned to the old city, but the bulk of the nation settled in the *Sierra de los Tarascos* (State of *Michoacan*), where their unmixed descendants now dwell. The Indians of the mountains are very shy and quickly retire into the house when a stranger approaches. They still nurse an ineradicable dislike for foreigners, particularly white men. Some of the characteristics of the tribes are peculiar and interesting.

Craftsmanship: The early *Tarascos* were expert builders in stone, excellent metal-workers, and were noted for their fine woven cloths. Some very good curios of the old workmanship are occasionally met with in the *Tarasco* country; chief among these are hardened copper, and silver and gold bells, for which the district and the tribe are noted. These trinkets were made usually in the form of turtles, hollow and with little balls inside. They were used as rattles, and are provided with a loop on the under side, by which they were attached to the wearer's leg. The pieces are usually of soldered wire and filigree, highly prized because of their splendid workmanship and rarity. Small copper bells, exquisitely wrought, are sometimes unearthed: they are made as American Indian pottery often is, on the principle of coiling a rope of clay.

The tribe is credited with having possessed the secret of tempering copper, which, tradition avers, was handed down by word of mouth, by the ancients, along with the belief that whosoever should reveal it to an outsider would meet a distressful death at the hands of the gods. That they were extraordinarily clever in this line is shown by the tempered copper axes and implements found near *Jilotlan*. Many curious specimens of hardened copper have been found in the ancient tombs scattered throughout the state. One of the chief in-

dustries at present is indigo dyeing. Because of this, many of the *Tarascos* carry blue finger-nails and they are called *Tecos* (finger-nails) by their neighbors. The product of their primitive looms is a species of blue *rebozo* (shawl) with a silken border into which bird and animal designs are woven. The most desirable come from the village of *Paracho*. Prices vary with quality; $10 to $20 should secure a fine specimen. *Paracho* is also renowned for dainty little inlaid toy guitars (about four inches long) with mother-of-pearl and bone insets; to be found in most of the curio-stores throughout the Republic. The *Tarascos* make attractively decorated but very friable pottery in the shape of bowls, pitchers, vases and a variety of cooking-utensils (comp. lxx).

The present-day *Tarascos* lack the skill of their progenitors, albeit they are an industrious lot. Each of their districts is renowned for some specialty. *Parangaricutiro* produces counterpanes; *Uruapan* (p. 227) is noted for its *Tarasco* lacquer-ware, and near *Patzcuaro* (p. 209) the native energy expends itself in the making of dug-out canoes. The modern ceramic souvenirs are of little value.

The commercial idea is well developed and itinerant *Tarascan* pedlars travel hundreds of miles, to distant cities, to sell the pottery made by them. Time was when these ambulating merchants carried their wares, pickaback, as far north as New Mexico and southward to Guatemala. From their stronghold the *Tarascans* tramp to Mexico City, 250 M. distant, carrying huge crates of pottery, inlaid toy guitars, wooden spoons, bowls, chocolate whirlers (*molinillos*), blankets, rope made from maguey fibre, *Uruapan* platters and cages of semi-tropical birds. They return filled with *pulque* and laden with cotton cloth and German gewgaws. On long journeys, which often consume months of time, they live on scanty fare, walk twice as far as would a loaded mule and carry crates weighing from 100 to 150 lbs. From $5 to $12 is considered a good profit for a month's trip.

Characteristics: The *Tarascan* is small of stature, but agile and quick of movement. Contrary to the usual Indian custom the men wear beards and moustaches. They are frugal, even in the use of water. A man bathes once a year, a woman once a week. When the native rises in the morning he washes his feet and face in a wooden trough kept for the purpose. The operation is distasteful to him, but it is achieved because of its religious import. The *Tarasco* lacks the North-American Indian attribute of stoicism, and possesses a decidedly choleric temperament, being easy to offend and quick to show anger. When in a fury he is violent and unmanageable. The weapon usually employed in a disagreement is an oak stick, like a shillelah. This he always carries, using it as a cane, until circumstance calls it into play for other purposes.

With strangers he is polite, but never servile. The early *Tarascos* were warlike and enduring and were expert archers. Their war implements were made of tempered copper and obsidian (*Obsidianus lapis*) and from this volcanic glass they also manufactured "flutes which could imitate the songs of birds, the roar of the tiger or the hissing of the serpent." Their paper was made from the bast of the fig-tree (*Ficus carica*) and the pigment used in the dyeing of their fabrics was extracted from the many plants which grow in their semi-tropic habitat. The dyes are fast, and textiles made by the *Tarascos* are much prized on that account. The average *Tarasco* is musical, and composers of no mean ability are found among the tribe. Every village possesses its "string band," the music of which is sad and plaintive. Rag-time tunes and others of a lively nature are unpopular. Many of the songs are erotic, and are (according to a Mexican authority) composed by the old women of the tribe. Before the Spaniards introduced cross-breeding the *Tarascans* were called (by *Beaumont*, the old *Michoacan* chronicler) the finest looking of all the Indian races. Curiously enough, the more they intermarry with the whites the darker they grow.

Customs: If a *Tarasco* does not marry when he is young he finds some difficulty later in securing a wife — the girls are suspicious lest something prevented him from marrying when they considered it time for him to do so. Courtship is carried on at the fountain or at the spring whence the girls bring water. The lover asks his *dulcinea* for a drink of water and if she hands him a dipper-full he may take courage and press his suit. Marriages are contracted after a brief wooing. A popular love-charm is the dried little finger of some dead person. Like the rabbit-foot of the Southern (U. S. A.) Negro, it is supposed to ward off evil influences and to scratch at the door of the heart of the adored one. The men never fight among themselves for any one woman. Near *Patzcuaro* the following custom is practised:

A lover who believes his passion is reciprocated meets his lady-love at the spring, catches hold of her *rebozo* and refuses to let go until she says "yes." When this concession is obtained he draws forth a stick which he has hidden beneath his blanket and smashes the jar of water (which she carries on her head) so that the contents fall over her. Her girl friends (who have been concealed in the adjacent bushes) remove all her clothes, even to her imitation coral necklace, and from their own persons fit her out with another dress and a new jar in which she can carry water home. Her delighted swain appropriates her wet garments and later sells them to her father at the rate of six *centavos* for each piece. The next day he deposits a load of wood outside the door of her house and goes away. He returns three days later and if he finds

that the wood has been accepted he knows that his sweetheart will follow him home. Once there he returns her father's money and presents his bride with a bouquet of flowers in which yellow is the predominant color.

A bride's good qualities are sometimes tested by opening a bee's nest before her face; if she shrinks she does not possess the fortitude which matrimony requires. Her virginity is a matter of much speculation among the townspeople, and a post-nuptial test, sometimes very trying in its revelations, follows marriage. All the local wags prepare lampoons and the village folks await the test with fear and doubt. If she proves not to have possessed Eve's frailty, she is shown great attentions, chocolate is offered her, the people revel in dancing and eating and the relieved husband is the object of sincere congratulations.

If she proves other than a *wats* (virgin) woe invades the community: the feasting is postponed, the fire is extinguished and the guests set out for their homes sad and angry, but not before they have destroyed all the bride's wedding-gifts, which consist usually of pottery. The lot of the bride — never a pleasant one — is made doubly hard, and she is the victim of waggish jokes and is twitted by her friends with her fall from grace. This continues until motherhood falls upon her.

The women become mothers when very young and thereafter they lose their girlish charm. Six children is the usual number for a married couple. Infants are carried on their mother's back, held up by the *rebozo*.

When a *Tarasco* is ill his friends resort to the Aztec practice of "untwisting" him. Bunches of a dozen cords of different colors, wound with pieces of reed, are brought in, the feet of the sick man are fastened to the floor and he is stroked from head to foot with the cords. In former times women were specially appointed to "disentangle" dying persons.

The common beverage of the people is supplied by a bush which grows on the mountain slopes and uplands. From its leaves is extracted a kind of tea similar in taste to certain of the Chinese teas. The plant bears a relation to the Brazilian Holly (*Ilex Paraguensis*) used extensively in South America for preparing a beverage similar to tea. An infusion of the dried leaves placed in boiling water produces a concoction which the natives believe aids the digestion and soothes the nerves. The dried leaves can be kept indefinitely without losing their quality. The women of the tribe prize it as an emmenagogue.

A favorite *Tarasco* sport is bull-riding — a mild form of bull-baiting. A bull is lassoed and thrown and while down the Indian mounts him. A strap or lariat is tied round the animal's body and to this the rider clings. When the bull rises he bucks and attempts to gore his rider who, in some

cases, is much in the position of a man riding a tiger — willing to get off but unable to. The spectacle provides excitement, and a little danger, for the spectators.

All the *Tarascos* worship idols, and every farmer has one or more buried in his field. They are considered the guardians of the crops. Despite their idolatrous instincts and practices they are fervid Catholics, sometimes making long pilgrimages on their bare knees to religious shrines. Many Indians come to these spots clad in the grotesque garments of buffoons — wearing crowns of gilded and bespangled card-board on their heads. Some wear bits of ancient armor, bells and masks; others come clad in the queer habiliments of their forefathers, adorned with symbols which relate to their ancient rites. At the head of a group of these pilgrims is carried a wooden box with a glass front, through which is visible the special saint of the community. As the procession passes crowds rush up to kiss the box. Grotesque dances are performed before the church door, and many of the women weep and become exhausted through excitement. On such occasions Mexican pickpockets reap a rich harvest from those who do not carry their money in their shoes. This pretext of adoring the Catholic images covers a devotion to their ancient tutelary gods. In the *Tarasco* country 20 or more of these feasts occur annually: each lasts 8 days or more.

The folk-lore is extensive and curious. The forefathers of the present tribe worshipped the Southern Cross (Spanish — *Cruz de María*). The Sun is "Our Father Sun," and if a lie is told he hears it. Business is never transacted after sunset as the Sun cannot hear the agreement and one is likely to be cheated. An eclipse terrorizes the Indians, who believe that the two celestial bodies are devouring each other. Harelip is supposed to follow an eclipse and to be caused by one. If a pregnant woman looks at the eclipse (a common belief among Mexicans) the child will be marked — perhaps with the figure of a rabbit. A woman who expects to become a mother must not carry salt, pepper or lime, or the child will become deaf and blind. Certain Indians are supposed to possess the power of bewitching one, and others travel long distances to consult them and learn this art. If strangers caress *Tarascan* children the parents believe evil-eye will result. They prefer to have strangers abuse them. All the illnesses of children result from the evil-eye. To avoid this the red feather of a woodpecker is sometimes stuck in the child's hair, and red strings are tied around its ankle — the red blurs the sorcerer's sight. Death is believed to follow photographing.

San Mateo (St. Matthew) is the chosen saint of certain of the small tribes, and he is made responsible for the weather and the crops. If it freezes, his image is taken from the church and immersed in cold water — so that he may realize how

it feels to be cold. If warm weather obtains he is fêted, and brandy and Indian comestibles are set before him.

The ancient *Tarascans* flattened the head by binding it, and filed the teeth to represent swallow-tails. The femur bones of enemies taken in battle were notched and then made into musical instruments.

Many of the *Tarascan* women of the interior villages still wear the tribal dress: a combination of the *rebozo* and a skirt (which weighs about 20 lbs.) made of a long strip of cloth, pleated all round and held at the waist with an artistically woven girdle. They are inordinately fond of red-coral and imitation necklaces. (For other interesting data referring to the *Tarascos*, consult *Unknown Mexico*, by Carl Lumholtz.)

Some interesting **Ruins** lie within the *Tarasco* country, near the town of *Zacapu* (place of stones). In the absence of railways one must penetrate the district afoot or on horseback. Indian guides are always obtainable at the nearest town (*Cheran*). The locality is a hunter's paradise, as the lagoons swarm with ducks — rarely hunted — and the foothills with minor game. The pine-clad peak of *Tecolote* is the dominating feature of the immediate neighborhood. Near this (W. of *Zacapu*) on a ridge 500 ft. high are the ruins of a *palacio* or fortress of the *Tarasco* King *Calzontzin*, with no record of the date of their erection. They lie along an esplanade formed by extending the top of a hill to a length of 130 yards and with a width of half that number. The masonry consists of chunks of lava put together without mortar. The esplanade is 100 ft. high in some places, but where the fortress approaches the highest points of the natural elevation, and would accordingly be easy of access, a long wall was raised. Traces of this are yet visible. In the vicinity, especially to the W. of the ridge, numerous square or rectangular *yacatas* (tombs) are located. The old lava flow of this district (known as *mal país*) extends northward for many miles. It provided building stones for the ancients and along its edge are many fortifications and *yacatas*. Similar monuments of antiquity are encountered for a stretch of 30 or more miles toward the N. of *Zacapu*, as far as *San Antonio Corupo* (Burnt on the Surface). Many curious relics of the early tribes have been found in this district; among them some excellent terra-cotta bowls, decorated in red and white.

Cheran (Zacapu is one day's journey on horseback to the N.-E.) lies in the centre of the district and is the starting-point for the ruins. It is an Indian town (pop. 8,000 *Indios* and about 40 Mex.) picturesquely situated on a high, sunny slope among the mountains. The thrifty Indians will provide lodgings (of a kind) and food and guides. Living is cheap. Fowls, egg, and grain always obtainable. The natives live in primitive wooden houses and practise many quaint customs.

Michoacan de Ocampo, one of the *Mexican Estados del Pacífico,* a rich and beautiful region with a pop. of 931,000 and a superficial area of 52,261 sqr. kilom., is divided politically into 15 *distritos* and many *municipalidades.* It derives its name from an Indian (*Tarascan*) vocable signifying "place of the fishes" (*lugar del pescado*); the name *Ocampo* was added to it to honor the memory of an illustrious patriot, *Don Melchor Ocampo.* It is bounded on the N. by the State of *Guanajuato* (p. 145); on the E. by *Mexico* (p. 198) and *Querétaro* (p. 119); on the S. and S.-E. by *Guerrero* (p. 460) and the *Océano Pacífico* (coast-line 163 kilom.) and on the W. by *Jalisco* (p. 181). The capital city, *Morelia,* is described at p. 202.

The general character of the state is mountainous, with plains and valleys that are immensely rich in vegetation. The *Sierra Madre* range traverses the region from S.-E. to N.-W. and lateral ranges break the territory in almost every direction. The highest mountain is *El Pico de Tancítaro* (12,653 ft. and frequently snow-covered) in the *Uruapan* district. Other notable peaks are *El Cerro de Patambán* (12,500 ft.), between *Uruapan* (p. 227) and *Zamora* (p. 149); the *C. del Zirate* (11,130 ft.) in the *distrito de Puruándiro;* the *Pico de Quinceo* (11,000 ft.) in the *distrito de Morelia,* and *Tarimangacho* (10,000) in the *Sierra de Tlalpujahua.* In the *distrito de Ario,* E. of an *hacienda* known as *Tejamanil,* is a vast volcanic region called *Mal País* — Bad Lands. From the centre of this rises the smoking volcano of JORULLO (*Tarascan,* "paradise"), one of the most interesting peaks in the Republic. Until 1759 the *Jorullo* region was a rich farming district. In Sept. of that year subterranean noises made themselves heard, then a violent explosion occurred and the present volcano rose 1,700 ft. above its surroundings, and excited the wonder of the civilized world. *Baron Alexander Von Humboldt* visited the district 44 years later and made an exhaustive report of the catastrophe. Numerous *fumaroles,* called *hornitos* (little ovens), dot the environing country; smoke and vapor issue almost continually from the crater, and the district for miles around is one of almost constant volcanic activity.

The *Rio Lerma, R. de las Balsas* and the *R. Coahuayana* — which latter serves as the boundary-line between *Michoacan* and *Colima* — are the chief features of the *River System.* Owing to the mountainous character of the state the rivers form many falls and cascades, some of them very beautiful. The *Cascada de Tzaráracua* (p. 229), near the town of *Uruapan,* is one of the most celebrated in the Republic. The state is renowned for its beautiful lakes (*lagos*); the largest is *Chapala* (described at p. 151) on the dividing-line between *Michoacan* and *Jalisco,* at the W. Next in size and beauty is the pictur-

esque *Lago de Patzcuaro* (p. 213) in the districts of *Morelia* (p. 202) and *Zinápécuaro*. *Patzcuaro* is to Mexicans what Killarney is to the Irish. Another charming lake is *Cuitzeo* (10 M. long by 6 M. broad) mentioned at p. 201. *Pescado blanco* (white fish) are taken from these lakes in great numbers, and fishing is the chief occupation of the dwellers along their shores. To the S. of *Patzcuaro* lies the pretty *Lago de Zirahuen*, referred to at p. 226.

The CLIMATE is cold in the mountain region, temperate on the plains and hot in the southern portion. *Morelia* and *Patzcuaro* are summer resorts for many of the inhabitants of the Mexican capital.

The *Fauna* includes the tapir, tiger (not the striped Bengal variety), mountain-lion, leopard, wild-boar, ounce, deer (several species), foxes and so on. Certain regions furnish fine sport for hunstmen. The reptilia is represented by the powerful and dreaded boa — a huge serpent with a rectangular succession of spots, alternately black and yellow, extending the whole length of the back — by the viper, scorpion (*alacran*, comp. p. 93), tarantula and a varied entomological congress. The range of the bird species is unusually wide and many of the individual specimens are remarkable for their brilliant plumage. In the remote and unfrequented regions are found the beautiful, and much-hunted, American Egret (*Herodias egretta*); the Mexican Jacana (*Jacana spinosa*); Mourning Dove (*Zenaidura macroura*), a species widely disseminated throughout Mexico; the Laughing Falcon (*Herpetotheres cachinnans*) — also very common in the tropics along the coast; the Rufous Cuckoo (*Piaya mexicana*); Mexican Whip-poor-will (*Antrostomus macromystax*); Mexican Meadowlark (*Sturnella magna mexicana*) and an almost endless list of Parrots, Pheasants, Quail, Snipe, Ducks, Geese and song-birds.

The *Flora* is rich and varied, comprising almost everything from the pines of the mountain summits to the beautiful and valuable orchids of the *tierra caliente*. In the astonishingly fertile soil of this favored state fine cabinet-woods grow in abundance; along with almost countless oleaginous, medicinal, aromatic and flowering plants.

The list of fruits, many of delightful flavor, is a long one. Sericulture is being introduced. Some of the oldest olive-trees in Mexico will be found in the old convent garden at *Tzintzuntzan*. Cotton and silk shawls, palm-hats, lace and embroidery, sugar-cane and by-products; mescal, coffee, vanilla, tobacco, rubber, cereals, sesame and linseed, and vast herds of live-stock are among the products of the state. The mountains are rich in minerals; gold, silver, copper, iron, cinnabar, lead, marble, granite and coal are found. Opals and other gems exist in small quantities.

The remains of Indian mounds, caves, rock-carvings, temples

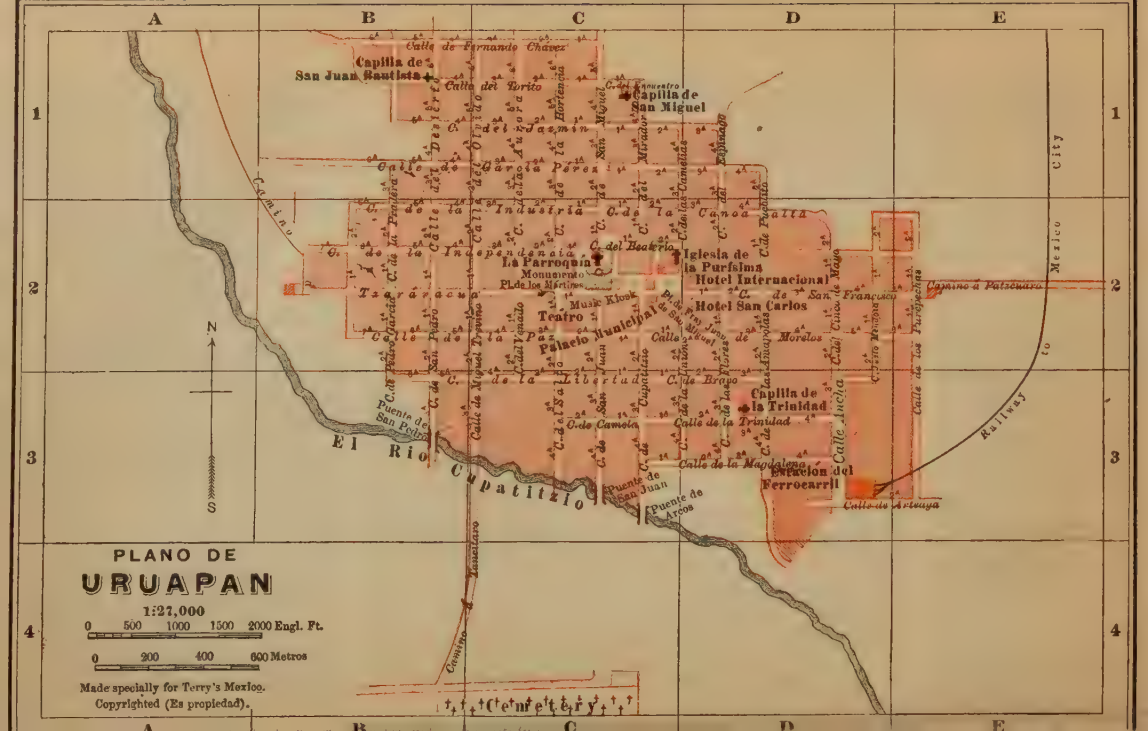
and graves are found in many parts of the state. Prior to the *Conquest* it was perhaps densely populated by Indian tribes, the lees of which are still to be found. Among these are the Cuitlatecos, of the *Nahuatlan* Family; the Chareos and Charenses (*Otomian* F.); the Michoas (*Tarascan* F.); Pirindas (*Otomian* F.); Tarascos (*Tarascan* F.), see p. 217; Tecos (*Nahuatlan* F.); and several minor tribes which have strayed in from adjoining states.

Patzcuaro, see p. 209. Continuing our journey we follow the shore of the lake for a mile or more beyond *Patzcuaro*. As we ascend we get a better view (to the r.) of this beautiful sheet of water with its native fishing-boats and the towns that stand on its shore. 448 K. *Charahuen*. The train zigzags into the hills to 458 K. *Ajuno*. From this point the grade slopes downward and the scenery becomes more tropical. We emerge from a wild region on to the edge of a great depression in the mountains and see (on the l.) the Lake of Zirahuen, most beautiful of all the Mexican lakes. Resting quietly in the bosom of the tall, verdure-clad hills which surround it, with its unrippled surface shimmering beneath waves of heat and reflecting the hills and the blue sky in its pellucid depths, it makes a very beguiling picture; the region strongly recalls the fairy-like *Chuzenji* in the Japanese highlands. When modern enterprise converts this now neglected, but splendidly sheltered, region into an attractive winter resort, nature-lovers will compare it to *Lake Como* and its environs, and it will be listed among the most charming winter stations on the continent. The waters[1] of the lake are sweet, there is good fishing, and the climate of the region is nearly perfect; with long, warm, sunny days and cool nights. Thousands of ducks disport unhunted on its placid bosom during the winters at the North. The little coves which characterize the S. shore are ideal spots for bungalows. The rly. line half-circles the lake and hugs its shore for several miles.

466 K. *Ajambaran*. We descend to more tropical levels by a series of five loops one above the other. The views of the surrounding country, now boldly mountainous with fair valleys between the hills, are beautiful. In the descent we cross many deep *barrancas*. Range after range of verdure-clad hills uncover themselves to view as the train travels to all points of the compass, and the region bears an aspect of untold richness. Splendid pine forest, with greensward sprinkled with blooming wild-flowers, clothe the slopes. The woods look sweet and undefiled. 478 K. *Tarascan*.

481 K. *Paranguitiro*, a shipping-point for the fine sweet

[1] Engineers say the centre of this lake has no bottom, and that it is the surface expression of an immensely deep and swift river which flows beneath this region, and here appears above ground. The depths are said to be very cold, and the current irresistible.


A
B
C
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E
1
2
3
4
Capilla de San Juan Bautista
Calle de Fernando Chavez
Calle del Torito
Capilla de San Miguel
Calle del Jazmin
Calle de la Pera
Calle de la Industria
Calle de la Canoa
Calle de la Independencia
La Parroquia
Monumento
Pl. de los Martires
Iglesia de la Purisima
Hotel Internacional
Hotel San Carlos
Teatro
Music Kiosk
Palacio Municipal
Calle de Morelos
Calle de la Libertad
Capilla de la Trinidad
Calle de la Trinidad
Calle de la Magdalena
Estacion del Ferrocarril
Calle de Arteaga
Camino a Patzcuaro
Mexico City Railway
Camino
Puente de San Pablo
Puente de San Juan
Puente de Arcos
El Rio Cupatitzio
N
S
PLANO DE
URUAPAN
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0 500 1000 1500 2000 Engl. Ft.
0 200 400 600 Metros
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oranges and the limes for which this region is celebrated. Hereabout some of the splendid orchids (comp. p. 564) for which Mexico is noted are found, and huge boxes of the plants are usually to be seen on the station platform, awaiting shipment to foreign lands. We traverse a beautiful district, warm and tropical. Banana trees become conspicuous features in the landscape. A wealth of riotous vegetation stretches away on every hand. Wild-flowers abound. Certain views (to the l.) recall *Maltrata* (p. 494) on the Mexican Rly. 486 K. *Empalme de Conuy*. 498 K. *Curu*. The grade is steadily downward, and as we descend, the tall hills seem to approach and grow taller. We cross a fine valley planted with Indian maize and literally pink with myriad *Cosmos* flowers. Happy-looking women and girls are seen gathering the flowers, of which they make wreaths to wind about their heads and shoulders. Certain sections of the environs are given over to the growth of these flowers and the fields stand out in broad color blotches in the landscape. Near the station of 515 K. **Uruapan** (see below) are some fine eucalyptus trees.

41. Uruapan.

Arrival. The railway station lies about 1½ M. to the east of the town, which is reached over a road that is fairly good except during the rainy season. The tram-cars, which meet all trains (fare, 7 c.: double after nightfall), take a roundabout course to reach the *plaza* in the centre of the town. Trunks can be transferred to the town on the flat-cars of this line at the rate of $1.50 the ton weight. If there are a number of trunks the checks had best be turned over to the hotel manager. Hand-bags by *cargadores* (comp. p. lii), 25 c.; trunks, 50 c. *Uruapan* is the end of the railway.

Hotels (comp. p. xlvii). *Hotel San Carlos* (formerly Union) on the *1ª Calle de la Unión*, 7 (Pl. D, 2). Best rooms are upstairs overlooking the street. The side rooms have no windows and only a door opening on to the *patio*. Rooms only, 50 c. to $1.25. Three meals, $1.50 additional.

Hotel International (Pl. D, 2), facing the *Plaza del Mercado*. Same rates. No upper rooms.

Uruapan, a *Tarascan* vocable formed from *uraní* — gourd, and *urupán* — where flowers are blooming — formerly called *San Francisco Uruapan*, is 5,576 ft. above sea-level and was founded in 1540 by the Franciscan Friar *Juan de San Miguel*, who traced out the streets, laid the foundation for the existing church, planted many flowers and fruit-trees and taught the Indians how to improve their gardens and farms. Soon after its foundation the beauty of the spot attracted many settlers, and the place attained a population of 20,000. Smallpox and other terrible scourges reduced the number (in 1822) to 1,500; at present the town has about 15,000 inhabitants. It is the head of the district of the same name, and not long ago it was the end of the old stage-road from *Morelia* viâ *Patzcuaro*. The three *plazas*, that of *El Mercado* (or *Fray Juan de San Miguel*), *Del Kiosko* and the *Jardin de los Mártires* (Pl. C, 2), stand at the top of the town, which slopes away on all sides.

These *plazas* string along one after the other. The most attractive, the *Jardin de los Mártires*, faces the old parochial church (uninteresting) and contains a marble monument to the memory of Generals *José M. Arteaga* and *Carlos Salazar;* Colonel *Jesus Diaz*, Lieutenant-Col. *Trinidad Villagomez* and Commander *Juan Gonzalez*, who were sacrificed here Oct. 21, 1866, by Col. *Ramón Mendez* of the imperialist troops of the Emperor Maximilian.

Uruapan was the birthplace of the painter (pictures in the *Académia de San Carlos*, p. 308) *Don Manuel Ocaranza* (b. 1845, d. 1882). The houses are chiefly of one story, with tiled roofs that make them very quaint and attractive. The streets, though cobble-paved, are usually clean; some of them are mere tunnels through avenues of tall, green coffee and banana trees. The Mexicans consider the town one of the most delightful spots on earth — *uno de los sitios más deliciosos de la tierra.* It is a beguiling spot, embowered in pink cosmos, red and white tube- and tea-roses, a wealth of tropical flowers and many tall mulberry-trees. Sericulture is a growing industry and the leaves of the mulberry are cultivated for food for the silkworms — *gusanos de seda.* Many of the sunny *patios* of the diminutive houses flame with a brilliant scarlet flower called *flor del pastor* — shepherd's flower; and also with a beautiful variety of spurge (*Euphorbia polygonifolia*). Here the splendid *floripondio*, or magnolia, reaches perfection, and the country lanes and by-ways are redolent of its fine perfume.

The suburbs are very picturesque and the fine fruit-trees, many of them planted by the zealous *Fray Juan de San Miguel*, are a constant delight. In the soft climate of this region the *chirimoya*, shaddock, fig, orange, banana and a host of delicious products grow to perfection. Wide fields of sugar-cane stretch away below the town, and in the *tierra caliente*, some 20 M. distant, an excellent grade of rice is produced. The *Uruapan* coffee (comp. p. 489) is celebrated throughout the Americas. It occupies a high place in public esteem and is considered by some as equal in flavor to the Arabian Mocha. The supply is smaller than the demand. It is not produced on a large scale, the annual output being less than 500,000 lbs. The best grade, known as *Caracolillo*, brings about $5 for 25 lbs. in the U. S. market.

The Spaniards called *Uruapan* the "Paradise of Michoacan." Its people are pleasant, its almost perfect climate is balmy and the unusual beauty of the mts. surrounding the place adds very much to its charm. Many *Tarascan* Indian women, half-Mexicanized, dwell in *Uruapan*, and the creoles (much goitre among them) are noted for their handsome faces. It is the metropolis of the adjacent Indian *pueblos*, and on Sundays and feast-days the streets are animated and picturesque. Not a few of the old Indian customs prevail.

Many of these neighboring Indians make their living by manufacturing the celebrated **Uruapan lacquer-ware**, in the shape of gourds, trays and whatnot. The pieces vary in size from small bits, barely an inch long, to broad waiters two feet in diameter, and they are, as a rule, to be found in all the curio-shops in the Republic. The small gourds (Spanish, *jícaras*) grow on low trees and are plentiful in the vicinity. The Indians gather and dry them, split them in halves, scoop out the contents and by means of a mineral pigment paint the interiors in gaudy colors. The larger shapes are brought from the outlying districts, chiefly from the slope of *Mt. Tancítaro* (a superb snow-clad peak visible to the S.-W.), whither the workers repair and camp while making them. After a thorough seasoning the vessel to be lacquered is covered with a coating of lithomarge (a sectile, compact clay of a fine, smooth texture) and allowed to dry. The men then trace out the designs with a sharp-pointed instrument, and the women fill in the incisions with various colors, smoothing them down with their thumbs. An adept at the work will often draw the design and finish it in one operation. These designs, in which there is a paucity of ideas, usually represent flowers and geometrical figures popular with the *Indios*. The colors are bright, and rarely harmonize; gilding is sometimes resorted to. In such cases the finished product is only valuable as a curio. The lacquer is produced from a plant louse (Spanish — *aje*) which is gathered during the rainy season by the Indians of *Huetámo* (*Tarascan* — *hué* — come, and *tamo* — four; where four come together), about 50 leagues S.-E. of *Uruapan*. The polishing process is laborious, as the best product must be hand-finished. Small articles of this ware are usually offered for sale by the Indians, who generally ask much more than they expect to receive — a back-handed compliment to the visitor's generosity and his ignorance of values.

One of the most beautiful spots in the vicinity of *Uruapan* is the

Waterfall of Tzaráracua, some six miles to the S.-E. of the town. A good pedestrian will find the walk thoroughly delightful, but a guide should be taken along to point out the way. The hotel manager will get a dependable boy for 50 c.–$1. Horses are available at $1 the round trip. Vehicles are scarce and the roads were not made for them. Horse for the guide unnecessary, as he can trot alongside. One morning is ample for the round trip. The entire country is peaceable and safe. As venomous snakes are known to haunt the locality of the *cascada* puttee leggings are desirable. The word *tzaráracua* is *Tarascan* and means a sieve.

The route lies past the *plazas*, down the hill and out through the west suburbs to the Indian town of *Jicalán*. Continuing along the highway we soon reach the flower-embowered and attractive Indian *pueblo* of *Jucacote*, with many fruit-trees, and a *dolce-far-niente* atmosphere that is beguiling. Splendid coffee-trees, planted between rows of bananas, line the roadside. Here they are not always clipped, as at *Orizaba* (p. 489), and small boys mount the trees to pick the bright red berries. We soon climb to a higher elevation and obtain glorious views of the mountains which hem in the region. Through gaps in these we see the luxuriant, sunlit hot country a score or more miles distant. Pine woods become features in the landscape, and we soon come to the brink of a deep gorge, at the head of which we dismount and begin the descent on foot. Below is a circular depression with a natural bulwark of stone at the end. Piercing this is a darksome cavern and from the uncharted depths of this comes a roaring, rushing, tumbling river, which falls thundering and boiling a sheer 90 ft. to a swirling, bubbling pool below. The sight is unique and beautiful. The main fall is of immense volume, but the chief beauty of the whole lies in the hundreds of miniature falls which

emancipate themselves from the central stream and leap through a myriad tiny fissures in the rocks. Some of the minor falls are several feet thick, while others are of needle-like proportions; as slender and as graceful as the finest crystal rods. The play of the sunbeams on the tiny crystalline arches produces a charming effect. Many of the miniature jets fall upon a host of waving, swaying ferns and flowers, and sprinkle them with showers of sparkling drops. The Falls rank among the finest in the Republic.

The river below (the *Cupatítzio*) rushes away to irrigate many fine *haciendas* and *cafetales* before reaching *Uruapan*, where it flanks the *Calzada de la Quinta*, flows beneath several handsome rustic bridges, and furnishes power for cotton-mills and cigarette factories. Some of the bridges are unusually quaint and graceful and they remind the traveller of the dainty, straw-thatched bridges of *Dai Nippon*. Lateral streams are carried from the river, across certain of the town streets, through overhead pipes. Some of the bridges are substantial stone structures with fine arches.

A horseback trip from **Uruapan to the Pacific Coast** will prove a delight to the traveller who does not mind roughing it a bit. The *hacendados* are a hospitable lot, the scenery crossing the mts. is superb, fruit is plentiful and the country is but a little short of a sub-tropical paradise. Its beauties are not yet known to most of the foreigners in Mexico. The traveller may like to remember that a four or five hours' horseback ride across the mountains (to the N.), over a well-defined trail, will bring him to *Los Reyes* (see p. 149) on the *Zamora* branch of the National Rlys. of Mex. He is then within touch by rail of *Guadalajara* and the *Chapala Lake* region. There is good hunting on the way. Horses can always be secured in *Uruapan* at reasonable prices.

VI. CITY AND VALLEY OF MEXICO.

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42. Mexico City.

a. Arrival and Departure. Railway Stations, Hotels, Boarding-Houses, Cafés.

Railway Stations (*estaçjones de Ferrocarril*). 1. The COLONIA STATION (*Estación de Colonia*, Pl. D, 4) of the National Railways of Mexico (*Ferrocarriles Nacionales de Mexico*) faces the *Plaza del F. C. Nacional*, flanks the *Paseo de la Reforma* at the *Glorieta Cuauhtemoc* (Pl. D, 4), and is about 1½ M. west of the *Plaza Mayor*. Trains to Laredo (at the Texas frontier), and to Toluca, Morelia and Uruapan (Rte. 37). The "Loreto" and "Juarez" tram-cars (p. 238) connect it (fare, 6 c.) with the centre of the city, and (north-bound car) with the (formerly) MEXICAN CENTRAL and the MEXICAN R. R. stations in *Buena Vista*. The Colonia cars, which also run to the *P. Mayor*, can be overtaken 1 sqr. to the left (N.) on the *Calle de las Artes*. Cab-stand (see p. 235) in the

station yard. Fare to any of the other R. R. stations or hotels 50 c. There is a lunch-stand in the station and a dearth of them in the neighborhood. — 2. The Nat. Rlys. of Mex. Station (Pl. E,3), facing the *Calle de las Estaciones* (in Buena Vista), is about ½ M. to the N. (follow the *Calle de Ramon Guzman* and its prolongation, the *C. de Mejía*, to its intersection with the *C. de las Estaciones*). A good pedestrian can walk the distance in 15 min. Diagonally across the street from the Nat. Rlys. and the Mex. R. R. stations are several modest restaurants (*fondas*) where meals are served at all hours. American newspapers, Mex. cigars, etc., at the stand of the *Sonora News Co.* (No. 12). A *cargador* (see p. lii) will act as guide between the stations and will carry hand-luggage for 25–50 c. Trains from the Buena Vista station run to El Paso (Texas), Guadalajara (and Manzanillo, on the Pacific), Cuernavaca and the Rio Balsas Region, and to Pachuca. — 3. Mexican Rly. The station adjoins the above on the E. Trains for *Puebla*, *Pachuca* and for *Vera Cruz*, viâ *Córdoba* and *Orizaba*. — 4. The San Lázaro Station (*estación de S. L.*) of the *Ferrocarril Interoceánico* (trains for *Puebla*, *Jalapa*, *Cuauhtla*, *Vera Cruz*, etc.) is about ½ M. east of the *Palacio Nacional* (Pl. H, 4). Take *Colonia* (east-bound) or *Juarez* (south-bound) car from the National station, or the *Santa María* car from the Buena Vista stations, and transfer at the *Plaza Mayor* into a *San Lázaro* car. Ample time for connections should be allowed if the traveller depends upon the tram-car. Time by cab (fare 50 c.) about 20 min. Rly. restaurant (Chinese). — 5. Peralvillo Station (*estación del F. C. Hidalgo y Nordeste*), Pl. I, 2. ½ M. north of the *P. Mayor*. Proceed to this point and board a car bound for *Guadalupe*. The cars pass in front of the station entrance. Trains to *Pachuca*, *Tortugas*, *Tepa*, and *Beristain*, 165 K. distant (State of Hidalgo), 1 through train daily in about 5 hrs. (consult the time-card of the National Railways of Mexico). — 6. Ferrocarril de San Rafael & Atlixco (Xico route). The station is in the *Callejon de Xico* (in the S.-E. section of the city, Pl. H, 6); 2 trains daily to 38 K. *Chalco;* 48 K. *Miraflores;* 66 K. *Amecameca;* 84 K. *Ozumba*. Consult the *Guia Oficial*.

The Ferrocarril del Desagüe del Valle de Mexico (drainage works of the V. of Mex.) connects the city (trains leave from the *Peralvillo Station*) with the drainage works at 37 K. *Tequixquiac* (comp. p. 248).

The Ticket-Offices (comp. p. xxxi) of the Nat. Railways of Mexico (which include the Mex. National, Mex. Central, International, Interoceanic, Hidalgo y Nordeste) are united in the *edificio de los F. C. Nacionales* (Pl. G, 4) in the *Ave. 5 de Mayo* (cor. 2d Bolivar). That of the Mex. Rly. is in the same Ave.; cor. Calle Betlemites.

There are, as a rule, few Hotel Omnibuses. Cabs (*coches de alquiler*) meet all trains and are perhaps the most convenient vehicles for reaching the hotels. (Comp. p. xlvii.) 50 c. to any of the hotels and any residence within a ½ hr. drive. As many as can crowd into them are carried for the same fare. Hand-luggage free. Hotel runners are not allowed in the station yard, but are to be found on the outside. *Cargadores* (see p. lii) for luggage meet all trains and they may conveniently be used if the traveller has but limited luggage and seeks his hotel on foot. It is best to keep the man in sight. Where there is considerable luggage, checks had best be handed to the hotel manager or delivered to the representative of one of the transfer companies (p. 239). The usual charge for one trunk from the station to the hotel or between stations is 50 c. Where trunks are delivered to a *cargador* it is advisable not to rely on his charging you what is right, but to come to a distinct understanding with him. Thieves (p. lxvii) sometimes disguise themselves as *cargadores* and make off with the traveller's belongings. The *tranvías* from the different stations generally pass near to the chief hotels, and are cheaper than cabs.

Hotels (comp. p. xlvii and index of plan), all with electric lights and some with elevators, are apt to be crowded during the winter season, and lodgings should be arranged for in advance. The foreign business portion of the city is so compact that nearly all of the hotels named (see p. 234) are within a few min. walk of the "nerve centre" and of the principal banks and clubs. As a general rule the chief hotels are conducted both on the American and European plan, for a reference to the difference between which see p. xlvii. In arranging for apartments the trav-

eller should ask what the price includes. Most of the hotels take guests by the week or month at very considerable reductions of their daily rates, and when two persons occupy one room, a reduction in the charge should be asked for. Special low rates for the summer months. In certain of the hotels the restaurant is under a separate management and meals must be paid for when taken. Some of the best known hotels are:

New Porter's Hotel (popular with Americans), Calle San Juan de Letran, 12 (Pl. G, 4); Amer. management and cooking; from $7 Am. Pl.; rooms only, from $4; meals, $1. — *Hotel St. Francis* (much frequented by Americans), at the W. end (No. 105) of the Avenida Juarez (Pl. F, 4) facing the equestrian statue of Charles IV, 10 min. walk from the Calle de Gante or the Amer. Club, has the advantage of good air and good views. Juarez, Colonia and other tram-cars. Rooms from $3 to $10; meals in the restaurant *á la carta*. Amer. management and cooking. — *Hotel Iturbide*, in the Ave. de San Francisco (Pl.G, 4), a celebrated hostelry with a fine *patio*, good baths, etc. (Mex. management, Eng. spoken). Rooms from $2; meals in the restaurant, $2 and *á la carta;* Am. Pl. $6 & upward. — *Hotel Sanz* (Pl. G, 4), Ave. de los Hombres Ilustres (N. side of the Alameda, near the central P. O.). Eng. spoken. Rooms from $3; Am. Pl. $6 and upward. — *Guardiola Hotel* (Kingman's), Ave. de San Francisco (opposite the Plazuela de Guardiola), Pl. G, 4. Rooms only from $1.50 to $5; meals in the restaurant *á la carta*. Baths free to guests. Amer. management and cooking. Popular with commercial men. — *Hotel Gillow*, Ave. Isabel la Católica (Pl. G, 4); rooms from $1.50 to $15; meals in the restaurant, $1.50 and *á la carta*. — *Palace Hotel*, Cor. Ave. Isabel la Católica and Ave. 16 de Septiembre (Pl. G, 4); rooms from $3 to $25; meals in the restaurant, $1.50 and *á la carta*. Eng. and Sp. spoken. — *Hotel del Buzaar*, Ave. Isabel la Católica (Pl. G, 4); rooms, $2.50 to $5; meals, $1 and *á la carta*. — *Clark's Alameda Hotel*, N. side of the Alameda, facing Ave. de los Hombres Ilustres (Pl. F, 4); Am. management and cooking; room from $1.50; $3.50 Am. Pl.; meals (Sunday dinners a specialty), $1. — *Hotel del Jardin*, Cor. Ave. 16 de Septiembre and San Juan de Letran; Eng. & Sp. spoken; rooms from $2 to $15; meals in the restaurant *á la carta*. — *Grand Hotel*, 1ª C. Capuchinas (Pl. G, 4); rooms $1 to $4; meals *á la carta*. — *Hotel de la Paix*, 3d Calle de Motolinia (Pl. G, 4); rooms from $2; meals, $1. — *Hotel Bucareli*, 3d C. Bucareli, 59 (Pl. E, 4); rooms from $1; meals *á la carta*. — *Hotel de Genéve*, 8th Calle Liverpool, 133 (in American Colony, Pl. D, 5); American and French management; attractive palm-garden; concerts; billiard-room, tennis-court, garage. Rates from $3 up, European plan, and from $7 Am. Pl. per day. Special monthly rates on application. Take the Tacubaya, Mixcoac or San Angel tram-car and descend at *Niza* station.

Family Hotels, in quieter districts, with special rates for a long stay: — *Mrs. Avery's*, 2ª Calle de Paris, 23 (Pl. E, 4). — *The Rosales, Mrs. Neel*, Calle de Rosales, 19 (Pl. F, 4); both Amer. management and cooking; rates (by the month) in both places: single rooms from $50 up; suites with private bath $150; board, $60, all payable one month in advance. There are a number of others in various parts of the capital: the best are usually full. The traveller is referred to the Want Columns of the daily newspapers (English) and to his Consul. The local conditions should be carefully investigated before one settles for a prolonged stay.

Furnished Rooms (*cuartos amueblados*) are numerous all over the city. The most desirable are perhaps to be found in the West Quarter. The usual monthly charge for a furnished room, a small suite, or a *vivienda* (flat), ranges from $25 for the former, to $50–$200 for the latter; depending on the locality. Rooms in the heart of the city bring less than those in the suburbs. A piece of paper tied to the balcony railing indicates that the house or the rooms therein are to let. Rooms for offices (*para despachos*) rent from $25 to $150 a month (*mes*). The price asked — particularly if by a native — may sometimes be lowered by judicious and amiable bargaining. Before making a long-time contract (see p. lvi) consult some friend (*un amigo*) or a lawyer (*un abogado*). As a rule little or no difficulty is experienced when renting rooms from foreigners.

Restaurants and Cafés. Certain of these serve regular meals (*comidas corridas*) at a fixed price; varying from $1 in the less pretentious places, to $3 in the fashionable resorts; and all serve ready-made dishes (*platos sueltos* or *del dia*) *á la carta*. At the high-priced establishments one portion is generally enough for two persons. It is customary to give a small fee (see p. lix) to the waiter; varying from 6–12 c. in the cheaper restaurants, to 25–50 c. in the best places. Aside from the advertised places (some of which are mentioned below), there are springing up numerous small chop-houses (*fiyones*), and short-order restaurants (*fondas*), managed, as a general rule, by Americans, where American meals and dairy dishes are served in accordance with American ideas. These places are usually to be found on the Ave. 16 de Septiembre, and the contiguous streets, or in the *callejones* leading off the Ave. de San Francisco, Cinco de Mayo, Independencia, etc. American bars (saloons) are sometimes an adjunct of these places. Among the restaurants with a fashionable patronage are *Sylvain's*, in the Ave. 16 de Septiembre 51 (upstairs); *Café de Paris* (celebrated for its fish and game) in the same Ave.; *Bach's*, Ave de San Francisco (French, German and Amer. cuisines); *Café Gambrinus*, Ave. de S. Francisco; *Café y Restaurant Chapultepec* (just within the entrance to Chapultepec Park, Pl. B, 6); *Café Colon*, Paseo de la Reforma (Pl. E, 4), etc.

Tea-Rooms popular with Americans: *La Imperial*, Ave. de San Francisco (opposite the Jockey Club); *La Opera*, Ave. 5 de Mayo, 10 (*Chocolatería Francesa*). — There are a number of less pretentious restaurants where the economically-inclined traveller can dine well and satisfactorily; certain of these (*Prendes*, Ave. 16 de Septiembre 4; *Hub Restaurant*, Ave. 16 de Sept. 26) are located near the *American Club*; others are to be found in the near-by Calle de Dolores, the Ave. de Independencia, etc.

Mexican chocolate, cocoa (also chocolate candies), etc., at *La Opera*, corner the Ave. Juarez and the Calle San Juan de Letran.

Wine-Rooms and Beer-Halls are usually found in connection with, or adjoining, the hotels, cafés and clubs. Bottled-beer heads the demand in the capital, and certain of the native brands are ranked as good as the imported article and sell for about half the price. Among the most popular native beers are those of La Compañía Cervecera de Toluca y Mexico (Toluca and Mex. City); Cervecería Cuauhtemoc (Monterey); Cervecería Moctezuma (Orizaba), and the Cervecería Central (Mex. City). Considerable wine is drunk in Mex. (usually with meals); the Spanish, French and Italian wines having the preference. California wine may sometimes be had in the restaurants under American management, and it is sometimes purer than certain of the Continental wines brought over in casks and bottled on the premises. Champagne is the favorite tipple of the *Jeunesse Dorée;* and prices are usually about the same in silver money as they are in gold in the U. S. A. Claret is *vino-tinto ;* sherry is *jerez ;* white-wine is *vino-blanco ;* champagne, *champaña ;* beer, *cerveza ;* mineral water, *agua-mineral*. Springs of the latter abound in the Republic and a number of excellent brands (the Topo-Chico, the Tehuacan, etc.) of Mex. mineral water are on the market.

b. Means of Transportation.

Cabs (*Coches de Sitio, Carruajes*). Two styles (open and closed, same price) and two classes — first (*primera*) and second (*segunda*). The former carry a blue flag, the latter a red one. When the flag — a small tin affair affixed to the seat — is lowered, it means the vehicle is engaged. The open *coche* or coupé is preferable, except in rainy weather. The blue-flag cabs are usually clean and are drawn by presentable horses. As many persons as can be packed into a cab are carried without extra charge. Hand-luggage is carried free. When a small trunk is loaded on the *pescante* the *cochero* expects an extra fee. (A local ordinance forbids other than passengers riding on the seat with the driver.) Fares are reckoned by time (see below) instead of by distance. The time is computed from the minute one employs a cab to its dismissal. Within the

city limits the cabman is not allowed to charge for the time required to return to the stand (*sitio*), as many cabs are *coches ambulantes* with no fixed stand. Chapultepec, Tacubaya, etc., are outside the city limits, and a special arrangement must be reached with the *cochero* for these places. As cabs pass out of railway stations a *gendarme* stationed at the entrance takes the number of the cab and a record of its destination — as a safeguard to the passenger. Every cab is supposed to have a printed tariff (in Spanish) displayed within view of the passenger; when a cabman is detected demanding more than his just fare, he is fined. Minor disputes can be settled by the Cab Inspector (*Inspector de Coches*) at the cab-stand. Serious charges, such as theft and whatnot, should be submitted to the *Jefe* at the nearest *Comisería*. Attempts at overcharge should be resisted: should the driver persist, order him to proceed to the nearest comiseria — *Vamos á la Comisería*. The cabmen are all registered at the Police-station, and each man is expected to wear a number and his photograph (usually in a metal frame) pinned to his coat. It is a good plan to make a mental note of the number of the cab you employ; also to compare watches with the *cochero*. Mexican cabmen generally know where the chief hotels and railway stations are. When told to drive to a place off the main streets, the "fare" is frequently called upon to direct him. If the cab is a closed one, cabby's attention is attracted by pulling a string on which he sits, and which leads back into the interior. The passenger then leans far out through the small window and makes his wishes known — at least he expresses them. Cab-stands are to be found in various parts of the city. The night service is particularly useful when one wishes to attend some function and does not want to pay the livery man ten or fifteen *pesos* for a brief ride. A servant or a *cargador* will bring a cab from the nearest stand, for a small fee, and the regular (night) rate applies.

Double rates are usually charged on *Dias de Fiesta*, or *Dias Extraordinarias*. The principal feast-days are 1st and 6th of Jan.; 2d and 5th of Feb.; 19th of March; 2d of April; 5th of May; 24th and 29th of June; 4th and 14th of July; 15th of Aug.; 15th and 16th of Sept.; 1st and 2d of Nov.; 8th, 12th and 25th of Dec.; Carnival Tuesday and Battle of Flowers. On the latter day cabs are often scarce at any price.

All the chief hotels and most of the residences of the capital are within the ½ hr. limit from any railway station, and none of these are more than ½ hr. apart. The following tariff is subject to change.

Tariff for one- or two-horse cabs, open or closed:

Blue-Flag Cabs, from 6 A. M. to 10 P. M., week days, 50 c. for ½ hr. or less; between 10 P. M. and 6 A. M., $1 per ½ hr. or less. On Sundays and the holidays noted above, 75 c. and $1 respectively.

Red-Flag Cabs, 40 c. during the day and 75 c. at night, for a ½ hr. or less. On Sundays and holidays, 50 c. and 75 c. respectively.

Taxicabs (*autotaximetros*). Stands in various parts of the city. Prices according to distance: from 6 A. M. to 10 P. M., 30 c. for the 1st 1,200 meters (about ¾ M.) and 10 c. additional for every 400 meters (about ¼ M.) or fraction. From 10 P. M. to 6 A. M., 50 c. for the first 1,000 meters, and 10 c. for each additional 400 meters or fraction. Waits are charged for at the rate of $2.50 the hour. An understanding should be reached with the chauffeur before undertaking trips to Chapultepec or suburban places. If the taxicab is dismissed in the suburbs the following charges (to allow for the time to return to the stand) must be reckoned with: From Chapultepec or Popotla, 50 c. — Tacubaya, Tacuba, Guadalupe, $1. — Mixcoac, Atzcapotzalco, Santa Anita or Ixtacalco, $1. — Coyoacan, Churubusco, San Angel or Ixtapalapa, $1.50. — Tlalpan, or Xochimilco, $2. For any package larger than a hand-valise, 50 c. extra. The passenger is not charged for the time spent in repairing a machine by the wayside.

Tramways (*tranvías*, comp. p. xxxvii). Electric traction cars circulate to all parts of the city and centre at the *Plaza Mayor* (Pl. H, 4, p. 265). The cars nominally stop at the E. crossing on their westward trips, and at the W. crossing going E. Trailers, or additional cars, usually of a separate class, are sometimes attached to the suburban trains, and the traveller should ascertain which is the 1st-class car. (The 2d cl., usually stuffed with ill-smelling *pelados*, are to be avoided.) Fares vary with the distance

(from 6 c. in the city to 30 c. to Tlalpan) and no transfers are given. Crowding is common. On Sundays and feast-days, the suburban cars are apt to be uncomfortably filled and it is often necessary to go to the Plaza Mayor to obtain a seat before the car starts. All the city lines run every few minutes, and the suburban cars run at intervals of from 10 to 30 min. On certain of these lines there are *rápidos* which make but few stops and cover the distance in quicker time than the ordinary trains. The local custom is to enter the car from the rear and pass out through the front door. The system of collecting fares is subject to change; the one in vogue at present is for the conductor to collect the fare (give him the exact change when possible, and look well to the change when this should be forthcoming) and give the passenger a ticket which is mutilated by an inspector who boards the car during its journey. If a ticket is lost or destroyed before being inspected, a new one must be purchased. The street names are not called by the conductors, nor do these functionaries make any effort to seat passengers. The custom of giving up seats to ladies is not very firmly implanted. Smoking is prohibited.

The following is a list of the chief lines:

1. Tlalpan. From the S. side of the *Plaza Mayor;* traverses the southern section of the city to the *Country Club* and *Tlalpan.* Every 40 min. A *rápido* at certain intervals during the day.

2. Coyoacan. The car follows (every 30 min.) the same route (Tlalpan) and turns to the W. just before reaching the *Country Club.* Certain of the *Coyoacan* cars proceed thence to *San Angel.* A *rápido* runs at stated intervals (apt to change) during the day.

3. Churubusco y San Angel (E. 40 min.), follows the above route and passes through *Churubusco, Coyoacan* and *San Angel.*

4. Guadalupe (E. 15 min.), from the N.-E. corner of the *P. Mayor,* traverses the N. section of the city, passes the *Estación* and *Hipódromo de Peralvillo,* to *Guadalupe.*

5. Escuela de Tiro (E. 30 min.), from the N.-E. corner of the *P. Mayor,* runs due E.

6. Penitenciaría (E. 10 min.), follows the above route.

7. San Angel (E. 20 min., with a *rápido* at 1.10 and 7.10 P. M.), from the S. side of the *P. Mayor.* Follows the Ave. 16 de Septiembre and the Ave. de la Independencia, turns S. into the Calle Ancha and proceeds to *Belem Prison,* thence W. along the Calle de los Arcos de Belen and the Ave. de Chapultepec to the *Chapultepec Castle* gate, whence it runs S. through *Tacubaya* and *Mixcoac,* to its terminus in the *Plaza de San Jacinto* at *San Angel.* Returning it traverses practically the same route to the Calles de Nuevo Mexico, thence through these and their prolongation, to the *P. Mayor.*

8. Mixcoac (E. 20 min.), from the S. side of the *P. Mayor;* follows the Ave. 16 de Septiembre and Ave. de la Independencia to the Calle Dolores, thence proceeds through Ave. Juarez and the Calles de Bucareli, to Ave. Chapultepec, following the same route as the S. Angel car. It follows the S. Angel car on the return trip.

9. Tacubaya (about E. 20 min.), from S. side *P. Mayor.* Follows same route as San Angel car to Tacubaya and returns the same way. Passengers for Tacubaya have the choice of these, as well as of the Mixcoac and S. Angel cars. The S. Angel, Mixcoac and Tacubaya cars all stop at Chapultepec Castle gate, going and returning. On Sundays and holidays a car marked *Chapultepec* traverses this route to the Castle gate.

10. Azcapotzalco (E. 15 min.), from W. side *P. Mayor.* Follows the Ave. 16 de Septiembre, and the Calle de San Juan de Letran to the Ave. de los Hombres Ilustres, the Calles del Puente de Alvarado, and through San Cosme and Tacuba to *Azcapotzalco* (common usage spells this word *Atzcapotzalco;* the proper orthography is shown above); returning via the Ave. de los Hombres Ilustres and the Calles de Tacuba to the *P. Mayor.*

11. Tacuba (E. 12 min.), from same terminus, follows above route going and returning.

12. Tlalnepantla (E. 30 min.), from same terminus, follows above route.

13. Santa María (E. 10 min.), from the W. side of the *P. Mayor;* follows the Ave. 16 de Septiembre to San Juan de Letran, then turns N. and traverses this calle and that of El Teátro Nacional to the Ave. de los

Hombres Ilustres (flanking the Alameda on the N.), the Calles del Puente de Alvarado, Buena Vista and Estaciones, thence to the *Colonia de Santa María*, returning viâ Estaciones, Buena Vista, P. de Alvarado, Hombres Ilustres and the several Calles de Tacuba to the *P. Mayor*.

14. San Rafael (E. 5 min.), over the same route as above to P. de Alvarado, thence through San Cosme, the Colonia San Rafael and Tlaxpana and back to the *P. Mayor*.

15. Juarez-Loreto Line (E. 5 min.), from the S. side of the *P. Mayor*, through the Ave. 16 de Septiembre and Ave. de la Independencia to the C. Dolores, thence through the Ave. Juarez and the Calles de Bucareli to the 1st C. de Lucerna. At the foot of the 6th C. de Lucerna the cars turn sharply to the right and run (north) past the Colonia station (see p. 232), thence to the Mex. Rly. station at Buena Vista (p. 233), and E. through the N. quarter of the city to the *Plaza de Loreto* (Pl. H, 4), and from there back (over about the same route) to the *P. Mayor*.

16. Colonia (E. 5 min.), from the S. side of the *P. Mayor*, follows the Ave. 16 de Septiembre and Ave. de la Independencia to Dolores, thence through the Ave. Juarez to the Calle de las Artes, viâ Ave. del Palacio Legislativo (passing in the rear of the *Café Colon*), to the Calle de la Industria and the San Cosme Market, thence to the *Alameda* in *Santa María*. Returning to the *Paseo* viâ the Calles de la Industria, Artes and the Ave. del Palacio Legislativo, the cars cross the *Paseo* and reach the *P. Mayor* through the Calles de Nuevo Mexico and their prolongation.

17. Dolores (E. 30 min.), from the S. side of the *P. Mayor*, following the Tacubaya line to Chapultepec Castle (which it flanks on the S. side) to the *Dolores Cemetery*. Returns the same way.

18. Piedad (E. 20 min.), from S. side *P. Mayor*, following the Tacubaya line to the junction of the Calles de Bucareli and the Calzada de la Piedad, which it traverses to *La Piedad*. Returns same way.

19. Peralvillo y Viga (E. 16 min.), from the *Peralvillo station* (Pl. I, 2) viâ the P. Mayor to the *Calzada de la Viga*, winding through many narrow streets in the region to the S. of the Plaza de la Constitución.

20. Peralvillo y Belen (E. 8 min.), from the *Peralvillo station* viâ *P. Mayor*, Ave. 16 de Septiembre, Ave. de la Independencia and Calle Ancha to *Belen Prison*.

21. Guerrero y San Lázaro (E. 10 min.), from the *Calle Guerrero* (in the N. Central part of the city) to the *San Lázaro station* (Pl. J, 4).

22. Zaragoza (E. 10 min.), from the *P. Mayor* to the *Calle de Zaragoza*, in the N. Central district.

23. Martinez de la Torre (E. 10 min.), from the *P. Mayor* to the *Martinez de la Torre Plaza* (near the Calle Zaragoza).

24. Peñon (E. 20 min.), from the N.-E. side of the *P. Mayor*, through the E. portion of the city to the *Peñon*.

25. There are a number of short lines (consult the *Guia Oficial*) which the traveller will scarcely have need of. The routes are apt to change, especially on feast-days and national holidays. New lines are being added as the city enlarges.

c. Post, Telegraph, Railway, Steamship and Express Offices; Automobile Garages.

Post and Telegraph Offices (*Correo y Telégrafos*, comp. p. xli). The Central Post-Office stands at the corner of the 1st Calle de Tacuba and the C. del Teátro Nacional, near the top (east end) of the Alameda. Various branches throughout the city. The main office of the *Telégrafos Federales* (various branches) is in the Ave. 5 de Mayo (Pl. G, 4). Overland cablegram service to the U. S. A. The Mexican Telegraph Co. (submarine cable viâ Galveston), Ave. 5 de Mayo (Pl. G, 4).

Railway and Steamship Offices. The head offices (ticket and administrative) of the National Railways of Mexico referred to at p. xxxii, are in the huge *edificio de los F. Cs. Nacionales*, Ave. 5 de Mayo. Branch offices at the different rly. stations. The *Pullman Palace Car Co.* has its general Mexico office in the building (upstairs) at the cor. of the Ave. 5 de Mayo and the C. del Teátro Nacional, but tickets are on sale, and reservations can be made, at all the rly. offices. Information relating to

the different railways of the interior of the Republic can usually be had at the head office of the National Railways of Mexico. Certain of the interior roads are represented in the capital; the office of the TEHUANTEPEC NATIONAL RAILROAD is at Gante 11; that of the F. C. VERA CRUZ AL ISTMO is at Córdoba; that of the MEXICAN SOUTHERN RLY. is at Puebla. The Mex. City headquarters of the KANSAS CITY, MEXICO & ORIENT RLY. is in the Ave. 5 de Mayo No. 6–A (next to the Mutual Life Building); the SONORA RAILWAY and the F. C. SUD-PACÍFICO DE MEXICO (West Coast Route) are represented by the SOUTHERN PACIFIC RLY. Co., whose office is in the same building as the above.

Many of the railroads of the United States — the Atchison, Topeka and Santa Fé; the Missouri Pacific; International and Great Northern; Saint Louis, Iron Mountain & Southern, and others — have offices on the Ave. 5 de Mayo near the Mutual Life Building. A number of the STEAMSHIP offices (comp. p. xxxiv) are to be found on this avenue.

Express Offices (*Oficinas de Express*). Compañía Mexicana de Express, central office in the Calle de Maurique, cor. 2ª Donceles. Branches at the (Buena Vista) railway stations and at various other points in the city. — Mexican Railway Express, at Buena Vista, and Ave. 5 de Mayo and the C. Betlemites. There are a number of local express companies.

The American Transfer Co., C. de Gante, 7, International Transfer Co., Ave. de la Independencia (both luggage transfers).

Automobile Garages. Compañía Mexicana de Vehículos Eléctricos (*Charles L. Seeger*), Calle Humboldt, 12 (just S. of the Ave. Juarez). English spoken. Agency for a number of popular American and Continental cars. — Garage Internacional (*Sanchez, Juarez y Cía., S. en C.*), Ave. Juarez. — *Mohler & Degress*, Ave. Morelos, 16. — Garage Anglo-Mexicano, 5ª Calle de Nuevo Mexico, 106. — Compañía Pan-Americano de Vehículos, S. A., Ave. Juarez. — Garage F. I. A. T., Paseo de la Reforma, 96. — For a special reference to automobiles see p. xxxviii.

d. Embassies, Consulates, Physicians, Dentists, Nurses, Baths, Clubs, Woman's Exchange.

Ambassadors, Ministers and Consuls (*Embajadores, Ministros y Consules*) represent nearly all the foreign governments. So many new houses are being constructed in the capital — houses with modern conveniences necessary to foreigners — that the embassies, legations and consulates are apt to change locations; for this reason merely a list of the countries represented will be given. The latest directory (*directorio*), obtainable in any business establishment or hotel, will give the correct street address. (The BLUE BOOK — *Libro azul* — is the social directory of the capital.)

Ambassadors or Ministers are accredited to Mexico from the United States, Great Britain, France, Germany, Austria, Belgium, Italy, Spain, Japan, Russia, Portugal, The Low Countries, Persia, Bolivia, Peru, Brazil, Cuba, Chili, China (also Minister to the U. S. A. with residence at Washington, D. C.), Ecuador, Guatemala, Salvador and Uruguay.

Consuls from the U. S. A., Great Britain, Spain, Germany, Austria, Hungary, Italy, Switzerland, Monaco, Belgium, Argentine Republic, Bolivia, Chili, Colombia, Costa-Rica, Denmark, Norway, Nicaragua, Panama, The Low Countries, Paraguay, Persia, Peru, Portugal, Sweden, Salvador, Uruguay and Venezuela.

American Physicians and Dentists as a rule have their offices near the Calle de Gante, the Ave. de San Francisco, in the Ave. Juarez and 16 de Septiembre, or in the immediate neighborhood. As locations are apt to change, the traveller is referred to the advertisements in the English newspapers, and to the back pages of the local directory.

Trained Nurses (English-speaking) can be secured through physicians, chemists, or at one of the several Hospitals (American, French, German, etc.), their pay is $10 a day and board.

Baths (*Casas de Baños ;* comp. p. lii). Baths are to be had in nearly all the first-class hotels, and they are, as a rule, more convenient than the public establishments. The usual charge in the hotels is 50 c. The *baños*

del Hotel Iturbide and those of *El Harem*, on the 3d *Calle Bolivar*, are among the most central. Russian or Turkish baths, $1. Hot tub-bath, 62 c. Shower, 25 c.

Clubs. *American Club*, Avenida 16 de Septiembre, 14, with a dining-room for ladies, is the headquarters of the better class Americans.

British Club, cor. 2ª Calle de Motolinia and Ave. de San Francisco (with a large membership and a good library), is the largest and best British club in the Republic.

German Club, or Casino Aleman, 2ª Calle de Lopez, 23, a modern club luxuriously appointed (with a fine ball-room and reception-room), possesses an extensive library (6,000 vols.) and a big membership.

Jockey Club de Méjico, on the Ave. de San Francisco (comp. p. 324), is the élite Mex. club of the city. The membership is limited to 300. There is a long waiting-list. Excellent dining-room and library. The splendid old mansion which houses it is one of the most attractive seigniorial houses in the capital. Card of admission easily obtained.

Casino Español, Ave. Isabel la Católica (the King of Spain is a member), is a club where good concerts and literary entertainments are held.

University Club, cor. Calle de Bucareli and Donato Guerra. One of the most prominent of the city clubs.

Cercle Français, 1ª Calle de Motolinia; the chief French club.

Mexico Country Club (*Club Campestre*, comp. p. 407), with good golf-links.

Reforma Athletic Club, on the Verónica Road, hard by (N.) Chapultepec Castle.

Woman's Exchange, on the Avenida de la Independencia (tea, ice-cream, cake and whatnot); an English-American institution devoted to the development of women's home work. Deserving.

e. Lodges and Secret Societies, Banks, Money-Changers, Shops, Newspapers, Cigars, Booksellers, Photographers, Confectioners, Chemists, etc.

Lodges and Secret Societies. Those subject to the Grand Lodge *Valle de Mexico* are:

Toltec (works in English); *Anáhuac* (Eng.); *Germania* (in German); and the *Benito Juarez*, *Lealtad*, *Unión*, *Felix Diaz* and *Ignacio Ramirez*, all of which work in Spanish. All are Blue Lodges.

The Royal Arch Chapter (under the jurisdiction of the Grand Chapter of Texas), the *Commandery Knights Templar* (under the jurisdiction of the General Grand Commandery of the United States) and the *Anezeh Temple Ancient Arabic Order Mystic Shrine* (under the jurisdiction of the Imperial Council of North America), work in English.

The Ancient and Accepted Scottish Rite (the governing body of which is the Supreme Council of Mexico); *The Council Knights Kadosh; Chapter Rose Croix*, and the *Lodge of Perfection*, all work in Spanish.

The Knights of Pythias, Valle de Mexico Lodge No. 2 (under the Grand Lodge of Texas), works in English. Of the

I. O. O. F. there is the *Ridgely Lodge* (English) and the *Germania Lodge* (German). All the above meet (consult the daily newspapers under Lodge Notices, for dates) at *El Templo* "*Anezeh*" at the Calle 1ª Donceles (1 sqr. to the N.-E. of the Central P. O.) Pl. G, 4.

For the present address of the *G. A. R.*; *Brotherhood of Locomotive Engineers*; *Young Men's Christian Association*; *Mexican Society for the Prevention of Cruelty to Animals*; *Woman's Christian Temperance Union*; *Anti-Bullfighting League*; *Mexican Theosophical Society* and others, consult the back pages of the General Directory of the City of Mexico, under the head of Miscellaneous Information.

Banks (*bancos*). There is a large (and steadily increasing) number of banks in the city, but the following list will no doubt be sufficient for the traveller's purpose. As a rule any of the regular banks will cash drafts and letters of credit, and exchange money (comp. p. xi). Certain of the native banks close their doors between 12.30 and 3 P. M. each day. Nearly all observe the many holidays (p. cxix); a few open their doors for business in the A. M. on certain holidays.

Banco Nacional de Mexico, S. A. (with branches, or *sucursales*, and correspondents, *corresponsales*, throughout the Repub.), Ave. Isabel la Católica — *The Mortgage & Loan Banking Co., S. C. L.*, cor. Ave. de San Francisco and the Calle Teátro Nacional — *Mexico City Banking Co., S. A.* — *Mercantile Banking Co.* (both on the corner of the Ave. San Francisco and the 2ª Calle de Betlemites) — the *Federal Banking Co., S. A.*, Ave. de San Francisco — *Banco de Londres y Mexico*, 4ª Calle de la Palma — *Banco Internacional é Hipotecario*, 2ª Calle de Capuchinas — *International Banking Corporation*, Ave. Isabel la Católica — *Bank of Montreal*, cor. Calle del Teátro Nacional and the Ave. Cinco de Mayo (in the Mutual Building) — *Banco Mexicano de Comercio é Industria*, C. San Agustin — *Banco Central Mexicano*, cor. Ave. Isabel la Católica and San Agustin, are perhaps the best known among the foreigners.

The Banking Department of the important (government institution) *Compañía Bancaria de Obras y Bienes Raices, S. A.*, is in the Ave. Cinco de Mayo.

Money-Changers. Several on the Ave. de San Francisco and the Ave. Cinco de Mayo.

Shops (comp. p. lxix). Many of the Mex. City shops are large and handsome, easily bearing comparison with those of Europe and the United States. There are a number of huge "Department Stores," notably that of Mosler, Bowen and Cook, in the Ave. de San Francisco; The Iron Palace (*palacio de hierro*), 4ª Calle de Capuchinas; El Puerto de Vera Cruz, in the Calle Capuchinas, etc. — all patterned after the Universal Providers of London, the Bon Marché of Paris, and the immense establishments of the U. S. A. The traveller will find a number of very attractive shops in the Ave. de San Francisco and the Calle de Gante. In the latter street are the handsome show-rooms (old paintings, sculptures, Spanish fans, laces, mantillas, furniture, jewelry, curios, Mex. sarapes, opals, turquois, etc.) of the **Sonora News Co.** — Spanish and French wines, delicatessen goods, etc., at the Bodegas Universales (Julian M. Levy), 3ª Calle Bolivar; — English jams, marmalades, American biscuits and similar goods at the several Amer. groceries in the Ave. 16 de Septiembre. — Some of the most attractive jewelry stores face the Ave. de San Francisco.

Newspapers (*periódicos*). The *Mexican Herald* is the best morning daily newspaper in the English language; it carries all the telegraphic news from abroad, and is widely known for its erudite, dignified and well-written editorials. The *Daily Record* (English) is the leading evening daily and is well supplied with foreign telegrams. The *Anglo-American* (weekly). All are popular among foreigners.

El Imparcial, a newsy, well-written morning journal, stands at the head of the vernacular (Spanish) papers, with many Associated Press (*prensa asociada*) despatches. *El Diario*, *El Heraldo*, *El Mundo*, *El Popular*, *Mexico Nuevo*, *El País*, *El Correo Español*, *El Diario del Hogar* and *El Tiempo* (the latter Catholic and somewhat conservative, but well written) are perhaps the most popular among the 225 or more publications registered in the capital. The *Courrier du Mexique* is the accepted organ of the numerous *Colonia Francesa*. Notable among the weeklies are the *Mundo Ilustrado*, *Artes y Letras*, *Semanario Literario* and the *Revista Literaria*. The Government organ is *El Diario Oficial de los Estados Unidos Mexicanos*. The *Financiero Mexicano*, *Mexican Investor*, *Pan-American Magazine* (bi-lingual, illustrated and descriptive of Mexico) and a number of *Mining Journals* cater to special classes and professions. It is still the custom for certain of the newspapers to paste a copy of each issue of the paper on a bill-board hanging against the front of the building, so that the impecunious may get the news free. The attractive booklets and folders, issued by the advertising department of the National Railways of Mexico, usually contain information of interest to the traveller.

Mexican Cigars and Cigarettes (comp. p. lxxvi) are on sale almost everywhere throughout the city at the tobacconists (*tabaquerías*). Foreigners are the largest consumers of the native cigars (*puros*), and as the latter are apt to be a bit stronger than the average American cigar, the traveller may like his *puro* to be *claro*, or *colorado* (mild), rather than *maduro* (strong). Excellent cigars can be bought for 10–25 c. Mex.

silver. The *claros* of the latter are usually wrapped with imported Sumatra leaf. The very high-priced *puros* are sometimes much be-wrapped and be-ringed, and are not infrequently sold in glass tubes. Among the brands of cigars best liked by foreigners are those of *Balsa Hermanos* (La Prueba brands, Vera Cruz); *E. Gabarrot y Cía.* (El Valle Nacional, Jalapa); *Gustavo Mayer y Cía.* (La Violeta, Orizaba); *L. & H. Pinto, Ltd.* (La Unión, La Nacional, and El Destino brands, Vera Cruz); *M. P. Garcia é Hijos* (La Rica Hoja, Vera Cruz); *Pelaez Hermanos* (La Balsa y Anexas, Puebla); *Andrés Corrales y Cía* (La Perla, V. Cruz) and others. Havana cigars and cigarettes are sold by the *Cuban Tobacco Co.*, Ave. de San Francisco, 34. Imported smoking and chewing tobaccos are on sale at J. G. Veramendi & Company: the *Cuban Tob. Co.* and *Jenkins Bros.* (Ave. de S. Francisco). The Mexicans smoke the excellent cigarettes (*cigarros*) manufactured by the *Buen Tono*, the *Tabacalera*, *Mexicana*, the *Compañia Cigarrera Mexicana*, and *Gustavo Mayer y Cía.* (Sin Rival brands). American cigarettes are on sale at the high-class *tabaquerías*. Egyptian cigarettes are made by the *Cigarrera Egipcia*, in the Ave. de San Francisco, and the Nestor Gianaclis brands are imported (from Cairo) and sold at the *tabaquerías*.

Bookstores or *Librerías*, where guide-books, interpreters, Am. and Spanish books, magazines, newspapers, and whatnot are to be had: *American Book & Printing Co.*, Ave. de San Francisco, 23 — *The Blue Bookstore*, Ave. 16 de Septiembre, 14 — *The Aztec*, Calle de Gante, 8 — *Sonora News Co.*, Calle de Gante, 4 (also at Calle de las Estaciones, No. 12, opposite *Buena Vista* station) — *International Bookstore* (German books and periodicals), Ave. San Francisco, 28 — and others. Several of the largest Spanish bookstores and native publishing-houses are on the Ave. 5 de Mayo and the Ave. 16 de Septiembre. French books are usually on sale in these places. Valuable old books, codexes and manuscripts relating to Mexico can sometimes be had of *W. W. Bloke* (Ave. 16 de Septiembre, 13), an authority on *Nahuatl* and other Indian picture-writing.

Second-Hand Bookstores abound. They are usually small stands or stalls tucked away in corners of the *portales* or plastered to the sides of buildings, in various parts of the city. English is not always spoken, and bargaining is necessary.

Mexican Music at A. Wagner y Levien, Sucrs, 1ª Calle de Capuchinas.

Photographs, Views, Colored Post-cards and similar articles at the *Sonora News Co.* (see above); *American Book and Printing Co.*; *The Aztec*; *Bluebook Store*; and at the several curio-stores on the Ave. de San Francisco. The beautiful color-photography work by *H. Ravell*, and the excellent views by *Cox*, by *Scott*, and by *Waite* make artistic souvenirs: on sale at the Sonora News Co. store.

Photographic Films and **Plates** (comp. p. lxxix) developed at *The Herald Photo-Engraving Plant*, San Diego, No. 9 — *C. B. Waite*, San Juan de Letran, 5. — **Photographic Supplies** (cameras, films, etc.), *Rochester Photo Stock House, S. A.*, flanking the Hotel Jardin, Ave. 16 de Septiembre; *American Photo-Supply Co., S. A.*, Ave. de San Francisco.

Confectioneries (*Dulcerías*). *La Imperial*, Ave. de San Francisco — *Chocolatería Francesa* (A la Opera), Ave. 5 de Mayo, 10 — *Dulcería de La Opera*, Avenida Juarez — *Pastelería Fleck y Compañía*, Ave. de S. Francisco — Celaya Dulce (see p. 127), Nougat from Querétaro, and the many *dulces* for which Morelia and other Mex. cities are celebrated, can usually be had at the attractive *dulcerías* in the Ave. 5 de Mayo and in other parts of the city. The Mexican candied fruits are legion and are usually delicious.

American Pharmacy (drug-store): *Sanborn Brothers*, Ave. de San Francisco, 12 (English spoken; American specialties). *Droguería de Johansen Felix y Cía.*, and the *Droguería de Labadie, Sucrs. y Cía.*, in the Ave. de S. Francisco.

Jewellery Stores: *A. C. Smith*, Ave. de San Francisco, 13; *La Perla* (Diener Bros.) and *La Esmeralda*, both in the same Ave.

American Shoestore (*zapatería*). El Zapato Regal, Ave. de San Francisco, 10. (Regal Shoes.)

Haberdashery. *J. F. Drienhofer*, Ave. de San Francisco, under the Iturbide Hotel.

f. Theatres and Places of Amusement.

Theatres (comp. p. xcvi). *Teátro Nacional* (Pl. G, 4), a government undertaking of magnitude, will, when it is completed in 1910, be the largest and finest theatre in the Republic. Among the most popular play-houses in the city at present are the *Teátro Colon* (4ª Calle Bolivar, Pl. G, 4), grand opera, etc. — *Teátro Arbeu* (3ª Regina, Pl. G, 5), comedy and drama. — *Académia Metropolitana* (Plaza Santos Degollado, Pl. F, 4), various spectacles — and the *Virginia Fabregas* (1ª Calle de Donceles, Pl. G, 4), opera and drama. — Popular theatres of the "*genero chico*" class (where vaudeville, *zarzuelas* and one-act *tandas* are given) are the *Teátro Nacional* (3ª Bolivar, Pl. G, 4) and the *Folies Bergère* (formerly the *Lírico*) in the 3ª Calle de Medinas, Pl. G, 4.

Bull-Ring (Pl. E, 6; comp. p. xcvii) in the *Colonia Condesa* about 2 M. S.-W. of the *Plaza Mayor* (tramways marked *Toros*). Tickets are sold at the entrance, and also on the day before the fight, in the *Despacho de Boletos*, in the Avenida 16 de Septiembre, and at various *sucursales* throughout the city. The best fights are on Sundays and *dias de fiesta*, and are widely advertised, by wall-posters, hand-bills, in the newspapers, etc. — The building, erected of steel, and completed in 1907 at a cost of $700,000, is the largest in the world, covering 18,500 sqr. meters, and having a seating capacity of 20,000 spectators. It may be inspected on "off" days by application to the *empresario* at the *Despacho Central*.

Basque Ball-Game (*Juego de Pelota*, comp. p. cxiii) in the "Fronton" Nacional, in the Calle Iturbide (Pl. F, 4).

Horse-Races (*Carreras de Caballos*) take place at various times during the year at the *Hipódromo de Peralvillo* (Pl. H, 1) and are usually under the patronage of the Jockey Club, the German Riding Club, etc. The President of the Republic often attends the races.

Golf-Links. The best are at the Country Club, described at p. 407.

Baseball. At the grounds on the S. side of the *Paseo de la Reforma*.

Promenades. The most fashionable promenade and corso of the city is the fine *Paseo de la Reforma* (Pl. E, 5, p. 372), much frequented in the afternoon and on Sundays and *dias de fiesta*. Its prolongation toward the E., the Avenida Juarez and the Ave. de San Francisco, are also much frequented by the élite and by the fine equipages of the capital. The handsome *Alameda* (Pl. F, 4, p. 327) is rendered doubly attractive on Sunday mornings by delightful music (military band, free), by gay toilettes, a wealth of sunshine and beautiful flowers.

g. Churches. The Valley of Mexico. The Federal District. Coat-of-Arms of the City.

Churches. Unless the traveller is concerned with the historical associations which cling to the fifty or more churches (comp. p. cxiv) in Mexico City, but a few of them will repay the time spent in studying them. Architecturally the minor churches differ but little from each other, and unless one is interested in the Catholic religion and its many phases — as portrayed by different native congregations and priestly display — or in the details of construction which serve sometimes to differentiate churches and chapels, one will do well to select the few really worth studying and plan to devote but a passing glance to the others. The majority of tourists visit churches usually to see the pictures and art-objects they may contain. Albeit before the Reform Laws (p. cexix) some of the Mex. churches were veritable museums and art-galleries combined, the subsequent sequestration and nationalization of ecclesiastical property swept many of them clean, so that the lover of old paintings will be best repaid by a visit to the *San Carlos Academy of Fine Arts* (described at p. 308), whither the majority of the church pictures went when the churches and convents were exclaustrated. Certain of the metropolitan churches — as well as some of those in the country cities and towns — possess pictures well worth seeing, and these are referred to in their proper places in the Handbook.

In architectural excellence, as well as in its possession of notable pictures, the Cathedral (and the adjoining *Sagrario Metropolitano*) stands at the head of the churches of the capital, and it embodies, in a composite

form, all or nearly all the distinctive features of the remainder. The *Sagrario* possesses the most elaborate *Churrigueresque* exterior in the city, and after it comes the ch. of *La Santísima Trinidad* (p. 365). The best example of the *Baroque* is the Dominican Church of Santo Domingo (p. 353), the one-time stronghold of the Inquisition. The sturdy *Early Franciscan Style* can best be studied in the massive proportions of the *Church of San Francisco* (p. 321), while the adjacent ch. of *San Felipe de Jesus* is perhaps the best exponent of a *Romanesque* exterior with a modern adaptation of the *Estilo Bizantino*. The old Jesuit strongholds of *La Profesa* (p. 318) and of *Nuestra Señora de Loreto* (p. 362) are always interesting to the traveller, if only for the reason that one side of each has sunk so far below the pavement that they lean over at an angle almost as acute as that of the Leaning Tower of Pisa. *San Hipólito* (p. 335) is so intimately associated with the historical events of the Conquest that few travellers omit to visit it, if only to place themselves in mental touch with the stirring episodes of that transcendental event. The literatist usually considers a pilgrimage to Mexico City incomplete until he has threaded the offensive streets that lead to the equally repulsive little *Church of San Gerónimo* (p. 368), with its conventual cell where the sad but talented *Sor Juana Ines de la Cruz* (the "Mexican Muse") passed her last days in 1695. The traveller who fails to drink in the absorbing beauty of the old façade of the *San Agustin Church* (now the National Library, described at p. 344) misses one of the most exquisite things, in ecclesiastical architecture, in the Republic.

The few small churches that have been left out of the Handbook are of no interest or merit.

The Church Festivals of Mexico City are among the most important in the Republic, and they still attract crowds of strangers, though they have lost much of their former brilliancy. Of equal importance, and usually of much greater interest, are the national celebrations on May 5 and Sept. 15 and 16. Both are marked by the firing of many salutes, the raising of the national emblem over the government buildings and private residences, by the ringing of church-bells, and by splendidly spectacular military parades — which the visiting stranger should try not to miss. Programs are usually printed several days in advance in the newspapers. On these holidays the street-car routes are changed to suit the convenience of the paraders, and a general business holiday is observed. The review of the fine corps of *Rurales* (p. lxv) is particularly worth seeing. For a detailed list of certain of the most observed festivals see p. cxix.

Protestant Churches. *Methodist Episcopal Church* (South), Ave. Balderas, 3. — *Union Evangelical Ch.*, 1ª Calle Humboldt. — *Christ Church* (Episcopal), Calle Nuevo Mexico. — *Trinity Methodist Episcopal Ch.*, Gante, 5. — *San Lorenzo Church* (comp. p. 332), 1ª Calle de San Lorenzo, for English-speaking Catholics. — *First Church of Christ Scientist.* For the permanent address of the latter, and for information referring to hours of service, names of pastors, etc., of the remainder, consult the *Mexican Herald* newspaper.

The **Valley of Mexico** (*El Valle de Méjico*), between N. latitude 19° 10′ and 20° 7′ 30″, and between longitude 98° 36′ and 99° 21′ W. of Greenwich, is, from a historical view-point, one of the most interesting spots in the Republic. A vast oval basin about 50 M. long by 40 M. broad, it is thought to be the one-time floor of an extinct volcano whose walls were the surrounding mountains. Its greatest length is 71 M.; its greatest width 45 M. Its area is about 1,758 square miles, with an elevation between 7,439 and 8,036 above the level of the sea.

The chief constituents of the gigantic volcanic frame which now serves as a natural bulwark to the valley, are hypersthenic porphyry, amphibole trachyte lava, and a porous

amygdaloid,[1] or trap-rock, composed of silica and volcanic ashes and known locally as *tezontle.*

This peculiar trap-rock is found in almost every part of the Republic, scattered over the surface of the ground. When the small cavities which pit its surface are filled with mortar it makes a binding material of great strength, and it is used extensively for building purposes. Houses constructed of it possess splendid earthquake-resisting qualities, inasmuch as a massive wall of it carries almost the strength of a solid piece. Many of the old Spanish houses built by the *Conquistadores* four centuries ago, which still stand in almost perfect state, were made of this substance and of *tepetate.* In certain regions contiguous to the Valley of Mexico geodes of different minerals are found embedded in the surface of the *tezontle.*

When the huge wall was thrown up around the valley in prehistoric times, it is supposed to have enclosed it completely, and by its latent heat to have changed the climate. Coincidently came the diluvium and aided in the alluvial, or quaternary, formation of the valley bed, the principal features of which are lacustrine layers of sediment in the form of a white, marlaceous substance known as *tepetate:* when exposed to atmospheric action this substance becomes almost as hard as cement. It is used extensively in and about the valley as a building material. In the construction of the valley bed, layers of marl alternate with volcanic detritus of a porphyritic nature containing trachyte, pumice-stone and rock of a schistose character, carried hither by mountain torrents or thrown into the valley during volcanic disturbances. Between the beds of marl lie strata of mud and humus, and in some parts, sand and alkali. Deep down between some of these layers, hemmed in by unthinkable pressures, are lakes of fine artesian water, tapped by wells which supply many of the residents of the capital with pure and delicious potable water. In some parts of the valley these wells spout many feet into the air.

Centuries are thought to have elapsed before the roaring giants overlooking the valley ceased their stupendous work. Water accumulated in the basin, which was soon converted into a lake, dotted with islands, indented by peninsulas and surrounded by a barrier of gigantic, smoking volcanoes. The rich humus of the surface, and the excessive humidity caused by evaporation under the stimulus of fierce, internal fires, combined to render the spot extraordinarily fertile, and along the shore of the lake arose a great tropical forest, of which the immense *ahuehuetes* of Chapultepec Park (p. 379) are perhaps the sole surviving remnants. The prolific vegetation invaded the waters of the lakes and produced the beautiful *Chinampas* (p. 350) or floating gardens of the Aztecs.

[1] "The geological term *amygdaloid* refers to igneous rocks containing numerous almond-shaped or spherical substances of distinctly different chemical and physical composition from that of the parent rocks. These numerous enclosures were originally cavities due to the injection of steam or gases. Lava frequently shows a structure of this character; its enclosures are commonly calcite or quartz."

Owing to the lowering of the adjacent lakes subsequent to the draining of the valley, many of these floating islands have now joined the continent. In a few years they will perhaps all have disappeared.

Prior to the Conquest the lakes were extensive, and they formed a great waterway between the important Indian cities of the valley. Azcapotzalco, Coyoacan, Chapultepec, Guadalupe, and the *Peñon* [1] once stood on the border of Lake Tezcuco, and the royal Aztec barges sailed uninterruptedly from the gates of the summer palace of Chapultepec to the landing at Ixtapalapa. A multiplicity of canals intersected the ancient Aztec metropolis of Tenochtitlán and connected with the lake in the suburbs. It was a New World Venice and Bankok combined that the Spaniards discovered when they marched up from the coast in 1519.

The Aztec Emperor *Ahuizotl* caused all the streams to the south of the valley to be turned into the central lake, in order to raise the surface of the water. As a result Tenochtitlán was flooded for two years, and the first project for draining the valley was then discussed.

The basin of the valley is formed by the immense Sierra Nevada or Anáhuac range and its offshoots, which at the beginning of the central plateau project into the interior from the E. coast range, the *Sierra Madre Oriental*. The N.-W. boundary is marked by the old Indian village of Huehuetoca and a small group of hills, the *Cerro de Sincoque* and the *C. de Jalpan*, between which lies the celebrated Canal or *Tajo de Nochistongo*, described at p. 135. Near by are the hills of *España*, *Las Cuevas*, *Jiloncingo* and *Aranda*, and the *Sierra de Tezontlalpam* and the higher, argentiferous *Pachuca* range. Beyond these hills lie the valleys and plains of *Tula*, *Atotonilco el Grande*, *Tulancingo* and *Zinguilucan*. Behind the gigantic mountains of *Popocatepetl* (p. 463) and *Iztaccihuatl* (p. 464), which bound the valley on the S.-E., extend the valley and city of Puebla (p. 508). On the south rises the picturesque *Sierra de Ajusco*, behind which is the beautiful town of Cuernavaca (p. 436). The Sierra de las Cruces and its offshoots, the S. de Monte Alto and Monte Bajo, bound it on the W. and beyond lies the Valley of Toluca (p. 199).

The natural outlet of the valley is between the N. group of hills along the bed of the Tequixquiac River, where recent excavations strengthen the belief that the region was inhabited by man in very remote times. In 1870 a fossil modelled by human hands into the form of a coyote was found in a stratum belonging to an epoch dating back thousands of years. Other finds prove that the fauna once included Amer-

[1] According to Baron Von Humboldt, the City of Mexico will one day be destroyed by this little *volcan*, now quiescent.

ican elephants (*Elephas primigenius*), mastodons (*Mastodon antidiluvianus*), buffaloes (*Bos latifrons*), llamas (*Eschatius conidens*), giant armadillos (*Glyptodon cf. claripes*) and many animals now extinct.

The waters of the valley form two distinct watersheds, one sloping in an easterly direction and the other toward the west, with a number of small streams. The waters of these two sheds collect and form five lakes: Zumpango, at the foot of the Sierra de Tepozotlan and the Sierra de Jalpan on the N., along with Xaltocan and San Cristóbal; Chalco and Xochimilco on the S. and Lake Texcoco[1] on the W. The celebrated Nochistongo Canal was begun on the W. shore of Zumpango and the equally celebrated Tequixquiac Tunnel (comp. p. 248) is now a feature of it. Texcoco is the largest of the lakes (about 30 sqr. kilom.), all of which have greatly diminished since the Conquest. A portion of the present water supply of Mexico City is derived from springs on the floor of Lake Xochimilco (comp. p. 350).[2] Texcoco lies in the lowest depression of the valley, and albeit the waters of the other lakes overflow into it during the rainy season, the completion of the drainage of the valley has removed all danger of inundations. The swampy shores of Texcoco are covered with deposits of soda — *tequesquite*. The water is salty, but of less specific gravity than that of the ocean. The waters of Xochimilco and Chalco are sweet.

The natural products of the valley are chiefly agricultural, and are in keeping with the climate; corn, wheat, fruit and vegetables being the leading products, in the order named. Oranges, lemons, figs, quinces, peaches, strawberries (at San Angel), ahuacates, nuts, olives, and a wide variety of such products grow in profusion. The apple and pear orchards of *Tlalpan* and *San Angel* are celebrated. To the right of *San Angel*, and behind the town, are wide maguey fields which produce the beloved *pulque* (p. lxxxii) of the *pelados*. The mountain forests contain pine, cedar and medicinal woods, and they furnish a limited supply of building material. In the N.-E., near *Pachuca*, some of the richest silver-mines of the Republic are located. Sulphur is obtained from the crater of *Popocatepetl*. Water-fowl frequent the lakes, and from the waters of these, numerous fishermen (*pescadores*) obtain small but palatable fish (known as *juiles*, *charales* and *metzla-*

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[1] *Texcoco*, or *Tezcuco*, signifies "place of detention"; as several of the tribes who successively occupied *Anáhuac* were said to have halted some time on the spot. (Ixtlilxochitl, *Hist. Chic., M. S. Cap.* 10.)

[2] A peculiar feature of these springs is that the water is very transparent, and this has given rise to the odd custom of dropping crosses of bright flowers, weighted with stones, to the bottom, where they can be distinctly seen. Mexico City folks believe the water unexcelled in its purity. Strangers, unhampered by prejudice, will do well to drink artesian water when obtainable, or bottled, or boiled and filtered products.

piques) with which they supply the Mex. city markets. Flowers in great variety and abundance grow throughout the year. For reference to climate see p. xxvi.

The *Valley of Mexico* is drained through a huge canal (*Canal del Desagüe*) about 30 M. long, begun at the instigation of *President Porfirio Diaz*, in 1879, and completed in 1900 at a total cost of about sixteen millions of *pesos*. Its completion removed the danger of inundations of Mexico City and solved a problem which occupied the thoughts of the Aztecs as far back as 1449, as well as those of the peoples who followed them. The first dam connecting Tenochtitlán with Tepeyac (Guadalupe) and Lake Xochimilco was constructed about 1450; it was destroyed by the Spanish invaders at the time of the Conquest. In 1553 the (2d) Spanish Viceroy (*Luis de Velasco*) caused the San Lázaro dike to be built, and in 1856 President Comonfort invited bids for the construction of a system of canals that would forever place the Mexican capital beyond the danger of the Texcocan waters. Of the number of projects presented, those of the engineer *Francisco Garay* were selected, and the present extensive construction is in accordance with his ideas. Nearly eleven million cubic meters of earth were removed from the grand canal, and 3,000 men and 5 dredging-machines were kept constantly employed for many years in this titanic undertaking.

The canal starts at a point E. of the city near the old San Lázaro gate, about 5 ft. below the mean level of the capital. It winds between the Guadalupe range and Lake Texcoco, crosses Lakes San Cristóbal, Xaltocan and Zumpango, and ends near the town of Zumpango (in the State of Mexico), after crossing the Guadalupe River by means of an aqueduct 50 centimeters above the mean level of that stream. The depth at the starting-point is 16 ft.; at the terminal 65 ft. It is crossed by four aqueducts and 13 bridges. The tunnel section, called *Tunel de Tequixquiac* (because of its proximity to the town of that name), runs beneath the Xalpan Mts., and is 10 kilom. long. The big dam which controls the water as it enters the last tunnel is a fine piece of engineering. A system of lock gates insures control of the waste waters, and regulates the level of Lake Texcoco, thus preventing inundations. The city sewage system, of which the canal is an integral part, cost upwards of 6 million *pesos*.

The Valley of Mexico has undergone considerable modification since the completion of the drainage-works. All the surface water is now controlled, but the great bed (*colchon de agua*) of sub-soil water that once formed a fairly stable foundation for the buildings of Mexico City has now been drained off, with the result that many of the heavier buildings are slowly sinking and are presenting a problem that the most expert engineers find difficulty in solving. They claim that

the houses are sinking faster now than formerly. Oddly enough, the huge structures are fairly stable during the rainy season, when the sub-soil is water-soaked, but as soon as this drains off the process of *hundimiento* (sinking) continues (comp. p. 251).

The *Ferrocarril del Desagüe del Valle de Mexico* runs daily trains (excursions on Sundays) from the *Hidalgo R. R.* station (Pl. I, 2) to the *Tajo* (cut) *de Tequixquiac;* fare, 1st cl. 90 c.; 2d cl. 65 c.

The Federal District (*Distrito Federal*), seat of the supreme federal power, the administrative and commercial centre of the Republic, with a population of about 720,000 and an area of some 1,200 sqr. kilom., occupies the S.-W. part of the valley and is bounded on the N.-E. and W. by the State of Mexico, and on the S. by the State of Morelos. For political purposes it is divided into six prefectures and one municipality, as follows: prefectures of *Guadalupe-Hidalgo, Azcapotzalco, Tacubaya, Tlalpan, Xochimilco* and *Coyoacan,* whose chief towns bear the name of the respective prefectures; and the *municipalidad* of Mexico, capital of the Republic, described at p. 251. The *distrito* and the capital bear the same relation to the Mexican Republic that Washington and the District of Columbia do to the U. S. A.

By a royal cedule of Dec. 17, 1523, Charles V granted to Mexico City the title of *Muy Leal, Insigne é Imperial* (very loyal, notable and imperial), providing therewith, for the use of the *Ayuntamiento*, a light blue shield (the color of water, and symbolic of the lake in which the city stood) emblazoned with a gilded castle at the junction of three bridges (emblematic of the three great causeways which connected the Aztec metropolis with the mainland), on two of which were gilded lions rampant: the whole was surmounted by the imperial crown and surrounded by a gilded border displaying 10 spiny pads (green) of the nopal cactus.

In 1821 Independent Mexico discarded the Spanish *escudos* and ordered them removed from public buildings. For two years the traditional eagle devouring a serpent was used as the national emblem. With the fall of the Empire of Iturbide, a law (April 14, 1823) decreed that on the national escutcheon there should figure: an eagle standing on its left foot upright on a nopal springing from a rock on the bosom of a lake, and clasping in its right talons a serpent which it was in the act of destroying with its beak; and below a branch of oak and one of laurel. This is still in use.

In 1854 the *Ayuntamiento* of the city adopted the present coat-of-arms: an azure shield displaying the eagle, the serpent and the nopal surmounting a three-arched bridge whose pillars stand in the waters of a lake; below is the wreath of oak and laurel.

The tourist may like to remember that any Spanish building that bears the Hapsburg Arms must of course belong either to the 16th or 17th cent. These arms are in the form of an escutcheon surrounded by the wings of a double-headed eagle regardant: at the sinister chief point is a tower, and below, at the sinister base point, a lion rampant. At the dexter chief point is a lion and at the dexter base point is a tower. The death of Charles II in 1700, and the accession of Felipe V, ended the Hapsburg line and inaugurated the Bourbon dynasty in Spain. The armorial symbol of the Bourbons, as usually seen in Mexico, is the central shield of the somewhat elaborate coat-of-arms, with the lions and castles in positions opposite to the above, with a Fleur-de-lis at the fesse, or heart point.

For additional information under this head consult: *Memoria del Ayuntamiento de* 1897, by Lic. D. Juan Bribiesca, p. 47; and various books in the Archives of the Palacio Municipal at Mexico City.

h. List of Chief Collections and Other Sights.

The Churches (comp. p. 243), several of which (the *Cathedral*, p. 272; *San Francisco*, p. 321; *Guadalupe*, p. 392; etc.) are well worth seeing, are generally open from early A. M. till noon, and then after 3 P. M. Permits are unnecessary and fees are not obligatory. During services and on Sundays and holidays they are apt to be uncomfortably crowded — at which time the traveller should be on his guard against pickpockets, unless he wants his purse or watch filched. The Cathedral forms a sort of sightseer's goal, and this, along with the *Museo*, the *Académia Nacional de San Carlos*, and some of the minor churches, should under no consideration be missed.

Académia Nacional de San Carlos (National Picture Gallery), p. 308. free every day (closed Saturday) from 10 to 4. This gallery and the *Museo* are apt to be packed with the lower-class natives on Sundays and *dias de fiesta*.

Biblioteca Nacional (p. 344), free on week-days between 10 and 5.

Chapultepec Castle (p. 386). Permits (granted only between Oct. and April, when the President occupies his city residence) from one's Consul or from the *Intendente del Palacio*, at the *Palacio Nacional*. The traveller should not fail to make his application well in advance, as there is usually a waiting-list.

Chapultepec Park (p. 380), March to Sept., from 5 A. M. to 7 P. M.; Oct. to Feb., from 5.30 A. M. to 7 P. M. (free).

Colegio Militar (Chapultepec Castle, p. 379), free daily, 10 to 5. Magnificent panorama of the City and Valley, from the roof.

Conservatorio Nacional de Música (p. 343), free daily, 10 to 5.

Escuela Nacional Preparatoria (Colegio de San Ildefonso, p. 360), free daily, 10 to 5.

Escuela Nacional de Ingenieros (Colegio de Minería, or School of Mines, p. 330), free daily, 10 to 5. Rich collection of minerals and paleontological specimens.

Instituto Geológico Nacional (p. 341), free daily, 10 to 5. Geological and other specimens.

Museo Nacional de Artillería (p. 369), free daily except Sunday, 10 to 5. War trophies. Not specially interesting to the tourist.

Museo Nacional (p. 298), highly interesting, daily (free) except Saturday (closed) from 10 to 1. (The hours of admission are subject to change.)

Museo Tecnológico Industrial (p. 331), free daily, 10 to 5. A collection of the products of the country, with free catalogue.

Museo Zoológico de Chapultepec (a zoological garden of but little interest, just without the Chapultepec Park gates), free daily, 8 to 7.

Palacio Municipal (p. 292), with some interesting records of Spanish-Colonial times, daily (free), 10 to 5.

Palacio Nacional (p. 267). Card of admission (free) from the *Intendente* (at the *Intendencia*) *del Palacio*, in the palace. The courts (or *patios*) are always open.

Panteón de San Fernando (p. 337), daily, 9 to 5.

Penitenciaría del Distrito Federal (p. 368). Card of admission from the director in charge.

Chief Attractions. *Plaza Mayor* (p. 261); *Cathedral* (p. 272); *Académia de Bellas Artes* (p. 308); *Museo Nacional* (p. 298); *Palacio Nacional* (p. 267); *Alameda* (p. 327); *Paseo de la Reforma* (p. 372); *Castillo y Parque de Chapultepec* (p. 379); *Biblioteca Nacional* (p. 344); *Colegio de San Ildefonso* (p. 360); *Arbol de la Noche Triste* (p. 418); *Iglesia y Pocito de Guadalupe* (p. 392); *Iglesia de San Francisco* (p. 321); view from the *Cathedral Tower* and from the *Colegio Militar* at *Chapultepec;* the old *School of Mines* (p. 330); the leaning *Church of La Profesa* (p. 318); *La Viga* (p. 350); *The Pedregal* (p. 411); *El Panteón de San Fernando* (p. 337); *Instituto Geológico Nacional* (p. 341); the *Archives* and the *portraits* of the *Spanish Viceroys*, in the *Palacio Municipal* (p. 292); the *Art Rooms* (free) *of the Sonora News Company* (p. 320).

A superficial idea of Mexico City can be gained in three or four days, but fully that time ought to be devoted to the Museo, the National Picture Gallery, the Cathedral, the Church and Shrine of Nuestra Señora de Guadalupe, and Chapultepec. Certain of the minor churches are of historical interest; likewise the suburban towns of Tacubaya, San Angel, Tlalpan, Coyoacan, Tacuba, Azcapotzalco, and so on. Many foreign visitors will wish to inspect the gigantic Bull-Ring (p. xcvii) even if they do not witness the unadulterated spectacle of a Spanish bull-fight. Lovers of baseball will be interested in seeing a *pelota* exhibition (described at p. cxiii).

Situation, History, and Character of the City.

Mexico City (*La Ciudad de Méjico*, commonly called Mexico); capital of the Federal District and of the Republic, the residence of the President, the seat of a bishop, and a university; the social, commercial and financial centre of the Republic, lies in latitude 19° 26′ N. of the equator, and in longitude 99° 6′ 45″ W. from Greenwich, at an altitude of 7,434 ft. above the sea — the nearest point of which is 263 miles distant, on the E. The census of 1900 registered a population of 368,177, while that of 1910 showed 470,679, the increase being due chiefly to the steady influx of foreigners, and to sanitary measures which help to decrease the death rate. It is perhaps the oldest city on the American continent, its authentic history dating back to the 12th century. The ancient Aztec metropolis of *Tenochtitlán* (capital of the Empire of Montezuma) had for its centre the great *teocalli* (p. clxviii) which was on or near the site now occupied by the Cathedral — the mother church of New Spain. This giant pyramid, along with the Aztec city, was so completely destroyed by the Spanish invaders that scarcely a vestige remains above ground. As the Indian temples were of massive construction it is supposed that they gradually sunk out of sight (just as the present city is doing), and now lie buried beneath the modern capital.[1]

[1] This sinking process is particularly observable in the case of the *Escuela Nacional de Ingenieros* (p. 330), the *Loreto Church* (p. 362), that of *La Santísima Trinidad* (p. 365) and *La Profesa* (p. 318). For years these sometime fine structures have been sinking and threatening a collapse. In the School of Engineers (the old *Palacio de Minas*), adjacent to the new *Correo*, the walls, pillars and corridors have, in certain places, sunk

"**The Ancient Tenochtitlán** was shaped like a parallelogram and covered the same spot occupied by the present capital. The great causeways touched it in the same points; the streets ran in much the same direction, nearly from N. to S. and from E. to W.; and the four principal quarters of the town are still known among the Indians by their ancient names.

"The old dikes were three in number: that of Iztapalapan (now the road to Coyoacan) by which the Spaniards entered, approaching the city from the S.; that of Tepeyacac (now the Boulevard to Guadalupe), on the N., which, continuing the principal street, might be regarded, also, as a continuation of the first causeway, and, lastly, the dike of Tlacopan (now the Calle del Puente de Alvarado and the Tacuba Road), connecting the island-city with the continent on the W. This last causeway, memorable for the disastrous retreat of the Spaniards on the Sad Night (p. clxxxiii), was about two miles in length. They were all built in the same substantial manner, of lime and stone, were defended by draw-bridges (*puentes levadizos*), and were wide enough for twelve horsemen to ride abreast. The edifices (of which it is affirmed there were 120,000) were constructed of a red, porous stone, with some reference to architectural solidity, if not elegance. The mansions of the nobility were on a scale of rude magnificence corresponding with their state. They were low, seldom more than one floor, never exceeding two. They were spread over a wide extent of ground, were arranged in a quadrangular form, with a court in the centre, and were surrounded by porticos or *portales*, embellished with porphyry and jasper, while not unfrequently a fountain of crystal water in the centre shed a grateful coolness though the air. Most of the streets were mean and narrow. Some few, however, were wide and of great length. The principal street, conducting from the great southern causeway, penetrated in a straight line the whole length of the city, and afforded a noble vista, in which the long lines of low stone edifices were broken occasionally by intervening gardens, rising on terraces and displaying all the pomp of Aztec horticulture.

"The greater streets, which were coated with a hard cement, were intersected by canals almost Venetian in their multiplicity. Some of these were flanked by a solid way which served as a foot-walk for passengers, and as a landing-place where boats might discharge their cargoes. The canals were

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as much as 40 inches; a defect very noticeable in the centre of the structure. The *Loreto ch.* leans toward the E., and since its erection some two hundred years ago it has been sinking at the rate of half a centimeter a year — a little more than a yard in two centuries. These buildings were constructed by the celebrated architect *Manuel Tolsa*, and since that worthy man died without confession, certain priests predict the total collapse of the two buildings — perhaps within the next century or so. (Comp. Valley of Mexico, p. 244.)

traversed by numerous bridges, many of which could be raised, affording the means of cutting off communication between different parts of the city. The surface of these inland seas, as Cortés styles them, was darkened by thousands of canoes — an Indian term — industriously engaged in the traffic between these little communities. How gay and picturesque must have been the aspect of the lake in those days, with its shining cities, and flowering islets (*chinampas*, or floating gardens) rocking, as it were, at anchor on the fair bosom of its waters!

"The city was said to be nearly three leagues in circumference. The immense size of its great market-place; the long lines of edifices, vestiges of whose ruins may still be found in the suburbs, miles from the modern city; the fame of the metropolis throughout Anáhuac, all attest a population far beyond that of the present capital."[1] (Prescott's *Conquest of Mexico*.)

The Calendar Stone and the Sacrificial Stone along with many other idols, monoliths and remains of the old civilization have been dug up from the sub-soil, and Indian relics to-day reward the searcher in almost any spot. The ancient city is said to have been founded July 18, 1325, on what was then an island in the salt Lake of Texcoco, albeit historians point to the occupation of the Valley of Mexico by the Toltecs in the year 700. Some of the Aztec houses were constructed on piles, like the pre-historic Swiss lake dwellings, and like those of Malaysia of to-day. To protect the capital from the inundations to which it was subject, the early Aztecs or *Mexica* constructed an elaborate system of dikes, the remains of which can still be seen. In 1466 Montezuma I ordered a dike 7½ M. long and 65 ft. wide to be constructed. These dikes and their bridges proved the undoing of the Spaniards on more than one occasion.

With the downfall of *Tenochtitlán*, the Spaniards set about their work of destruction and reconstruction. The ecclesiastical zealots destroyed the Indian idols, the canals were filled in with the débris of the demolished Aztec temples and houses, and in "less than four years from the demolition of the ancient metropolis, a new city had arisen on its ruins. It occupied so exactly the same site as its predecessor, that the *plaza mayor*, or great square, was the same spot which had been covered by the huge *teocalli* and the palace of Montezuma; while the principal streets took their departure as before from this central point, and, passing through the whole length of the city, terminated at the principal causeways. Great alterations, however, took place in the fashion of the architecture. The streets were widened and many of

[1] Bernal Diaz (*Historia de la Conquista*) says the city had a circumference of 10 M. and a population of 60,000. *Cortés*, in one of his letters, compared the Aztec city to Seville.

those which had hitherto been waterways were made solid. The edifices were constructed on a plan more to the taste and requirements of a European population. On the site of the temple of the war-god rose the stately Cathedral, consecrated to the Assumption of the Virgin, and as if to complete the triumph of the Cross, the foundations were laid with the broken images of the Aztec gods." The Spaniards changed everything but the valley floor, and in founding the present city on the boggy, unsanitary site of the Aztec stronghold, Cortés paved the way for the untimely death of many thousands of his countrymen — more perhaps (by the eternal law of compensation) than were killed by his cohorts in the destruction of the Aztec capital. In 1600 the population consisted of about 7,000 Spaniards and some 8,000 Indians, and the value of the real estate was upward of 20 millions of *pesos*. Despite its notorious unhealthfulness the city grew apace, and in 1750 it was of such size and importance that its population was said to number 90,000. At that period it was a filthy mud-hole, unpaved, unprotected and undrained. The Spanish historian who in the middle of the 18th cent. wrote that Madrid *era la corte más sucia que se conocia en Europe* (the dirtiest capital in Europe) could have said with truth that Mexico City in the 18th cent. was the oldest and filthiest city on the American continent.

When forty years later *Juan Vicente de Güemez Pacheco de Padilla* (*Conde de Revillagigedo*) came from Spain as Viceroy (1789–94), he undertook improvements which cause him to be regarded as the real founder of the modern city. He corrected many abuses and instituted many good ideas in civic government. Serious efforts were made to drain the metropolis; the footpads which infested the streets were exterminated; grafters were relegated to the limbo designed by fate for all such social vultures, and those who were not executed were imprisoned or banished. An effective police force was established, and life became fairly safe for the first time in the history of the place. Henceforth the city gradually assumed its present aspect. Its greatest growth and expansion began about 1890; a series of the old city maps shows that for the hundred years which followed 1794, it was almost stationary.

Since the Conquest there have been five great inundations, one of which lasted five years. During this interval the seat of government was removed to the adjacent suburb of Tacubaya; communication was had by means of boats; trade was paralyzed and the misery of the lower classes was appalling. There were no cellars, and when the waters of the lake flooded the buildings they deposited therein the accumulated filth of centuries; producing terrible epidemics and revenging the Aztecs for the Spanish invasion. The contrast between the pagan Aztec city with its stately buildings and its myriad canals alive with the gay pirogues of the pleasure-loving people, and that of the Christian Spaniards with its

filth, its pillories and grisly gallows, its footpads, dirty lanes and unsanitary homes, was significant.

For many years the *Plaza Mayor* was only 3 or 4 ft. above the level of Lake Texcoco. Owing to the constant evaporation of its waters the surface of the lake is now much lower than during the vice-regal period.

The Present City. The first intelligent and sustained efforts to beautify the modern capital were made by MAXIMILIAN and Carlota. The *Plaza Mayor*, then an empty expanse of stone pavement, was converted into the present *zócalo*. The idea of planting flowers and trees in the central square pleased the Mexicans, and the pretty, flower-embowered *plazuelas* of other towns in the Republic owe their being to this imperial initiative. The Emperor and Empress beautified *Chapultepec*, added to the charm of the *Alameda*, modernized the *Paseo de la Reforma*, and showed the Mexicans that they had the setting for one of the most beautiful cities of the world. The famous *Reform Laws* of *Benito Juarez* materially aided in the efforts to improve the place. Hitherto the principal streets were blocked or curtailed by vast conventual estates, and the clerics obstinately refused to sacrifice their rights to the spirit of progress. But the *Leyes de la Reforma* changed this.

From 1810 to 1870 there was practically no peace in the Republic; revolutions were frequent, the city was the scene of almost constant internecine strife, commerce barely held its own, and the people invested their money in nothing that could be confiscated or destroyed. With the advent of Porfirio Diaz the nation found itself with a real man at its head, and to that man's almost limitless patience and industry, coupled with phenomenal foresight, much of the amplification and symmetry of the present capital is due. Diaz welcomed all foreigners, and about 1890 an American company planned a *colonia* near the *Paseo de la Reforma;* swamp land was converted into dry ground, streets were laid out and the first house of the present *Colonia Juarez* was erected.

This colony, where the buildings do not have the typical and national air characteristic of those in the older part of the city, but rather a foreign, or semi-foreign aspect, has expanded in an extraordinary way. Formerly it was represented by a few houses to the W. of the *Calles de Bucareli*, and S.-E. of the Cuauhtemoc Statue; now it is embraced in, and almost fills, the vast triangle formed by the *Calles de Bucareli* on the E., the *Chapultepec* and *Tacubaya* car-tracks on the S., the *Paseo de la Reforma* on the N., and the *Parque de Chapultepec* on the W.

The streets in this colony are named (with a single exception) for foreign cities: Liverpool, Berlin, Vienna, London, etc. The exception is the *Calle de Dinamarca* (Denmark), the fatherland of the Dane (Mr. F. P. Hoeck) who erected the first house in the district. The chief *plaza* is also called *Dinamarca*. Land values here have risen from $3 per square meter in 1890 to $50 or more.

Other colonies have been added since, and new ones are being planned, thus giving the present city a wider area than it formerly had. The steady influx of foreigners, — a sort of

pacific invasion, — coupled with Mexican progressiveness, have been the prime factors in the phenomenal growth of the city; advancing it to the front rank of importance in Latin America. Mexicans now proudly consider their capital city a miniature Paris; its present status was certainly undreamed-of in Colonial times.

The capital is in process of almost constant reformation; new streets are being cut through, the *haciendas* adjacent to the new *colonias* are being cut up into building lots, the commercial centre is slowly but surely shifting westward from its original focus at the *Plaza Mayor,* and hundreds of new houses are completed each year. Mexico City has no intention of resting satisfied with a great yesterday, but is determined upon making a future for herself. Between visit and visit certain spots in the city grow almost out of recognition. Hitherto dirty squares are found changed into flower-decked *plazas;* squat buildings of Colonial days are demolished and rise as sky-scrapers, and an enlightened Government is found spending vast sums in beautifying the old capital, and in erecting suitable houses for its municipal departments. The new Palacio Legislativo in course of erection in the *Plaza de la República* (Pl. E, 4) will cost upward of ten millions of *pesos,* and will be, when completed, one of the finest structures in Latin America. The new and palatial residence of *Governor Landa y Escandon,* near the proposed *palacio,* is a striking application of Gothic motives to secular architecture, and is indicative of the wealth that will be lavished on the future homes of the Mexicans.

The superficial area of the present city is about 15 square miles, divided into *Cuarteles,* or *Demarcaciones,* and subdivided into squares or *manzanas.* There are at present 8 of the former, but the continued growth and spread of the city toward the S.-W. will no doubt necessitate adding new ones from time to time. There are about 1,000 *manzanas* with 2,500 or more streets (*calles*) and lanes (*callejones*); many *plazas,* and some 22,000 houses (*casas*). Upward of 200 miles of tramways (*tranvías*) gridiron the city and suburbs, and the former is lighted by 2,500 arc-lamps, and almost as many incandescents, and is policed by about 2,000 *gendarmes.* The *Calle de San Juan de Letran* is taken as the dividing-line, or *eje,* between the older part of the city at the E. and the newer portion at the W. Each *cuartel* is under the supervision of a *comisario* — housed in the *comisaría,* or police-station — and he, in turn, is responsible to an *inspector general.* The Chief of Police, the Inspector General, and similar officials, are amenable to the *Gobernador* (governor) *del Distrito Federal. Cuarteles* III and IV are the oldest; and III, IV, and V are the most populous. *Cuarteles* VII and VIII illustrate graphically the rapid growth of the city.

The **Older Quarter** of the city — that portion lying to the E., north and S. of the Cathedral and Palacio — has not kept pace with the new portion, whose trend is steadily westward and is of a progressive nature. The old portion contains but little of real interest to the traveller. Particularly to be avoided is that region to the N.-W. of *San Lázaro* (Pl. I, 3) called *Colonia de la Bolsa*, as it is the plague and crime-spot of the city. It is a sort of native Ghetto with dirty and microbic streets, repulsive sights and evil smells; where the inhabitants could never be accused of excessive tidiness. The enlightened "City Fathers" propose to take energetic measures to clean or stamp out this foul region, which is just as offensive to intelligent Mexicans as it is to foreign visitors.

The **Calles**, of which there are oftentimes a 1st, 2d, 3d and so on of the same name, referred to by Mexicans as *Calles de Dios* (streets of God), though mostly decked out with new names, are nearly all rich in historical interest — theatres of stirring events prior to and after the *Conquest*. Repeated municipal edicts have changed many of the old names, and the devastating hand of progress has demolished not a few of the quaint old churches and seigniorial houses which once flanked them, but their legendary romance and history is enshrined in more than one volume of poetry and prose. Many of the streets were once named for Indian heroes (of the Spanish invasion), for churches, convents or religious orders, but the present tendency is to apply more modern names, albeit certain of the old ones have been retained because of their historical associations. The street nomenclature of that portion of the city lying W. of the *Plaza Mayor* was readjusted in 1908, and many of the names in the older, or eastern quarter of the city were changed in 1909. The aim, with special regard to the *colonias*, is to enable one to locate the section of the city as soon as the street name is given; for example, in the *Colonia Santa María* all streets running N. and S. are named for trees; those from E. to W. for flowers or for notable Mexicans. As mentioned at p. 255, the *C. Juarez* streets are named for foreign cities; *C. Roma* and *Condesa* for Mex. states and cities; *C. Cuauhtemoc* for rivers; *C. San Rafael* for celebrated men of all nationalities, and so on. The streets in the immediate vicinity of the new *Palacio Legislativo* (Pl. E, 4) bear the names of the *Diputados Constituyentes*, or representatives who framed the existing Constitution, in 1857. The names of certain of the old-time streets, such as *El Puente de Jesus* (bridge of Jesus), *Puerta Falsa de San Andrés* (false door of St. Andrew), *Niño Perdido* (lost child), *Calle de las Ratas* (street of the rats) and so on, were historical puzzles to the foreigner.

The noisy **Avenida de San Francisco** (prolonging the *Ave. Juarez* to the *Plaza Mayor*), the *Calle de Gante*, the *Ave.*

16 de Septiembre, and the cross-streets which lead thence to *San Francisco* and on to the broad *Ave. Cinco de Mayo*, are the busiest, and, to the foreigner, perhaps the most interesting thoroughfares of the city; they all lie within the commercial and money-making quarter, and are usually thronged. The *Ave. de San Francisco* is the Broadway, or Strand, of Mexico; here many foreigners have beautiful shops, and the massive, time-stained houses have a solid dignity which even the earthquakes usually fail to disturb. The square bounded by *Gante* on the E., *San Francisco* on the N., *San Juan de Letran* on the W., and the *Ave. 16 de Septiembre* on the S., is the nerve-centre of American activity. This also extends to the lower end of the *Ave. 5 de Mayo*, where cluster the railway and steamship offices, and where stands the magnificent home of the *Mutual Life Insurance Co. of New York*. On *Gante* the fine show-rooms (antiques) of the *Sonora News Co.* possess an irresistible attraction for the tourist: the exhibition of old pictures ranks next in point of size and richness to that of the *National Art Gallery*. Here also is the noble old *Church of San Francisco* (p. 321), one of the finest ecclesiological relics in the city; it was erected with a money grant of *Hernan Cortés*, and was, for a century or so, the focus of the ecclesiastical power in New Spain. Next door to this ch. is that of *San Felipe de Jesus* (p. 325), a fine new temple erected to the memory of Mexico's Protomartyr.

The *Ave. de San Francisco* and the contiguous streets awaken memories of Paris, Naples and Madrid; they are among the liveliest in the city, and one will rarely see a more pleasing spectacle than they offer on a Sunday or a holiday. The beautiful sunshine adds a permanent charm, and the national vivaciousness, and the picturesqueness of the people, differentiate the streets and the crowd from those of any Anglo-Saxon city. At certain hours in the forenoon, and just before twilight on any day, they are usually thronged with handsome women, gay equipages, hurrying messengers, merchants, priests, American promoters, bull-baiters, *cargadores*, dawdling *lagartijos* (lizards, or loungers) and groups of animated men who talk business, dodge automobiles, smoke cigarettes, suck cane-heads, deplore the high prices of rents, discuss the phenomenal rise in city realty, question the stability of the gold-standard and the fluctuations of silver, and pass the sunny hours with true Latin *insouciance*. On every side one sees hats lifted, fingers wiggled in salutations, bowing, handshaking and introductions and leave-takings, while the air vibrates with greetings, laughter, compliments, protestations and gesticulations, and a varying medley of street cries.

Lottery-ticket venders — the halt, the lame and the blind — needle their odoriferous way through the democratic throng, dangling strips of tissue tickets before one's eyes and offering

vast fortunes in strident and wheedling voices. Occasionally a squad of trim soldiers marches by with measured and resounding tread, and as the memory-quickening music of drum and clarion shatters the air, the politicians of the old régime regard each other questioningly, shrug their padded shoulders, twist their elaborately waxed Imperial mustachios, grimace, show the palms of their hands expressively, and take the hint ingeniously offered by a strong and stable government impatient of revolutions or *pronunciamientos*. In a single square one may see representatives of perhaps half a dozen Indian tribes— the sad and degraded descendants of the early *Tzins* — and with them the peoples of a score or more foreign nations. A steady stream of carriages, automobiles and minor vehicles surges along the thoroughfare, and not only renders one dizzy with the roar of traffic, but makes the safe crossing of the street an acrobatic accomplishment of which one soon grows proud. At midday certain of the "to-morrow morning" newspapers, printed in the vernacular, and containing the latest (sic) telegrams, come hot from the press; putting foreign enterprise to the blush and filling the *calles* with yelling newsboys. Beggars sidle up to one and solicit alms — *¡un socorro por el amor de Dios!* — the while keeping a watchful, flounder-like eye on the vigilant *gendarme* stationed at the street-corner. Through these congested ways (which are not over 20 ft. wide) the *pulque*-sodden cabmen drive as recklessly as the more enlightened, but equally heedless, *automovilistas*, and when one takes to the streets to pass a dawdler, care and foresight are requisites.

Toward twilight — the hour decreed by fashion for its devotees to promenade — the crowd grows denser and the racket increases. Then, a certain class of bedizened and enamelled *mujerzuelas* (disciples of the half-world), who have slept the sweet morning hours away, make their *début;* the shop-windows light up, hundreds of electric signs flash in the growing darkness, and a steady stream of glittering turn-outs rolls in from the *Paseo de la Reforma* — brightened here and there by modish Parisian toilettes, and the gold-lace, and admiral-like uniforms of popular *toreros*. Then all Mexico comes forward to its balconies to see and to be seen; the agile *rateros* begin to ply their light-fingered trade; the air is redolent of perfume and is filled with the swishing of skirts and the sounds of a moving throng; flower-venders race alongside the open carriages and thrust in huge bouquets of dewy flowers arranged in the most doubtful taste; and dog-venders appear on the scene and offer diminutive, and sometimes expostulating, canines — fluffy and be-ribboned — to the pedestrians. From across the flat roofs come the tones of church-bells — metal-tongued *muezzins* calling the devotees to vespers and to prayer.

Few, too few, of the national costumes appear in these as-

semblies. The graceful *mantilla* is still in vogue, but the usual gowns of the ladies are Parisian, with a spice of Spain — noticeable for their variety and elegance. As a rule the military aspect of the streets is pleasing to the visitor. The Mexican *soldado* in his neat uniform is a conspicuous figure in the city life, and squads of soldiers captained by dashing officers are frequently to be seen marching between the different barracks; the foot-soldiers recall those of Italy, while the uniforms of the cavalry officers are after Teutonic designs.

Toward 8 o'clock the *cafés* fill up, and the streets are then a blaze of yellow light. Soon the theatres open their doors; at 9 the *calles* are as quiet as they erstwhile were noisy, and at 10 a graveyard stillness broods over them. Only the echoing tread of a belated pedestrian, or of a *gendarme*, breaks the quiet, and until morning the capital is as still, as safe, and as peaceful, as one could wish.

The **American Club** faces the *Ave. 16 de Septiembre*, while overlooking the *Ave. de San Francisco* is the famous JOCKEY CLUB — celebrated alike for the aristocracy of its members and for the beautiful, tile-covered house which shelters it. Directly across the *callejon* which flanks the building on the west and runs its entire length, is the huge seigniorial mansion known as the *Palacio de Escandon*, with the attractive *Plazuela de Guardiola*, and its miniature meteorological station — facing one of the busiest corners in the city.

This *observatorio meteorológico* was a gift to the city (in 1907) by *Señores Labadie Sucesores y Compañia*. The two horizontal thermometers (*termómetros*) on the N. face register the maximum and minimum temperature (Centigrade); the upper vertical one the Fahrenheit temperature; and the lower vertical one the temperature (*temperatura*) of the sub-soil. On the S. face is an aneroid barometer (*barómetro aneroide*); a thermometer (*termometrógrafo*) which marks the maximum and minimum temperature of each 24 hours, and a hygrometer (*higrómetro*) which registers the humidity in the atmosphere. On the E. face is a barometer which determines the weight and pressure of the air; and a table which marks (in meters) the height of the chief cities and mountains of the world. The large thermometer in the W. face shows *Fahr.*[1] and *Cent.* temperatures on a comparative scale.

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[1] As the majority of Americans are familiar with Fahrenheit thermometers, and as Centigrade instruments are commonly used in Mexico, the traveller may like to remember the following tables for reducing —

FAHRENHEIT to CENTIGRADE. *If above zero.* — Multiply difference between number of degrees and 32 by 5, and divide product by 9.

Thus, $212° - 32° \times 5 \div 9 = 180° \times 5 \div 9 = 100°$.

If below zero. — Add 32 to number of degrees, multiply sum by 5, and divide product by 9.

Thus, $40° + 32° \times 5 \div 9 = 72° \times 5 \div 9 = -40°$.

CENTIGRADE to FAHRENHEIT. *If above freezing-point.* — Multiply number of degrees by 9, divide product by 5, and add 32 to quotient.

Thus, $100° \times 9 \div 5 = 180°$, and $180° + 32 = 212°$.

If below freezing-point. — Multiply number of degrees by 9, divide product by 5, and take difference between 32 and quotient.

Thus, $10° \times 9 \div 5 = 18°$, and $18°$ of $32 = 14°$.

The **Plaza Mayor** (described in detail at p. 265) is flanked on the N. by the Cathedral, on the E. by the National Palace, on the S. by the *Palacio Municipal* and *Portal de las Flores*, and on the W. by the *Portal de los Mercadores* and the *Monte de Piedad*, or National Pawn-Shop. In the Zócalo in front of the Cathedral nearly all of the city tram-cars have their termini. The Flower Market, or *Mercado de Flores*, — handsome only because of its flowers, — stands at the N.-W. corner of the Cathedral.

This *plaza* at the E., and the Equestrian Statue of Charles IV (Pl. F, 4, p. 373) at the W., — both connected in a straight line by the *Avenida de San Francisco* and the *Ave. Juarez*, — are good points to fix in the mind from which to get one's bearings. The *plaza* marks the one-time centre of the Colonial city, while the Bronze Horse typifies the grafting of the old on to the new. The chief hotels, the foreign business houses, some of the best shops, and much of the attractive city life lie midway between.

Some 3 squares N. of the Flower Market is the old *Santo Domingo Church* (p. 353) and *plaza*, and the School of Medicine (p. 356), where the hateful Inquisition had its first headquarters in New Spain. Immediately to the S.-E. of this spot, in the *4ª Calle de Donceles*, are certain of the government offices, the School of Jurisprudence and a host of public notaries (*notarios públicos*). Here also is the old Church of *La Encarnación* (p. 357); that of *Santa Catalina de Sena* (p. 357), and the splendid old *Jesuit College of San Ildefonso* (p. 360), now the *Escuela Nacional Preparatoria*. The edifice is one of the most strikingly handsome Colonial structures in the city. Hard by, too, is the new *Cámera de Diputados*, where Congress meets from Sept. 16 to Dec. 15, and from April 1 to May 15. Due E. of this region is the ancient *Church of Nuestra Señora de Loreto* (p. 362), a former Jesuit stronghold now leaning to its fall. Toward the S. is the *Church of La Santísima Trinidad* (p. 365), with one of the finest *Churrigueresque* façades in the city. A few squares E. of this ch. is the *San Lázaro Railway Station* (p. 367), the *New Penitentiary* (p. 368), and the *Rastro Nuevo*, or abattoir. Hereabout the neighborhood is dingy, and cleanliness does not have its habitat. Though now one of the oldest and most unprepossessing districts of the city, at the zenith of the Colonial epoch it was one of the most fashionable. Between this point and the *Palacio Nacional* (due W.) are a number of architectural relics of vice-regal days: huge rambling *palacios*, constructed of pink *tezontle*, with many gargoyles and many niches once occupied by carved saints. Look in whatever direction you will, the gaze rests upon a church, and at noontime, when the bells ring in unison, the traveller is reminded of early mornings in Florence. The *Calles de la Moneda*, which flank the *Palacio* on the N., and extend out

toward the *Santísima Trinidad*, were once the exact centre of the wealth and power of New Spain, for here was located the mint (p. 364) from which, during several centuries, there issued a stream of silver *pesos* so long that it reached the maritime border of far Cathay. Right here, too, is the sometime splendid *Escuela* or *Académia de Bellas Artes* (p. 308), or the National Picture Gallery. The spot was an art centre before the Pilgrims landed on Plymouth Rock. Not far away a book (the first issued in the New World) was printed on a printing-press brought from Spain 25 years before Shakespeare was born. Mass was said in some of the neighboring churches half a century before Miles Standish was born, or the Pilgrim Fathers dreamed of religious liberty in a Western world. At the N. side of the *Palacio Nacional* — and an integral part of that great edifice — is the highly interesting *Museo Nacional* (p. 298) with a host of relics of a civilization that existed here centuries before Christopher Columbus was thought of.

Just as the *Avenidas de S. Francisco* and *Juarez* connect the old city with the new, so does the broad, and foreign-looking *Ave. Cinco de Mayo* link the Cathedral — one of the oldest, and, perchance, the most interesting edifices in the Republic — with the superb new National Theatre — the one symbolic of the early Colonial days, the other of 20th century Mexico and its highest architectural achievement. Immediately to the N.-E. of this splendid theatre is the new *Palacio de Correos* (Post-Office, p. 328), indubitably one of the handsomest secular structures in the Republic. Extending back from the theatre toward the W. is the fine *Alameda* (p. 327), with its noble trees, playing fountains, sempiternal sunshine, its birds and perennially blooming flowers. The neighborhood directly to the N. of the post-office is tawdry and uninteresting. Next door, to the E., is the tottering old *School of Mines* (p. 330), once the finest structure in the metropolis, but now sadly infirm, and in sharp contrast to the splendid sister-edifice erected a century later. This old *palacio*, which once sheltered General U. S. Grant, and more than once the Emperor Maximilian, is slowly sinking into the marlaceous crater below the city, and paving the way, according to local architects, for any other unusually heavy building to be erected on the unstable foundation below the capital.

South of the *Plaza Mayor*, in the midst of a native ghetto where cleanliness is considered a sin and slothfulness a virtue, is the huge Merced Market, and midway between it and the *plaza* is the Mercado del Volador, or so-called Thieves' Market (Pl. H, 4, p. 296), soon to be relegated to a fathomless and well-merited oblivion. Here also stands the fine old University (p. 343), once the centre of learning in the Crown Colonies, and bearing the same relation to New Spain that

the historic *University of Salamanca* did to Old Spain. Far to the S.-E. of this spot — which was once a play-ground in the yard of Montezuma's Palace — is La Viga (Pl. H, 6, p. 350) with its vanished glory, its whilom floating gardens, and its gilded memories. Time was when gay, flower-decked, Indian pirogues from *Xochimilco* paddled down this canal and right away up to the *Portal de las Flores* on the south side of the *Plaza Mayor*. But each year or so clips a bit off the city end of this now tawdry and dirty waterway, and in this hallowed and strenuous cycle its N. terminus represents a long and frowsy walk from the animated *Zócalo*.

Far to the S., in a direct line, is the pleasant suburban town of *Tlalpan* (p. 405), and between it and the city stands the handsome *Club Campestre* (described at p. 407), and the immense *Hospicio de los Pobres* (p. 353), completed in 1907.

To the E. and S. are the lakes of *Xochimilco, Texcoco, Chalco* and their smaller dependencies; while directly northward is the famous *Hill of Tepeyac* (V. Pl. C, 2) and the celebrated Shrine of Our Lady of Guadalupe, described at p. 392.

The neighborhood immediately to the S.-W. of the *Plaza Mayor* is devoted to many huge department stores, to some of the largest native banks in the Repub., and to the magnificent old Biblioteca Nacional (Pl. G, 5, p. 344) housed in the old *San Agustin Church* — the one-time resort of religious enthusiasts who went hither for disciplinary flagellation. Hard by is the house in which *Baron Alexander Von Humboldt* lodged when he was in the Mexican capital, and near here also (in the 2ª Calle Capuchinas) is the city home (Pl. G, 4) of *President Porfirio Diaz*. At the corner of the 1ª Calle de Capuchinas and the 5ª Calle Bolivar, is the house (tablet) where *Simon Bolivar* lived in 1799.

Due S. from this neighborhood is the old *Causeway* along which the valorous Spaniards came firmly but jauntily in 1519 on their first visit to the Aztec capital. About 1 M. to the W. is the frowsy, but vastly celebrated Belem Prison (Pl. F, 5, p. 369), and near it is the Ciudadela, described at p. 369.

At some little distance to the S.-W. of the *Bronze Horse* (p. 373) is the Colonia Juarez, one of the finest civic improvements ever grafted on to the old city. Here American ideas of architecture and hygiene have attained their highest development in Mexico, and hence they have radiated a widespread influence — and a most praiseworthy one. The *Colonia* is the focus of the American, English, French and German wealth and fashion of the metropolis; the clean asphalt streets — some of which are flanked by rows of fine trees — are named for European cities — Berlin, Hamburg, London, Liverpool, Vienna and the like (comp. p. 255). Due S. across the Chapultepec and Tacubaya car-tracks is the handsome

Colonia Roma (due likewise to American capital and energy), one of the most attractive of the city's suburbs, with avenues 100 ft. wide and side streets 66 ft. wide, and the fine *Plaza de Orizaba*. The colony dates from 1903, and most of the houses were erected and sold on the instalment plan.

Westward still, stretches the fine new Colonia Condesa with some splendid public fountains and the gigantic Bull-Ring (comp. p. xcvii). The chief *plaza* is the *P. Miravalle*. The *calles* (as well as those of the C. Roma) are named for Mexican states and cities. Countryward from Condesa are the Colonias de Hidalgo and Indianilla, one street of the latter being called *Calle del Hospital*, the remainder named for noted physicians, — *Pasteur, Casimiro Liceaga, Claudio Bernard*, etc. The chief *plaza* is the *P. de Hidalgo*. Still further toward the S. are the towns of *Churubusco* (p. 407), *Coyoacan* (p. 408), the *Pedregal* (p. 411), *La Piedad* (p. 416), and *San Angel* (p. 412). In the hills behind the latter town is the sometime interesting ecclesiastical retreat known as El Desierto (the desert), at present a favorite trip for automobilists, but without absorbing interest for the traveller. Toward the S.-W. lie *Tacubaya* (p. 417) and *Mixcoac* (p. 416). Between *Tacubaya* and *Condesa* are the wide Parque Central and the Plaza del Hipódromo.

At the west terminus of the *Paseo de la Reforma* is the magnificent hill-top Castle of Chapultepec (p. 379), surrounded by the finest park in the Republic. The *Paseo* flanks the *Colonia Juarez* on the N., and beside being instinct with historic and literary associations, it is the handsomest and most frequented boulevard in Mexico. The noteworthy statues of *Charles IV, Columbus, Cuauhtemoc* and that to *Independence*, are described at pp. 373–8. Midway between the *Iron Horse* and *Chapultepec*, on the N., is the Estación de Colonia of the National Railways of Mexico. Directly to the rear of this, trending toward *Chapultepec*, is the new Colonia Cuauhtemoc, with streets named for well-known rivers — the Rhine, Danube, Guadalquivir, Tiber and whatnot. The chief *plazas* are those of *Juanacatlan* and *Necaxa*. Southward is the Recreation Ground of the Spanish Colony. Immediately to the N. is the Colonia de San Rafael with some wide streets named for famous men — *Velasquez de Leon, Guillermo Prieto, Garcia Icazbalceta* and so on. The *Calles de Ramon Guzman*, and their short and narrow prolongation, the *Calle de Mejia*, form a direct thoroughfare between the Colonia rly. station and those of *Buena Vista*. N. of the *San Rafael Colony* is the historic San Cosme, flanked on the N. by the fine Colonia de Santa María (p. 341), with the splendid Instituto Geológico Nacional (p. 341), and a flower-embowered *Alameda*. Countryward are the Colonias de Santa Julia, Tlaxpana, Popotla, Tacuba (with its celebrated *Noche*

Triste Tree (p. 418), Azcapotzalco and the station of *Naucálpam*, with its hill and shrine of *Nuestra Señora de los Remedios* (p. 191).

Central Quarter of the City.

Plaza de la Constitución. Palacio Nacional. Cathedral. Municipal Palace. Flower Market. Portales. National Pawn-Shop. Thieves' Market. Enrico Martinez Monument. National Museum. San Carlos Picture Gallery.

The **Plaza de la Constitución**, known also as the *P. Mayor*, *Zócalo* (socle), *P. de Armas* and *P. de la Catedral*, the geographical centre of the ancient Aztec city, — though far from occupying that point in the present city, — is the largest *plaza* in the Republic and one of the most animated and interesting spots in the capital. Here the wandering Aztecs first saw (in 1325) the symbolic eagle and snake (comp. p. clxiv), and on this spot they erected later their first and greatest *teocalli* — temple. A portion of the present *plaza* was formerly included in the *teocalli* grounds; the remainder was a part of the reserve surrounding the palace of Montezuma. The spot was the scene (1521) of a sanguinary battle between the Aztecs and the invading Spaniards. After the fall of *Tenochtitlán* the victorious Iberians destroyed the massive temple and the adjoining edifices, and filled in the converging canals with their débris. Historians speak of the spot as the Aztec forum,[1] the great depository of ancient sculpture, which now lies hid in its bosom. The subsoil is a museum of stone idols and Aztec relics. (Such monuments are, however, scattered all through the capital, and a "foundation can scarcely be laid beneath the surface without turning up some of the mouldering relics of barbaric art.") The Aztec Calendar Stone and many of the idols and sculptures in the National Museum were dug up here. The Christian Spaniards erected a gallows on the site of the *teocalli*, where thousands of victims were immolated each year, and for many years after the Conquest an array of criminal Castilian heads grinned a grisly welcome to the astonished country Indians who came to the capital to learn of the gentle religion taught by the strangers.

Considerable political interest is connected with this *plaza*. On Sept. 27, 1821, Agustin de Iturbide rode into the square, at the head of his victorious army, and was cheered as a liberator. He was here proclaimed emperor on the night of May 18, 1822, and on July 21 of the same year he and his wife crossed the *plaza* and entered the Cathedral to receive the crown which is supposed to lie heavily on imperial heads. The bronze equestrian statue of Charles IV (now facing

[1] The *Plaza of Tlaltelolco* (now *Santiago*) is nearly as prolific in ancient monuments as the *Plaza Mayor;* some of the finest of the Aztec sculptures now in the museum were unearthed there. *Father Olmedo*, chaplain to *Cortés*, was buried there in 1524.

the *Paseo de la Reforma*) was erected here Nov. 9, 1803, and it was removed (1824) for safe-keeping to the *patio* of the University. For many years the *plaza* was used as a great market (*parian*) and it was the centre of Mexico's richest trade. The *parian* was a species of great bazaar (of which the Aztec *tianguiz* was the prototype) and through it, in a golden stream, passed the rich and quaint products of the Indian world. During the great revolutionary riot of Dec., 1828, the houses of the wealthy merchants located near the *parian* or *Alcaiceria* (so called because built after the manner of the raw silk market in Manila, P. I.) were sacked and destroyed and the market disappeared. Soon thereafter, the merchants moved to Plateros and San Francisco streets, and these became the greatest marts of the capital. The garden of the Zócalo derives its name from the socle placed there about 1850 as the foundation for a monument to Mexican Independence. A music-stand was erected instead, and the monument rose (comp. p. 378) in the fourth *glorieta* of the *Paseo de la Reforma*. The American flag floated above the *plaza*, from the National Palace, in 1847, and it was followed, in 1863, by the tri-color of France. The Austrian Archduke Maximilian received his sinister welcome here June 12, 1864, and here on Feb. 13, 1867, he bade a last farewell to his adherents. General *Porfirio Diaz* was here greeted as a patriot and hero on June 21, 1867, and again on Nov. 23, 1875, after the successful revolution of Túxtepec. In point of progress and enlightenment, his appearance on the scene proved the most momentous of all that preceded him.

The first house of the present city was erected here (1522) by the *Conquistadores*, and later the *Palacio Nacional* (p. 267) arose and became the foci of the Spanish Crown possessions in the New World. For centuries the memory of the Conquest was annually celebrated here on Aug. 13. The first Bull-fights (comp. p. xcvii) held in America were given here in June, 1526, soon after the Conquest, and in 1571 the *plaza* became the chosen exhibition grounds of the Inquisition (p. 356); a Dominican institution imported for the benefit of those who "by the grace of God should be kept free from heresy." On the morning of April 11, 1649, a procession from the alleged Holy Office crossed the *plaza*, and 13 unfortunates were strangled at the *Volador* (p. 296) market, and later burned at the *Quemadero*, at the foot of the *Alameda* (p. 327). Many gorgeous religious processions have crossed this square, and it has been the theatre of many stirring political events. No stranger who finds himself in Mexico City on the night of Sept. 15, and the following day, should fail to visit the spot. The celebration of Mexican Independence, the ringing of the Independence Bell (see p. 268) and the famous *grito*, from the balcony of the *palacio*, are very impressive.

PALACIO NACIONAL

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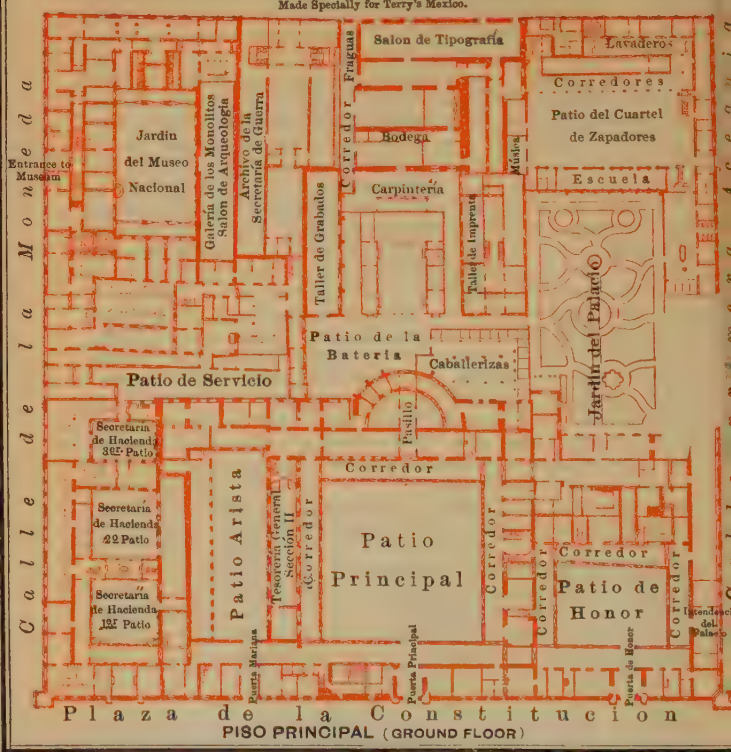

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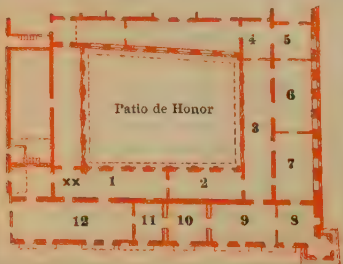

UPPER FLOOR
PRESIDENTIAL SUITE

xx	*Entrance to the Conserjería*
1	*Salon de Espera*
2	" *Hidalgo*
3	" *Rojo*
4	*Salita Blanca*
5	*Salon de Fumar*
6	*Biblioteca Particular del Presidente*
7	*Salon de Consejo de Ministros*
8	*Biblioteca de la Nación*
9	*Salon Verde*
10	*Sala Verde Chica*
11	*Sala de Ayudantes del Presidente*
12	*Salon Amarillo*

Reminders of the palmy days of the *parian* are the venders of fruits, sweets, beverages and whatnot who still erect their little stalls on the W. side of the square. On certain days, the Indians from the outlying villages bring many crude, home-made articles here and offer them for sale. In the atrium of the Cathedral a petty commerce in prayer-books, legends, pictures of saints and whatnot is effected, and the adjacent *portales* (comp. p. 294) swarm with ice-cream sellers, toy bazaars, and stands where candy, books, spectacles, post-cards (some of a pornographic character), visiting-cards and such are sold. On Sundays, national holidays, religious *fiestas*, etc., the *plaza* is animated and picturesque.

No fewer than ten streets end in this *plaza*. The stately *Ave. Cinco de Mayo*, the *Ave. de San Francisco*, the *Ave. 16 de Septiembre* (formerly *Tlapaleros* and *Independencia*), and the *Calle de Tacuba* (the one-time Aztec causeway) lead westward from the Zócalo to the great *Paseo*, the new foreign *colonias* and the *Castle of Chapultepec*, on the W. margin of the city. The *Ave. de San Francisco*, which contains some of the most elegant shops in the city, forms the shortest route to the *Alameda*. After about ¼ M. this fine avenue (until 1908 known as the 1st and 2d streets of San Francisco, Profesa and Plateros) expands into the broad *Avenida Juarez*, which is flanked on the N. by the splendid *Alameda* and the *Teátro Nacional*. This is a favorite route for public processions. The *Ave. 5 de Mayo* is one of the widest streets of the inner city, and it is perhaps the most foreign looking of all the city streets. Its W. end is fast becoming a sort of Wall St. in appearance. The *calles* on the N.-E. and S. sides of the *plaza* are not, as a rule, as interesting to the stranger as those at the W.

There is a cab-stand in the Zócalo, and the *tranvías* which radiate to all parts of the city start hence; the ticket-office of this company is on the W. side. Most of the cars start from the W. and S. sides. On the latter is a *Kiosko Sanitario* (sanitary kiosk) with a public latrine or w. c. (5 c.) for men and women. No little agility is required to cross the *plaza* during the busiest hours of the day, when dozens of tram-cars, many cabs, etc., are on the move. The cars from *Tlalpan, Churubusco, Coyoacan, Tacubaya, Chapultepec, La Piedad, Mixcoac, San Angel*, and those of the *Juarez, Colonia* and other lines enter the *plaza* at the E. end and leave by the W. Those from *Santa María* and from *Peralvillo* enter at the N. and leave at the W. The *Guadalupe* cars enter at the N.-W. and leave from the N.-E.

El Palacio Nacional, or National Palace (comp. Pl. H, 4, also the accompanying plan of the *palacio*), whose imposing façade extends along the entire E. side of the *Plaza Mayor* (with a frontage of 675 ft.), occupies a large city block, contains a dozen or more *patios* or courtyards, and houses many

of the government offices. Chief among these is the office of the President of the Republic, the Senate, the *Ministerios de Hacienda* and *de Guerra;* the Stamp Printing Office, Federal Treasury, Public Archives, etc. On the roof is the *Observatorio Meteorológico Central.* The *Museo Nacional* (p. 298) occupies quarters in the N. side of the building. The Central Post-Office was moved hence to its present site near the *Alameda* in 1907. The section occupied by it was remodelled in 1909–10.

Cards of admission (Sunday is visitors' day) from one's Consul or upon application to the *Intendente del Palacio*, in the *Intendencia*, at the S. side of the *Patio de Honor.* Fees customary, but not necessary. As the *palacio* is in an almost constant state of reformation, and as certain of the departments are avowedly temporary, no attempt is here made to describe the entire building in detail. As a rule visitors are chiefly interested in the *Museo Nacional* and the presidential reception-rooms and offices.

The façade is pierced by three imposing entrances which correspond to the three principal departments into which the building was divided during the Spanish occupancy. The door to the r. (S.) is the *Puerta de Honor*, so-called because the President and diplomats enter here; that in the centre is the *Puerta Central*, or *Principal*, and that on the l. (N.) the *Puerta Mariana*, because it was completed during the administration of General *Don Mariano Arista.* Facing this, from within, is a huge (bronze) seated figure of *Benito Juarez.*

Above the central doorway is a clock which is said to have been exiled from a village in Spain for having caused great alarm there by striking on its own accord. Here also is the famous Liberty Bell (*Campana de la Independencia*) rung by the patriot *Miguel Hidalgo* in the Dolores Church (comp. p. cci) as a tocsin to convoke a meeting of patriots on the night of Sept. 15, 1810. From the balcony at this point the president voices (on the night of Sept. 15 of each year) the celebrated *Grito de Dolores.* The line of small turrets (*almenas*), along the upper cornice, indicate, according to the principles of heraldry, that the edifice is inhabited by a war-lord with vassals. Above the *Puerta de Honor* is a winged female figure, in bronze, typifying Peace. The Mexican Senate (*senado*) holds its meetings in the *palacio* (in a salon of the second floor overlooking the *patio principal*) from Sept. 16 to Dec. 15 and from April 1 to May 15.

History. Before the *Conquest* the site now occupied by the *palacio* was covered by *La Nueva Casa de Motecuhzoma* (*Montezuma*), a huge, rambling structure which spread also to the present sites of the *University* and the *Volador Market.* After the city fell into the hands of the Spaniards, *Cortés* appropriated the property, which was later ceded to him by a decree signed by Charles V at Barcelona, July 27, 1529. *Cortés* soon thereafter began the construction of a large, squat, fortress-like house, half residence and half offices, which remained in possession of his heirs until Jan., 1562, at which time it was purchased for the Spanish Crown by the second Viceroy, *Don Luis de Velasco*, who paid therefor 34,000

castellanos ; the equivalent of about 33,300 *pesos.* In the national archives is a voluminous correspondence carried on between the half-demented Spanish King and the Mexican Archbishop relative to this transaction. The niggardly monarch knew the meaning of colonial "graft," and, suspecting that he was being cheated, he questioned the transaction so shrewdly that the *Arzobispo* went to great length to prove to him how such and such a portion of the new *palacio* could be utilized for government offices, stores and whatnot, and that the annual returns from the investment would be such and such a sum. The purchase was decided upon only after the exasperated prelate suggested that other Crown properties could be sold to good advantage and the profit derived therefrom applied to the investment at issue. One hundred and fifty thousand maravedis ($220) was all the parsimonious king would allow out of his privy purse for the repairs needed on the house. The bill-of-sale was drawn up and signed by *Velasco* Jan. 29, 1562, and soon thereafter he took possession of the property in the name of his suspicious and truculent master.

During the great riot of June 8, 1692, the *palacio* (then known as the *Casa del Estado*) suffered so severely at the hands of the infuriated mob that its re-edification was considered necessary, and this was begun under the surveillance of the *Viceroy* (20th) *Gaspar de la Cerda Sandoval Silva y Mendoza, Conde de Galve.* The plans were those of *Fray Diego de Valverde,* who probably designed the great *patio,* or central court (renovated in 1908), with its galleries and 40 fine arches on the lower and upper floor. It is quite likely that the section in the extreme rear, of pink *tezontle,* was left untouched, and dates from the time of *Cortés.* The *palacio* remained practically as this viceroy left it, until 1820.

For many years the site was a plague spot, and hard by the structure ran open sewers into which all manner of refuse was heedlessly thrown. Between the *palacio* and the Cathedral was an uninviting *cemetery;* and the public *letrinas* and the grisly gibbet which defaced the *Plaza Mayor,* aided to make the environs far from healthy or beautiful. These conditions were changed when the 51st Viceroy, *Juan Vicente de Güemes Pacheco de Padilla, Conde de Revillagigedo* - a man with a genius and passion for civic improvement — appeared on the scene. He repaired the *palacio,* cleaned the *plaza,* hanged the grafters on their own gallows, and so cleansed and freshened the city generally that it has never relapsed into its old state.

Additions were made to the palace as caprice or occasion dictated or required: considerable restorative work was completed during the brief but tempestuous reign of the Emperor Maximilian. The present structure, though noted neither for architectural grace nor for beauty, has a certain effectiveness which does not fail to impress the visitor.

We enter through the *Puerta Principal,* mount the broad, bare stairway immediately to the l., turn to the r. when we reach the upper floor, and proceed along the W. cloister or corridor to the (S. end) entrance of the presidential apartments. Here the admission card is taken up and a *palacio* employee (fee not obligatory) conducts the visitor through the rooms. These overlook the *Patio de Honor,* which has 24 handsome arches on the lower floor.

We first enter the Salon de Espera (waiting-room), called also Sala de la Constitución, where the President occasionally gives interviews. The large allegorical painting, *Constitución de 1857,* is modern and unsigned.

Salon de Hidalgo (adjoining the last). The fine painting on the r., of *Miguel Hidalgo,* life-size, is by *J. Ramirez,* and dates from 1865. Note the handsome crystal chandeliers. We turn to the l. into the long, narrow

Salon Rojo (red room). In each corner is a splendid Chinese vase (*tibor*), on a gilt base, supporting candelabra. They belonged to the Emperor Maximilian and perhaps would bring, at auction, $50,000 or more; since they are fine (and rare) specimens of the (probably) late *Kang-he* ware, showing Chinese freehand drawing. The large painting (without date or name) on the r. wall is of the patriot *José María Morelos* Note the beautiful gilded frame with the Mexican eagle. The large war scene (by Germ. Gedovius, 1906) commemorates the capture of General *Díaz*, by French troops between Puebla and Oaxaca, during the French Intervention. The General is seen mounted on a white horse in the centre of the picture. Carved into the bottom of the frame (*marco*) is *Prisioneros de Guerra* — prisoners of war. The large painting of *Benito Juarez* dates from 1876 and is the work of *J. Escudero*. The two marble vases are *Carrara*. The furnishings of the salon are dark red. The aides (*ayudantes*) of the President are usually stationed here. We pass into the

Salita Blanca (little white room), a small square reception-room papered in light shades, with four chandeliers made from Chinese vases (perhaps Blue and White Mandarin, with hemispheric points resembling shagreen; or, according to the Chinese expression, "chicken's flesh"), once the property of the Emperor Maximilian. The three landscape paintings (by *J. M. Velasco*) represent views in the Valley of Mexico. Immediately to the l. of the exit is the *Escalera de Honor* (Stairway of Honor) used by diplomats who come to confer with the President. On the landings are three large, mottled marble vases. We cross a narrow *pasillo*, mount a small stair (to the l.) and emerge on a high, railed-in balcony overlooking the

Jardin del Palacio Nacional, an attractive spot with beautifully kept walks, palms, tall trees, fountains with goldfish, parterres of flowers, etc. Descending the stair (kitchen on the r. with American ranges) we enter the *trinchador*, or carving-room. In a smaller room, shut off by an iron grill (locked), is the palace silver-plate (*vajilla de plata*), a heavy service of pure silver (cost, in Europe, $500,000) which was first used when the Pan-American Congress met at Mexico City in 1895. The handsomely carved wood ceiling of the

Ante-Comedor (butler's room), and the marquetry wood floor, were made in Mexico (modern) at the *Talleres del Palacio de Hierro*. Note the fine cut-glass service with the national coat-of-arms. From here we proceed to the

Comedor (dining-room), with its magnificent side-boards of Alsatian oak (made in Paris) and decorated in Louis XV style. Over the richly carved fireplace is a marble bust of Minerva. The three splendid silver épergnes and the *fruteros* (fruit-dishes) belonged to Maximilian, and still bear the impe-

rial crest. (The remainder of this service is at Chapultepec and in the Museo Nacional.) The carved wood ceiling is of European origin. The windows, hung with splendid draperies, overlook the *Thieves' Market* (comp. p. 296). The fine crystal chandeliers swing from massive brass chains. The walls and the furniture are decorated in crimson brocade satin. The Presidential and State banquets are given in this room. At the end of this apartment is the

Salon de Fumar (smoking-room) in the Moorish style (*estilo Morisco*) with metal chandeliers and adornments made by native artisans. Note the small mirrors let into the walls and ceiling. The marbleized pillars that support the Saracenic arches are of wood. The couches and chairs are done in crimson-and-gold thread brocades, in Moorish colors, with Turkish cushions. (Here the guide turns back and the visitor is escorted through the succeeding rooms by a *camarista* who has special charge of them.) Passing out of the *fumador* we enter the

Biblioteca Particular del Presidente (the President's private library), a small square room with a small collection of legal books in a beautifully carved case. The two landscape views and the bronze bust of Napoleon I are mediocre. We now enter the

Despacho Particular del President (President's private office, called also Salon de Consejo de Ministros), a regal room with walls hung with yellow brocade satin, with fleur-de-lis adornments on the ceiling, splendid hangings of green broadcloth with massive gold cords and monograms, a carpet with corner designs representing the national arms, and a splendid centre-table flanked by chairs. Note the President's chair with the gilt eagle. Also the two fine French clocks, once the property of Maximilian. Likewise the French (new) tables with marble tops, and the leather *porte-feuilles* (on the centre-table) facing each chair, each with a small coat-of-arms in bronze. In the centre of the work-table is a silver ink-stand (*tintero*) of Maximilian, on the ink-pots of which the imperial crests have been erased and the letters P. N. (*Palacio Nacional*) engraved instead. Maximilian's monogram can still be seen on the plate in which the group rests. We pass from this room into the corner room, called the

Biblioteca de la Nación. The book-cases are locked and curtained. The decorations of the room are red and gold. The handsome sculptured group (of horses) on the centre-table is a replica of a famous European design. The ceiling of this room is very ornate. Leaving by the N. door we enter the beautiful

Salon Verde (green room), where the President gives public audiences. The walls are tapestried, and the furniture upholstered with green brocade silk. The hangings are very

rich and attractive. The green onyx clock is modern. Facing a window overlooking the *Plaza Mayor* is a huge alabaster vase on a column six ft. high. The two white marble busts are by European sculptors. In the

Sala Verde Chica (small green room) is a large painting representing a Roman chariot race, by *Carle Vernet*. Note the splendid *Hercules* of Parian marble. The seven allegorical paintings on the ceiling (by native painters) represent the Law, etc. The candelabra in this room are noteworthy. We cross the *Salita para los ayudantes del Presidente*, and enter the fine

Salon Amarillo (yellow room), where the President receives foreign ambassadors. On the r. is a huge painting of *Miguel Hidalgo y Costilla* holding aloft the banner of Guadalupe. The written inscription at the bottom of the picture says that it represents the revolutionary leader just after the battle of the *Monte de las Cruces*. It further advises that he was born May 8, 1753, and when 58 years of age was shot July 31, 1811. Comp. p. 27. The picture is of heroic size, the work of *H. Faver* (1895). The gilt frame is particularly handsome. Further along is a life-size painting of the German Emperor. On the other side of the salon is a large picture (by *J. Cusachs*, 1901) of *President Porfirio Diaz* on horseback. It was a present to the Federal District by the State of *Vera Cruz-Llave*. The doors of this room are finely carved. We leave the apartments by the same door through which we entered.

Above one of the windows near the side (N.) entrance to the *palacio* is a brass tablet [1] on which is inscribed, in Spanish: "Here stood the house in which the Meritorious Benito Juarez, Constitutional President of the Republic, died on the night of June 18, 1872. He implanted the Reform, consolidated Independence and Liberty and preserved unstained the National Dignity. Mexico glorifies his memory on this first centenary of his birth, to-day, March 21, 1906."

According to a tablet over one of the doors in the upper corridor overlooking the *Patio de Honor*, he was also imprisoned in the *palacio* at one time.

The Cathedral (Pl. H, 4; comp. the accompanying plan) is open all day till the *Ave María (la Oración)*, but the numerous masses often interfere with the visitor's inspection, especially of the altars and choir. That this interference is not one-sided is shown by the placards, in Spanish and English, to be noted on the doors of the entrances, i. e., "No visitors are allowed during divine services. The hours fixed for visiting the Cathedral are from 10.30 A. M. to 12.30 P. M. No person is in any way whatever authorized to ask for or receive fees of any kind." While this notice need not in any way conflict with a quiet inspection of the Cathedral, the visitor will get a better return for his time if he can plan to accede to the requirements. The discreet traveller who tactfully avoids molesting the worshippers during services will be let alone by all but the snooping beggars — who will at once retire if threatened with exposure. Travellers are cautioned to be on their guard against pickpockets (*rateros*, comp.

[1] The wording on this tablet is misleading. Juarez occupied a suite of apartments (located here) in the present *palacio* when he died.

CATHEDRAL OF MEXICO

FLOOR PLAN

1:3,100

0 100 200 300 Engl. Ft.

0 10 20 30 40 50 60 70 80 Metros

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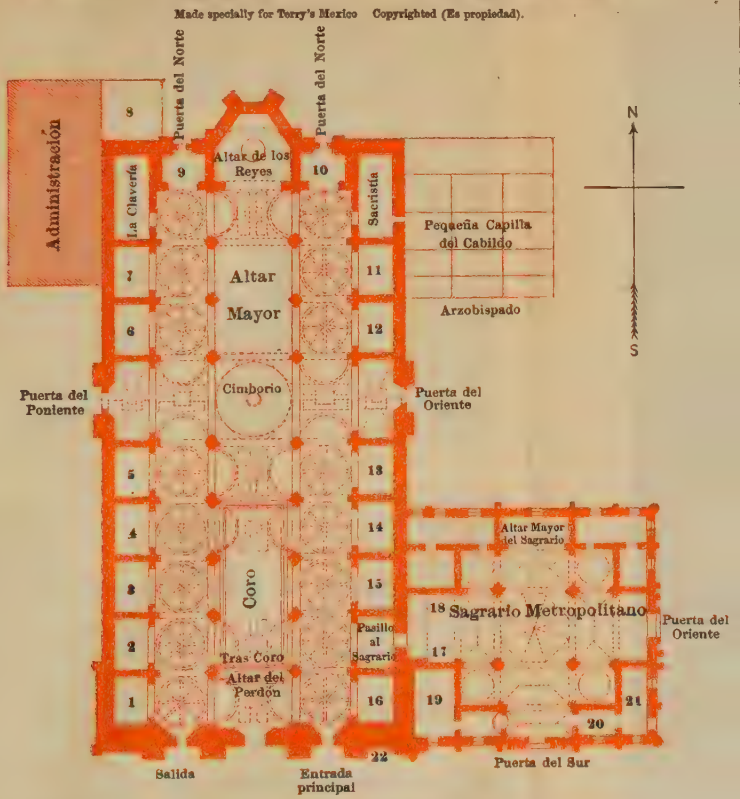


1 *Capilla de San Miguel*
2 " *or Altar de Anima*
3 " *del Señor San José*
4 " *de Nuestra Señora de la Soledad*
5 " *del Señor del Buen Despacho*
6 " *de Nuestra Señora de los Dolores*
7 " *de San Felipe de Jesus*
8 " *de Santa Rita y Anima*
9 *Altar del Santo Niño de Atocha*
10 " *de San José*
11 *Capilla del Santo Cristo*
12 *Capilla de San Pedro*
13 " *de San Juan Nepomuceno*
14 " *de La Virgen de Guadalupe*
15 " *de La Purísima Concepción*
16 " *de Nuestra Señora de las Angustias*
17 *Altar de San Pedro Tomas*
18 " *de La Santísima Trinidad*
19 *Capilla de Nuestra Señora de la Soledad*
20 *El Bautisterio*
21 *El Cuadrante de la Parroquía del Sagrario*
22 *Entrance to the Tower*

p. lxvii), especially female, and to avoid conversation with individuals sometimes met with in the towers, and who seem anxious to point out the sights of the city. Certain of the alleged guides, who accost one within and without the building, are noteworthy for windy phraseology and misinformation. Fees are unnecessary unless the *sacristán* is asked to unveil pictures or altars, or to conduct the traveller to the *Pequeña Capilla del Cabildo* (p. 287) behind the sacristy, where Murillo's *Madonna* is kept. Alms-boxes will be found in conspicuous places near the chapels. The fact that alms-solicitors are not permitted by the ch. authorities to molest the visiting stranger with their importunities is enough to suggest to the generous-minded that a small offering slipped into one of the boxes *por el amor de Dios*, and for the upkeep of His temple, is in line with duty and Christianity.

The air in the Cathedral is usually several degrees colder (and infinitely older) than the outer air, and visitors are cautioned against the evil effects of too abrupt a change. Men must remove their hats on entering, and if this is done when one is perspiring the result might be a cold, which at this altitude easily develops into pneumonia. If one is overheated, the best plan is to select a sunny seat in the *Zócalo* (p. 265), and sit there for a few moments and study the fine exterior of the Cathedral, and the variegated throng which passes continually in review before it. Unfortunately the building is partially masked by trees, so that it is impossible to get a thoroughly effective view from the *plaza*. The group of enormously high eucalypti which once effectually hid the façade from view was destroyed in 1888. The building is best entered from the S., or by the W. entrance from the garden flanking its side. Hurried visitors should see the *Capilla de los Santos Reyes* (p. 280), the *Coro* (p. 281), the *Sacristy* and the *Pequeña Capilla del Cabildo* (p. 287); the *Capilla de las Reliquias* (p. 287), the *Clavería* (p. 285) and the *Sagrario Metropolitano* (p. 290). If time permits, the towers should be ascended for the sake of the view. The group of rooms at the N.-W. corner of the edifice and yard are the offices (*administración*) of the governors of the Cathedral. No stranger in the city should fail to visit the Cathedral if he finds himself near it on *dias de fiesta*.

The Cathedral (*La Catedral*), consecrated as the *Church of the Asunción de María Santísima* and known as the *Holy Metropolitan Church of Mexico*, is the largest and most imposing church edifice in the Republic, and is said to be the largest on the continent. The general effect is very impressive. Massiveness and *grandeza* are its distinctive qualities; many of the smaller churches being more graceful and elegant. The ignorant and the credulous believe that its giant, rectangular bulk is swung on huge chains to prevent its demolition by earthquakes. Historians say the foundation is composed almost entirely of sculptured Indian images, and of the remains of what once formed the body of the great Aztec *teocalli* that stood near.

The Cathedral is a gigantic structure of basalt and gray sandstone, with very thick walls. It is a treasury of religious moment and historical associations, facing the *Plaza Mayor*, and occupying the entire north side. It is cruciform, with a nave and two aisles which gradually decrease in height from the middle toward the outer wall. Many massive buttresses, quaint gargoyles, cornices, friezes, and basso-relievos are salient features. The edifice stands upon a wide platform about two feet high and 460 ft. broad. Exclusive of the walls it

measures 387 ft. from N. to S.; 177 ft. from E. to W., and has an interior height of 179 ft. Its tall but well-proportioned twin towers rise 203 ft. above the atrium, which is reached by six low steps. This atrium is a huge, dreary expanse, unkempt, usually overgrown with grass, and in places paved with stone slabs and cobbles. The Cathedral presents striking peculiarities in the bell-shaped domes of the towers, the heavy reversed consoles, and in other ways. As the mother church of New Spain, and the head of the Holy Catholic Church in Mexico, it is worth careful study. The time-stained *Sagrario* (see p. 290), with its interesting *Churrigueresque* façade, joins it on the right.

Historical Sketch. The first Christian church in Mexico was erected by the Spaniards a little to the S.-W. of the great Aztec *teocalli* of *Tlaloc-Huitzilopochtli* (mentioned at p. clxvii). Much of the débris of this great pagan sanctuary was used as building stone for the new structure. It was completed in 1525 and was called the *Iglesia Mayor*, or large church. Two years later Pope Clement VII established the Bishopric of New Spain, appointing (at the instigation of Charles V) *Fray Juan de Zumárraga* (comp. p. 398), who reached Mexico in 1528 and immediately began ecclesiastical work under the title of Bishop Elect and Protector of the Indians. He was confirmed in his position by a Papal Bull of Sept. 2, 1530, and thereafter this first ch. became the *See* and was known as the Cathedral. Pope Paul III established the Archbishopric of Mexico, Jan. 31, 1535, and called the Cathedral the Metropolitan Church. In 1573 Philip II secured permission from the Pope to demolish the primitive ch. and to erect on the site a finer Cathedral. In order to preserve the *iglesia mayor* intact until the new one could be completed, land was bought (from the Franciscan Friars, for 40 *pesos*) some distance to the northward: the site of the first Roman Catholic church in Mexico, therefore, is the atrium of the present Cathedral. The first design was made by *Alonso Perez de Castañeda*, royal master of architecture, and the corner-stone was laid in 1573. While the foundation was under construction another (modified) plan was drawn by *Juan Gomez de Mora*, architect to Philip III, and this was sent over under the royal seal with instructions to use it. Work on the edifice was frequently interrupted; the great inundation of 1629 threatened the entire fabric. It was not until 1667 that it was completed and inaugurated. *Pedro de Arrieta*, master of architecture for the entire kingdom of New Spain, was in charge of construction when it was completed.

The estimated cost of the present church was $1,752,000, exclusive of the towers, which were completed in 1791 and are said to have cost $190,000. When the Cathedral was inaugurated many wealthy Spaniards contributed to its interior

adornment; the ornaments of gold and silver presented were said to be worth $1,850,000. A chalice covered with gems and valued at $300,000 was later given by the rich miner, *Joseph Le Borde* (comp. p. 441), who, it is said, found himself once in financial straits and asked for the return of this gift, but received instead $100,000. This chalice, along with other immense treasure, is believed to have been sequestrated by the Juarez Government soon after the passage of the Reform Laws. The credulous believe that these transcendental laws did not catch the clergy entirely unprepared, and that vast treasure remains hidden in the thick walls of the Cathedral.

"The piecemeal construction of the great building, covering as it did a period of nearly seven generations, has naturally embodied various irregularities that produce a certain lack of unitary effect in the impression made by the huge mass. As a whole, notwithstanding these shortcomings, the total effect is one of magnificence, of grandeur, of splendid mass and lordly superiority, mastering its environment by right of design. With its strong contrasts of rich decorative features and its achievement of certain ends of balance and proportion by arbitrary and unconventional means, it is a characteristic example of Spanish Renaissance." (Sylvester Baxter.)

Despite the lamentable mutilations, and the indecorous renovations (so called), which in times past have been permitted in the Cathedral, it still retains an imposing dignity and charm — the latter manifest even to those who have seen the gigantic and splendid Christian and pagan temples of Europe and the Orient. Its mediæval flavor is very attractive and its historical value — recalling as it does the most brilliant epoch of Spanish Colonial and Vice-regal days — never fades. Though now but a simulacrum of what it was in *pre-reforma* days, a fairly accurate idea of its old-time splendor may be obtained from the *Churrigueresque* altars; and an inkling of its wealth of paintings from the few chance survivors still to be seen. Mexicans refer to it lovingly (and rather extravagantly) as the "Mexican St. Peter's," and while the experienced traveller will know better whether or not the comparison is justifiable, and whether it is or is not overrated, few will deny that in almost every respect it is worthy to be ranked among the noblest churches of America.

The **Facade** (*la fachada*) is a weather-beaten but still attractive example of mediæval architecture — a blend of several orders, Ionic, Doric, and Corinthian. The combination of gray sandstone and white marble produces a pleasing contrast. The fine central group of sculpture, the Three Virtues, *Fe, Esperanza y Caridad*, is by Manuel Tolsa. Ponderous buttresses divide the S. façade (independent of the Sagrario) into three portals, above which are *basso-relievos* representing (at the l.) Peter receiving the Keys; (at the r.) Peter at the Helm, and (in the centre), the Assumption of the Virgin. The Latin inscription over the central entrance (originally

called *La Puerta del Perdon* — door of pardon) bears the date 1672, and is to the effect that the structure was completed in the reign of the Spanish King Carlos II. There are seven entrances — three in front, facing the S., two in the transepts, and two in the rear opening on to the *Calle de Santa Teresa*. The quaint inscription (in Spanish) over the E. entrance tells that "this royal and spacious entrance (*real y espaciosa portada*) was finished Aug. 5, 1688, during the reign of *King Carlos II and the Viceroy Don Melchor Portocarrero Lazo de la Bega, Conde de la Moncloba*, and was reconstructed in 1804." A like inscription above the entrance to the W. transept sets forth that it was begun Aug. 27, 1688, and completed Oct. 8, 1689. The visitor should walk quite around the Cathedral in order to examine the quaint architecture and massive bulk of the structure. Between the two rear exits (which give on to the *1ª Calle de Santa Teresa*) is a curious niche with a bas-relief of the Lamb of the Apocalypse (*El cordero del Apocalipsis*), beneath which runs a quaint Latin inscription, *Laudate Dominum omnes gentes*.

The cross at the S.-E. angle of the atrium is a monolith, and was found in 1648 by the *Archbishop Mañozca*, overthrown and buried in the cemetery of the village of *Tepeapulco*, so he ordered it brought to the capital. The companion piece, in the S.-W. corner, came from the old ch. of *San Pedro y San Pablo* and was altered to resemble the *Cruz de Mañozca*.

The N. wall and the *cimborio* above the high altar were badly cracked by the earthquake of April, 1907.

The **Twin Towers** (*torres*) are in two divisions, the lower of the Doric order, the upper Ionic, finished in a wealth of architectural details. "A strikingly attractive feature of the towers is the design of the third story, formed by the octagonal base of the bell-shaped domes enclosed within a rectangular pavilion-like structure, the latter tied to the inner portion by a narrow band around the middle of each part, thus serving a purpose both constructional and decorative." At the base of the tower domes are graceful statues of the Doctors of the Church, and of Patriarchs of the Monastic Orders (the work of the Puebla sculptor, *Zacarias Cora*), so placed that two face each of the cardinal points. Each tower is used as a belfry (*campanario*) and is surmounted by a huge stone cross. A family of bell-ringers (*campaneros*) live high up in the belfry of the E. tower, and thus occupy one of the airiest and healthiest apartments in the city.

The largest bell is *Santa María de Guadalupe*, in the W. tower. It was cast in Tacubaya by a Spanish artisan, *Salvador de la Vega*, in 1792; and on March 8 was placed at the foot of the tower, blessed by the Archbishop *Alonso Nuñez de Haro y Peralta*, and dedicated to the *Virgin of Guadalupe*. This bell (*campana*) is 10 ft. across at the base, 16½ ft. high, weighs

27,000 lbs. and cost $10,400. The clapper (*golpeador*) is 8 ft. long and weighs 500 lbs. The workmen were from March 13 to April 12 raising the ponderous mass of metal to its place, and despite the impatience of the populace to hear the bell, it was not until June 7 (*Dia de Corpus*) that its grave, sweet and penetrating tones floated above the one-time Aztec capital. On clear days the sound may be heard 6 miles away.

A smaller bell in the same tower, called *Santo Angel de la Guarda* — Holy Guardian Angel — weighs 1,500 lbs. It was blessed in Tacubaya Mch. 1, 1793, by Doctor *Gregorio Omana*, Bishop of Oaxaca, and on the 9th of the same month was raised to its place. Its unusually harmonious notes recall a certain bell in the Campanile at Florence, and they were first heard in Mexico March 27, 1793, on Holy Wednesday. The third bell in the same tower, *San Salvador*, was consecrated by *Don Andrés Llanos de Valdez*, Bishop of Monterey, and was first rung in Mexico at noon on Dec. 11, 1792. It weighs 3,040 lbs.

Doña María, the largest bell in the E. tower, was cast in Mexico City in 1754, weighs 7,500 lbs., and was one of the bells used in the temporary structure before the tower was completed. Note the peculiar manner of hanging the bells. When the bells ring at midday many of the natives in different parts of the city doff their hats. Clerks, too, drop their work as if the contact burned them, and the streets are soon filled with hurrying humanity bound homeward for luncheon.

At least one of the towers should be ascended if only for the sake of the view, which is perhaps the finest in the Valley of Mexico. One does not have to possess the agility of a steeplejack to reach the belfry. A caracol stair, whose entrance is at the outside base of the E. tower, leads to the roof and thence to the *campanario*. We ascend the narrow stair, pull the string hanging near a closed door, which is opened from above. A small fee (25 c.) is customary.

The view is beguiling. Chapultepec is easily discernible at the W.; the tiled domes of many churches glisten in the foreground; the magnificent peaks of *Popocatepetl* and *Iztaccihuatl* gleam in the S.-E., and the huge wall of volcanic hills which hem in the valley on the S. and W. is seen to great advantage. To the E. are the shallow lakes, described at p. 247, and the alkaline plains which form their shores. With a good glass one may pick out the microscopic towns which flank the slopes of Ajusco, and perchance note railway trains gliding up and down the mountain sides.

The black spot at the W. base of the W. tower marks the place where the *Aztec Calendar Stone* (comp. p. 299) remained embedded for many years. Certain of the sculptured relics in the Hall of the Monoliths, at the National Museum, were dug up from about the base of the tower.

The Doric **Interior,** with its traces of Gothic enlivened by enrichments from many orders, was renovated in 1906; the walls and the 20 massive and beautifully proportioned pillars, including those attached to the walls, — composed of four engaged columns of the Doric order, — were carefully scraped and cleaned, hence the air of newness. The work of renovation extended over two years. "It is notable that the flutings of these columns are continued through the arches — also a feature of the *sagrario* interior and likewise of the Puebla Cathedral. The structure shows three diverse types of vaulting: the cloister form, with Gothic-like ribs in the chapel of the sacristy; in the aisles, the domed form, with pendentives; and the nave and transept with barrel-arched form — *medio-cañon,* or half-cañon, in Spanish phrase — and lunettes. The effect of the interior is almost severe, and the tones of gray and white conveyed by the natural color of the stone and the bare surfaces of the walls and ceilings give an impression that would be one of baldness were it not offset by a sense of beautiful proportions. Remarking the elegant simplicity of ornament, skilfully balanced by the richness of the *Churriguueresque* retables, *Revilla* says: 'These retables and the predominance of vertical lines in construction — which without reaching the extreme of the Gothic style are sufficient to give the impress of a Christian character — prevent that frigidity of effect that marks other temples built in the Greco-Roman style and produces in the soul a sentiment of religious reverence.'"

The wooden floor — an immense sounding-board — imparts a mediæval aspect, at variance with the richly decorated *coro* and the sumptuous high altar. This floor is said to cover a beautiful tiled floor which has sunk into the soft ground far below the present one.

The general view of the interior is broken by the obtrusive choir, which, in accordance with Spanish custom, occupies the middle of the nave. Two bays are devoted to it, and the three following are given over to the *crujía,* or passageway, and the high altar. Seven small chapels — some of which have been "terribly restored" and almost all of which have been renamed — open on to each of the side aisles. Not all of them are worth a close inspection. Above the cornices 174 windows diffuse a moderate light. The central arches form a Latin cross. At the square ends of the transepts are entrances flanked within by huge cedar-wood *canceles* which, at the time of the rage for selling church antiquities, replaced the splendidly carved, mahogany structures of the olden times. Between these two entrances rises the tall dome, or *cimborio,* sometimes adorned with streamers in the national colors — emblematic of the power of the State over the Church. The interior is covered with a host of figures forming

an *Assumption*, painted in 1810. The colors are faded and moisture has ruined the figures of some of the saints and angels.

Tradition has it that for many years alms were solicited for the decoration of this dome, but they came in slowly. Finally prayers were put up, and soon thereafter an alleged miraculous sack of silver *pesos* was discovered in one of the chapels. Coincidently a friar had a revelation that the money had been deposited by the Virgin for the intended purpose, and work was immediately begun. The name of the painter is unrecorded in the church records.

Many confessionals (said to be of teak) are scattered through the vast edifice, while near certain of the chapels a petty commerce is carried on in photographs of *santos*, pseudo-relics, medallions and whatnot. Beggars sidle up to strangers and solicit alms (which is not permitted in the Cathedral), but as a rule the stranger is spared the annoying attentions of the beadle and his contribution-box, so frequently in evidence in European churches.

The Presbiterio, Cipres, or Altar Mayor (High Altar), in the second square of the nave, a massive and tasteless structure linked to the *Coro* by two lines of tombac railing (referred to at p. 281), is of granite adorned with stucco, and was completed in 1850 after designs drawn by the Spanish architect *Lorenzo Hidalgo*. The base is of a gray granite known in Mexico as *chiluca*. Rising from it are green malachite-like pillars with gilt capitals and bases which support a superstructure crowned in turn by a group representing the *Assumption of the Virgin* (the work of *José María Miranda*), which required six months to construct and which cost, according to the ch. records, some three thousand *pesos*. The statues are of saints and founders of religious orders, and are the work of *Terrazas* and *Miranda*. The *Virgin of Guadalupe*, of *Los Remedios*, of *La Asunción* and others, are among the figures. The tombac railing which encloses the *tabernáculo* is unpolished, and the dingy and faded carpet is quite in keeping with the general air of tawdriness. Perhaps the most attractive fitments are the fire-gilt candelabra which stand in rows before the altar. The structure itself, with the several interior parts, reminds the observer of one of those Chinese carved and perforated ivory balls with a number of minor balls inside. All the colors of the spectrum have been drawn upon for decorations.

"Its wholly incongruous design [says *Mr. Baxter*] makes an unspeakable discord in the decoration of the Cathedral. The former high altar of *Balbas* must have been a worthy pendant of the chapel of *Los Reyes*. The destruction of the original high altar is the more to be regretted, since there is to be seen in Mexico to-day no remaining example of the *Churrigueresque* as employed in the design of a high altar that stands free, those that exist being in chancels, with *reredos* built against the wall."

The twenty jasper and agate columns which enclosed the old altar were formerly one of the sights of the Cathedral. Relics of this quaint and massive structure are the two somewhat clumsy onyx pulpits (*tribunas*) which stand at the S.-E. and W. corners of the *presbiterio*.

The Altar de los Reyes (sometimes called *Capilla de los Santos Reyes*, because it is a replica of a chapel in the Seville Cathedral where certain of the Spanish kings are buried) is directly in the rear of the *altar mayor* and faces the *pasillo* which leads from the E. to the W. side of the Cathedral. It is a resplendent and highly interesting *capilla* — the finest in the church — and was constructed after the style of *Churriguera*, by the Sevillan architect, *Gerónimo Balbas*, who came over expressly to do this work, and also the corresponding altars for the Puebla (p. 512) Cathedral. Although it was begun in 1718 it was not entirely completed until 1837.

"Thus decorated [says *Mr. Baxter*] the apse has the effect of a lofty grotto heavily encrusted with gold in every part, and glittering with jewels — all this as a regal environment for a throng of sacred figures, in the round or in high relief and almost animate in their brilliant colorings; a host of saints, angels and cherubs assembled in joyous adoration for the miraculous scenes enacted in the paintings which they surround. Of these paintings there are 20 — all of them the work of the famous Mexican artist *José Rodriguez Juarez* (comp. p. cl). The central canvas, just above the altar, *The Adoration of the Kings* (*Adoración de los Reyes Magos*), is regarded as his masterpiece. The still larger painting above, an Assumption, is not so successful, the figures not having been drawn with sufficient reference to their elevated positions."

The *Virgen de la Expectación*, the central figure of the altar, was a gift to the ch. by the *Marquesa de Castañiza*, who, to ensure the cult of the image, willed a large sum of money to the Cathedral. Before the Reform Laws the *fiestas* celebrated in this Virgin's honor were unusually gorgeous and spectacular.

In the sides of the chapel, which is consecrated to the Virgin, are altars dedicated to *San Luis Rey de Francia*, *San Luis Gonzaga*, *Santa Rosalia* and *Santa Rosa de Lima*. Relics of these saints are enshrined within. Formerly each altar possessed a massive silver image of its respective patron, but since their disappearance (consequent to the Reform Laws) the niches occupied by them have been closed. A beautiful ivory *Cristo* on a cross with heavy silver adornments was one of the finest relics of this chapel before the sequestration of the ch. property. Certain of the early Spanish viceroys are buried here, and for years the heads of the patriots *Hidalgo*, *Allende*, *Aldama* and *Jimenez* were kept in the crypt, whence they were transferred (in 1896) to the *Capilla de San José*. The chapel is reached by a flight of 5 stone steps which lead up from the ambulatory. No altar in the Cathedral makes a stronger impression of dignity and solemnity. The dome above this spot was practically reconstructed in 1908.

The CHOIR (*el Coro*), a huge quadrilateral structure twice as long as it is wide, whose position at the south end of the nave mars greatly the interior view of the Cathedral, is backed by a heavy wall of masonry and one of the finest chapels (*La Capilla del Perdon*) in the church. Side walls of stone surmounted by an overhang of the same material, chiselled in angelic forms, shut it off from the aisles. It is closed in front by a magnificent tombac grill, topped by three crosses, the whole forming an allegory representing the crucified Saviour and the two thieves. This grill is of the same material as the railing which connects the *coro* with the *presbiterio*, and extends clear around the latter. It is 45 ft. long, 25 ft. high, is said to weigh 26 tons, and came (in May, 1730) from the Portuguese settlement of *Macao*, in southern China. It was a gift to the Cathedral by the Duke of Albuquerque, then Viceroy. Surmounting the railing (*barandal*) are 52 figurines which act as candelabra. According to the church records this is a special tombac[1] and is a combination of gold, silver and copper; the whole is said to have cost $1,500,000 — which should be taken with a grain of salt.

Formerly a museum of sculptured wood and beautiful paintings, the *coro* is still attractive, and is celebrated for its magnificent *silleria*, a delicate and beautiful piece of workmanship, a mingling of the Moorish and the Plateresque styles, and indubitably the finest thing in the enclosure. There are 59 seats in the upper row (the *sellia*) and 20 in the lower (the *subsellia*),' each beneath a carved and gilded *santo* in low relief. The intricacy and richness of the labyrinthine carving are noteworthy, and the whole forms a splendid work of art but slightly inferior to some of the fine *sillerias* of the cathedrals of Spain.

The large painting at the head of the choir, against the back of the *altar del perdon*, is a scene from the Apocalypse, the work of *Juan Correa*. In the centre, immediately above it (right over the archbishop's seat), is a Madonna's head said to have been painted by Murillo; the gilded frame is very elaborate and albeit the picture may be considered of doubtful parentage, the church authorities believe it is a masterpiece. The tall wood lectern with its many small carved ivory figurines of saints, and its inlaid cross with an ivory figure of Christ crucified, is worth looking at.

A wood missal-stand now serves in place of the massive silver structure which disappeared coincident with the passage of the Reform Laws. Striking features of this superb choir are the two great organs (*órganos*) in unvarnished cases of beautifully carved cedar-wood, surmounted by orchestras of

[1] Tombac, or *tumbago*, is an alloy of copper or zinc,or a species of brass with an excess of zinc. When arsenic is added, it is white tombac.

angels. They date from 1776 and are of European origin: the palisadoes of 3,500 pipes produce splendid harmonies. The gilded superstructures are not without interest; likewise the elaborate bronze balconies on the pillars at the corners, with their supporting figures and intricate sculptures (*esculturas*). At the r. and l. of the side entrance to the *coro* on the E. (immediately opposite the *Capilla de Nuestra Señora de Guadalupe*) are two paintings (the work of *Francisco Martinez*, in 1736) depicting episodes in the life and martyrdom of *San Lorenzo* (comp. p. 332). The middle picture, above the door, is of St. Peter. Against the outer wall of the *coro* are two paintings (by *Juan Correa*, in 1704) representing *Souls in Purgatory* and *San Judas Tadeo*.

Two fine *Churrigueresque* altars which for many years stood against the side walls of the choir were removed in 1907, thus allowing for the widening (by several feet) of the E. and W. aisles.

The cumbersome onyx pulpit near the *barandal*, between the *coro* and the high altar, is a companion piece to others at the *presbiterio*.

The Altar del Perdon, one of the most frequented and popular in the Cathedral, an imposing structure of carved and gilded wood in the *Churrigueresque* style, occupies the *tras-coro* and faces the S. entrance. The interest of the tourist will centre in the two pictures which form the principal features; the lower one (in a silver frame) a *Holy Family* showing the Virgin mother with the Christ child in her arms, the upper one a *San Sebastián*. The ch. officials claim that the painting of the Virgin is done on wood, a door to a prison cell, and to support the theory they will point out the marks of ancient hinges, beneath the paint. At certain hours in the morning a beam of light from one of the high windows falls athwart this picture and produces a very striking effect.

Mr. Baxter writes: "There are two very pleasing legends about the two principal paintings of this altar. One is based upon a belief that the large painting of the Virgin is the picture that the Flemish painter Pereyns was condemned to paint when tried for heresy, and the other relates that the San Sebastián above is the work of a famous woman painter, 'La Zumaya,' of whom a most romantic story is told by Cayetano Cabrera in his *Escudo de Armas de Mexico*, to the effect that she married Baltazar de Echave, the Elder, and taught him his art. In fact, however, both pictures bear every evidence of being the work of the elder Echave himself. It was a 'Merced' (Our Lady of Mercy) that Pereyns was condemned to paint, and at that time neither this altar nor even the Cathedral itself was in existence, for it was in the period of the old Cathedral; moreover, this Virgin is not a 'Merced' but a 'Candelaria.' As to the legend of La Zumaya, the eminent scholar, Don José M. de Agreda, has shown very conclusively that there never was such a painter. The elder Echave was twice married and the names of his wives were found in the records of the Sagrario by Señor Agreda, but neither was named Zumaya. The story doubtless arose from a confusion between the name of the birthplace of Echave, the Biscayan town of Zumaya, and that of the painter, Francisco Zumaya, who figured at the trial of his friend Pereyns." (Comp. p. cxlv.)

The polychrome figures at this altar are uninteresting.

We begin our detailed description of the Cathedral at

La Capilla de San Miguel (St. Michael), known also as *La C. de los Santos Angeles* (holy angels), the 1st on the l. as we enter through the S. or main door. The light which filters through the iron grill at the back is too dim to permit of a detailed inspection of the pictures and altars. Of the latter there are three, all huge masses of carved, gilded and strikingly handsome specimens of the style of *Churriguera* adapted from the *Baroque* ground. The 16 paintings, most of which represent scenes in the life of the saint, are attributed to *Juan Correa*, who painted many other pictures for the Cathedral. Formerly this chapel was noted for its massive silver lamps and rich silver ornaments, which latter to the value of fifty thousand or more *pesos* were removed and melted by *Antonio Lopez de Santa Anna* during his bootless war with the United States. The seven polychrome statues of saints are mediocre. Like many of the other chapels in this ch., this one is railed off from the main body by a tall wood grill polished by the hands of many devotees.

The *Altar de Anima*, the 2d chapel on the l., with a score or more mediocre pictures, is dark and uninteresting. The central figure is a crucified Christ. The colored glass picture of the Virgin of Guadalupe is modern.

La Capilla del Señor San José, 3d on the l., is chiefly noteworthy for the altar let into the N. wall, with a crystal urn containing the heads of the patriots *Hidalgo*, *Allende*, *Aldama* and *Jimenez*. Many faded wreaths, ribbons and artificial flowers embellish the altar.

La Capilla de Nuestra Señora de la Soledad, 4th on the l., was dedicated to the Virgin Mary, Aug. 15, 1657, during the reign of the Viceroy *Francisco Fernandez de la Cueva*, Duke of Albuquerque. A curious bit of history attaches thereto.

"Albuquerque assisted at the festivals of the churches and made liberal contributions toward the completion of the Cathedral. His religious zeal well-nigh cost him his life. It was his custom each afternoon to pay a visit to the Cathedral, then in course of completion, in order to inspect the progress made during the day, and afterwards to attend vespers in one of the chapels. While kneeling at prayer (in this chapel) on the evening of the 12th of March, 1660, a soldier named *Manuel Ledesma y Robles* entered the chapel and gave him several blows with the flat of his sword. The Viceroy sprang to his feet, and placing the prie-dieu between himself and his assailant, meanwhile clutching with his right hand at his sword, exclaimed, 'What mean you?' 'To kill you,' was the answer. At that moment the treasurer of the Cathedral came to the Duke's assistance and was soon followed by others. The would-be assassin was overpowered, and the Duke, after finishing his devotions, returned to his palace. A trial was held the same evening by the military auditor, but considering the grave character of the crime, the *audiencia* ordered that the prisoner be brought before their court. . . . There is little doubt the man's mind was deranged; he could easily have killed the Viceroy had he been so disposed; but as it was a great man who had been frightened, his judges were determined not to recognize the fact — and no time

was granted him to prepare his defence. At seven the next morning the verdict was rendered; the criminal was condemned to be dragged through the streets, and thence taken to the gibbet. His head and right hand were to be cut off and exposed, the former on the main square, the latter, together with his sword, in front of the door of the Cathedral where the crime had been committed. Three hours later the tribunals and loyal inhabitants of Mexico had the satisfaction of witnessing the execution of the sentence, the corpse, feet upwards, remaining exhibited on the gallows till late in the afternoon." (Bancroft, *History of Mexico*, vol. iii, p. 149.)

The gilded and carved wood altars are among the finest in the Cathedral. The paintings, which represent scenes in the life of Christ and the Virgin, are attributed to *Herrera*. The chapel has always been the chosen one of the workmen in and about the Cathedral, who know it as *La Capilla de los Obreros*, or Chapel of the Workmen.

La Capilla del Señor del Buen Despacho, 5th on the l., is so called for the life-size figure of Christ which stands in the centre of the main altar. It is over-decorated, and the polychrome figures in high relief are tawdry. The quaint old Spanish iron chest, just without the railing, makes a sizable contribution-box, but the sound given forth from a piece of silver dropped into it indicates that it is far from empty.

Adjacent to this chapel is the huge *cancel* and exit to the garden which flanks the Cathedral on the W. Following this is *La Capilla de Nuestra Señora de los Dolores*, 6th on the l., formerly the *C. de la Santa Cena* (holy supper) because for centuries it was under the special protection of the Arch-cofraternity of the Holy Sacrament and because it had for its patron the mystery of the Eucharist. The crucifix of the *archicofradía*, which was placed here with great solemnity June 14, 1656, occupies the small glass case below the image of the Virgin of Dolores, which in turn was once the property of Maximilian. The beautiful painting of the *Last Supper*, now in the *Clavería*, used to hang in this chapel. Next in line with this (and 7th) is

La Capilla de San Felipe de Jesus, Mexico's Protomartyr and the Patron Saint of New Spain (see p. 325). It is perhaps the most venerated in the Cathedral. A number of relics of the saint are preserved here, along with an urn containing the heart of General Bustamante. Several archbishops and other notables are buried beneath the floor. In 1838 an altar in the r. wall was removed to provide a sepulchre for the ashes of Agustin de Iturbide, which are preserved in a wooden urn on which is this inscription: "Agustin de Iturbide, Author of Mexican Independence. Compatriot, weep for him. Stranger, admire him. This monument holds the ashes of a hero. His soul rests in the bosom of God"; — a somewhat high-sounding and not very apposite inscription, in view of the facts. The several paintings (unsigned) represent scenes in the life and martyrdom of San Felipe. The altar at the l. is dedicated to

Santa Rosa de Lima, the first American-born female saint of the Catholic Church.

Santa Rosa de Lima (born in Lima, Peru, in 1583, died 1617, canonized 1671) is often seen pictured in the Mexican churches. The favorite attitude is that of a nun crowned with roses, in a halo of light, with birds in her hand and in the air about her, and a Christ on the Cross held up to her lips. "At an early age she became an admirer and follower of the austere Saint Catherine of Siena and gave herself up unreservedly to acts of penance and charity. While she walked among the bitter herbs and wooden crosses with which she planted her garden, she one day exclaimed 'O! all ye green things of the earth, bless ye the Lord.' Suddenly the neighboring trees began to shiver and clash their leaves together, and the stately poplars bowed their heads and reverently bent them until they touched the ground.

"One spring a little bird built its nest in a *mimosa* tree near the cottage where the saint dwelt. Passing the tree during a morning walk she was greeted by a joyous song so clear and sweet that she ceased her meditations and listened. Presently it paused. Then, upon the spur of the moment, inspired by the exultant tones of the happy creature, she improvised some appropriate Spanish verses and sang them in reply. When she had finished the bird burst forth in song again, and for an hour there in the cool garden shade they sang and listened alternately." In the mellow, half-forgotten annals of convent and church Santa Rosa is regarded as the sweetest of all the saintly characters of ancient times.

Near the centre of this altar there hung formerly a heavy silver lamp whose flame burned continuously; with many other silver ornaments it was confiscated in 1847 by Santa Anna, who levied a heavy contribution on the ch. to aid him in his misguided war with the United States.

Immediately outside the railing of the chapel is the baptismal font wherein, according to the inscription, "The stain of the original sin was removed from the infant San Felipe de Jesus." The font is of black granite, some three feet in diameter, with a carved wood top, dome-shaped. On the wood railing, near the top, is the inscription: "The glorious martyr, San Felipe de Jesus, a native of this very noble and loyal City of Mexico, was baptized in this font. It was renovated in the year 1798." There is also a polychrome figure of San Felipe here. Several special indulgences were granted by Pope Alexander VII to all who would perform certain acts of worship before this shrine.

The body of the martyr was laid in the chapel built for it in 1638. Later a temple was erected in his honor, but this, along with a Capuchin convent near by, was destroyed after the passage of the Reform Laws. The new church of *San Felipe de Jesus*, on the Avenida de San Francisco, dedicated to this *santo*, is described at p. 325. We now come to a door in the west wall that leads to

The Meeting-Room (*sala de juntas*) of the Archicofradía, generally called *La Clavería*, directly across the ambulatory from the sacristy, at the l. of the *Capilla de los Reyes*. Albeit Murillo's *Virgin of Bethlehem* has been taken hence, the elongated room still contains some of the choicest pictures in

the ch. On the W. wall there hangs a *Holy Family* attributed to Murillo, but manifestly by some adept pupil of the Mexican branch of the School, perhaps *José Rodriguez Juarez.* To the r. and l. are 29 portraits of former archbishops of Mexico. On the E. wall is a notable *Last Supper* and a *Triumph of the Faith,* by *José Alzíbar* (p. clii). The huge crescent-shaped canvas attributed to *José Ibarra,* on the S. wall, with its magnificent gilt frame, is very striking, and represents the Coming of the Holy Ghost — *La Venida del Espíritu Santo.* Note the tongues of flame which play about the heads of the awed spectators. The painting of *Don Juan de Austria imploring the help of the Virgin at the Battle of Lepanto,* which formerly hung in this room, is referred to at p. 289.

Flanking the N.-W. exit to the *Calle de Santa Teresa,* and between the *Capilla de los Santos Reyes* and the entrance to *La Clavería,* is a small (uninteresting) altar dedicated to *El Santo Niño de Atoche,* which calls for no special mention. The dilapidated picture on the opposite wall represents scenes in the apparition of the Virgin of Guadalupe to *Juan Diego.*

Just outside this exit (to the l.) is a small chapel called *Santa Rita y Animas,* which is not worth visiting.

Between the entrance to the sacristy and the exit to the *Calle de Santa Teresa* (note the quaintly carved confessional outside the sacristy door) is an altar dedicated to *San José,* with a painting of that saint as the central attraction. The *retablo* is a good example of the *Churrigueresque,* with ten minor paintings let into it. On the opposite wall is a repaired painting of the Saviour on the Cross and the inscription, *Jesus Nazarenus Rex Judæorum.*

The Sacristía (sacristy), immediately to the E. of the *Altar de los Reyes,* "is a noble chamber in whose vaulting is to be seen the most extensive example of the ribbed construction employed in the original design by Castañeda." The Spanish inscription carved in the arch above the entrance bears the date 1623 and refers to the erection of the room. The six great paintings which almost cover the walls are among the largest canvases in Mexico and they "produce a magnificent effect of mural decoration, though somewhat sombre in their solemnity. It must have been an exceptionally difficult task to paint the multitude of figures that populates each of these gigantic canvases. In conveying a grand and imposing impression with splendid ensembles, artistic groupings, rhythmic arrangement of groups, sincere feeling and a high devotional quality, the results are successful. But on the other hand the tone maintained is too gloomy, the coloring too opaque, too severe, for the subjects, which demand luminosity, atmospheric sparkle and a pervasive joyousness. The richly designed frames of the pictures, with polychrome statues at the corners, are beautiful features of the decorative scheme, which has been marred by

covering the remaining portion of the wall surface with wall paper."

The *Assumption of the Virgin*, on the S. Wall, and the *Entry into Jerusalem*, on the E. wall, are by *Juan Correa* (p. cxlix), who also painted *The Allegory of the Church*, on the N. wall. *The Triumph of the Sacrament*, on the E. wall, *The Apocalypse* and *The Glory of Saint Michael*, on the W. wall, are by *Cristóbal de Villalpando* (comp. p. cxlix).

The *Ecce Homo* in the glass case at the S. end of the room is one of the most interesting and ancient possessions of the Cathedral. It is known as *El Señor del Cacao* (Christ of the Cacao-beans) from the circumstance that it was purchased from the proceeds of the sale of an enormous lot of cacao-beans given by Indian devotees at a time when they were used as money by different Mexican tribes. The richly colored old mahogany chests (*estantes*) with brass trimmings, used for storing sacerdotal robes, are worth looking at; as are also some of the church plate, the chasubles, dalmáticas and other vestments they contain.

The most precious gem of the Cathedral (and one of the most valuable pictures in the Republic), surpassing all else in merit and interest, is a small painting of *The Virgin of Bethlehem*, by *Murillo* (comp. p. cxli) hidden away in a small room called *La Pequeña Capilla del Cabildo* (small chapel of the governing board) behind the *sacristía* and three or four rooms removed. (Step through the E. exit, turn to the right, cross the adjoining room, turn again to the left, then sharply to the left again.) Permission to enter is readily granted if the tactful visitor will ask any of the *padres* who may happen to be in, or near, the sacristy. The painting formerly hung in the *Clavería* (p. 285) where the *Sagrada Familia* now hangs, but it had to be removed from this quasi-public place because of the insistence of the many would-be purchasers. Time has not dealt generously with this masterpiece of Spanish art, which hangs in a modest little room wherein are several other pictures of no particular merit. The canvas has been patched near the head of the Virgin, but the surpassingly sweet faces (typically Andalusian) of the Mother, and the surprised Child, shine out with a winsomeness that goes straight to the heart of the lover of these little sacred gems of painted excellence. No one familiar with the art of *Murillo* could fail to take this picture for a master production. In the belief that it may not sound too material or frivolous it may not be amiss to remind the utilitarian traveller that this bit of painted canvas, which is not over four feet square, would perhaps bring forty thousand *pesos* if sold in the open market.

The much venerated fragment of the *lignum crucis*, said to have been presented to the Cathedral by the Archbishop (and Inquisitor) *Moya y Contreras* in 1573, has long since disappeared.

Emerging from the sacristy we turn to the left and approach *La Capilla del Santo Cristo* (known also as *la capilla de las Reliquias*, or relics), one of the finest in the church, and interesting because of its three splendid *Churrigueresque* altars and *retablos*, and for the many relics which are said to be hidden behind them. In this chapel is one of the oldest, the most revered and perchance the most valuable objects in the Cathedral — a life-size figure of Christ, presented by the Emperor Charles V to the altar of the primitive church. Some histori-

ans aver that it followed hard on the heels of the conquerors, and from this circumstance it was called the *Santo Cristo de los Conquistadores* (comp. Merida, p. 577). There are many small paintings in this chapel, none of which call for particular mention. The replica of the *Virgin of Guadalupe* is attributed to *Miguel Cabrera* (see p. cli). The twelve paintings of martyrs are assigned to *Juan Herrera*. Behind some of these pictures, let into receptacles in the wall, there are (it is said) small relics and bones of the different martyrs; a carved wood head of St. Paul; a silver casket containing a piece of the veil worn by the Holy Virgin; the skull of San Felipe de Jesus; bits of bone of San Francisco Xavier; several threads from the *tilma* (comp. p. 401) on which the original picture of the Virgin of Guadalupe was stamped; the dried and shrivelled roses which the Virgin bade Juan Diego gather on the barren hill of Tepeyac and show to Bishop Zumárraga — and a wearying lot of other relics of equally questionable authenticity. The fine ribbed and vaulted ceiling of the *capilla* is noteworthy. At the top of the high grill which encloses the chapel are the words *Cruci Fixus*.

Proceeding southward along the E. aisle we come to the (next)

Capilla de San Pedro, with some striking *reredos* (among the finest in the Cathedral) which suggest a sort of rudimentary *Churrigueresque* upon *Plateresque* and *Baroque* grounds. In the N. wall of this chapel is the tomb of *Fray Juan de Zumárraga*, the first Bishop of Mexico, and of the celebrated *Gregorio Lopez* — a Mexican Man with an Iron Mask — a sanctified personage, a hero of legend and romance and, according to a popular belief in his day, supposed to have been a son of *Felipe II*, whom he served as page.[1]

The central altar of the chapel is dedicated to the Holy Apostle, and the two lateral ones to *San José* and *Santa Teresa*. The stained-glass picture of *San Pedro* is of European origin. The fourteen paintings representing scenes in the life of St. Peter are attributed to *Juan Correa*, and are thought to have been painted in 1691. The *Assumption* skied on the N. wall is accredited to *Francisco Martinez* (1736), who painted the *Episodes in the Life of San Lorenzo*, which hang on the E. wall of the choir. The small paintings illustrating scenes in the life of the Virgin are likewise attributed to *Correa*. The face and hands of the figure of the Virgin in the glass case are of ivory, and the figure itself once belonged to the Emperor Maximilian. The ribbed ceiling of this chapel is also a good specimen of the old-time work.

[1] *Lopez* died in 1596 at the age of 54. Archbishop Serna, and others, made sustained efforts to have his name enrolled among the saints, but failed. He lived an austere life among the wild Indians near *Atemayac*. His portrait is to be seen in the National Museum, described at p. 298.

We now come to the east transept and entrance. The huge wooden *cancel*, or storm-door, is of carved cedar. The carved wood case beneath the painting of *San Sebastián* once formed a part of the *coro* and bears the inscription: *Librería del Coro del año de 1759*. On the S. wall, just within the entrance, is a painting (perhaps by *Murillo*) of *Don Juan de Austria*[1] *imploring the aid of the Virgin at the Battle of Lepanto*. This picture hung for many years in the *Clavería*. The two oval pictures adjacent, as well as those on the opposite wall, are unsigned and mediocre, and represent scenes in the life of Christ. The large *San Sebastián de Aparicio*, on the N. wall, is a portrait of the saint who died in Puebla Feb. 26, 1600. The huge onyx laver near the entrance is a relic of Colonial days. Just outside the entrance to this transept, on the left, is the Archbishop's Palace — *El Arzobispado*.

La Capilla de San Juan Nepomuceno (formerly that of *Nuestra Señora La Antigua*) was used as the *sagrario* until 1626, when by order of the *Marquis of Cerralvo* the old Cathedral was demolished and divine services were held in the new one. It derived its name from a very striking picture of the Virgin, a replica of a much venerated picture in the Seville Cathedral, known as *La Antigua*. The very effective faces of the Mother and Child are surrounded by a sort of stamped work resembling brocade. The figurine in the glass case at the centre of the main altar is known as *El Niño Cautivo* (captive child) and is much venerated. According to the ch. records, while it was en route to Mexico it was captured by Moorish pirates and held for seven years. The figure and its owner were then ransomed for 2,000 *pesos*. It was placed in this chapel Feb. 14, 1629. The two paintings at the sides of the altar are attributed to *Miguel Cabrera* (p. cli) and represent episodes in the life of the *Niño*. The small paintings are of St. Peter and St. John.

La Capilla de la Virgen de Guadalupe was dedicated to Our Lady of Guadalupe in 1669. The painting on the wall is a replica of the one at the *Colegiata* in the town of Guadalupe-Hidalgo (comp. p. 401).

La Capilla de la Purísima Concepción is cold and unattractive. The painting on the S. wall represents *Santa Ana*, the saint to whom the chapel was first dedicated in 1752. The acquisitive *Generalísimo Antonio Lopez de Santa Anna* showed his devotion to this *santa* by robbing her chapel of some massive silver ornaments and candelabra. Several archbishops of the Cathedral are buried here.

La Capilla de Nuestra Señora de las Angustias at the extreme south end of the east aisle has a handsome gilt *reredo* at the back and two elaborately gilded altars at the sides. It was

[1] Felipe Segundo's half-brother, and one of Spain's greatest heroes.

formerly used as a meeting-room by the *hermanos* of the *archicofradía*, and was dedicated in 1649 to *La Virgen de las Angustias de Granada*, one of the most potent and celebrated of all the Spanish Virgins. The picture of the Virgin, at the central altar, is attributed to *José Rodriguez Juarez*, and that of *Nuestra Señora del Refugio*, and *John the Baptist and the Angel* (against the S. wall), to *Echave the Elder*. Doctor Francisco Moreno y Castro, one-time dean of the ch. and founder of this chapel, is buried here.

Between the chapels of *Nuestra Señora de las Angustias* and *La Purísima Concepción* (at the S. end of the E. aisle) is the Pasillo leading to the Sagrario Metropolitano. For many years it served as a baptistry; then it was converted into the *Chapel of La Soledad*. On the N. wall is a mediocre picture of *San Vicente Paul*, founder of the *Congregación de la Mision*. On the opposite wall is a sadly neglected canvas representing Calvary and the Crucifixion. The stone arch above the entrance to the *sagrario* is richly carved, as are also the ancient doors. In this *pasillo*, there may sometimes be seen (its location is subject to change) a tall cedar wood cross called *Cruz de la Expiación*, which was installed in the Cathedral (formerly it stood against the S. wall of the *Capilla de San José*) with great solemnity, on the night of Dec. 31, 1900, with the passing of the century. It is said to represent a sort of protest against the passage of the Reform Laws. It is hollow and the many apartments contain bottles with fragments of the different churches and convents affected by the demortization and sequestration laws, minor ecclesiastical relics, and whatnot. The Cathedral evidently considers it an undesirable possession which it will doubtless dispose of in due course. An alert, bright-eyed beadle (*bedel*), the only one the visitor is apt to encounter in the ch., usually stands in this passageway, clutching in his right hand a contribution-box shaped like an exaggerated beer-mug, which he shakes vigorously so that the generous-minded may hear the clink of the coins and add to their number.

The **Sagrario Metropolitano**, though joined to the Cathedral, is a distinct church in itself. Ecclesiastically a *sagrario* is that part of a ch. wherein consecrated things are deposited, and this is the special purpose of the Sagrario Metropolitano in relation to the Cathedral. It is likewise an independent parochial ch.; the seat of one of the many parishes into which the city has been divided since 1772. It is the successor to the first *sagrario* in Mexico, which was built on this site soon after the Conquest, and was administered by the *Padre Juan Diaz*, chaplain to *Hernan Cortés*. Upon its foundation it was dedicated to Santiago. The present building dates from the middle of the 18th cent., the preceding ch. having been burned. Its architect was the highly talented *Lorenzo Rodriguez*, who

formulated the plans Jan. 7, 1749. It is one of the three important examples of *Churrigueresque* church exteriors now existing in the capital, and is remarkable for its two elaborately and intricately decorated façades, similar in design and of equal value. Of the two façades the south is now the better, as being complete throughout, — the east one being mutilated by the effacement of the royal arms of Spain. As a rule the numerous statues and high reliefs that adorn these façades in such rich profusion are uncommonly good in conception, in the graceful attitude in relation to the decorative scheme, in fineness of expression, and in careful execution. The elaborately carved great doors, with their high reliefs, have much of the spirit of the decorative works about them, but are somewhat lumpy in the character of their ornament. The two principal reliefs of the E. doors represent respectively the *Assumption of the Virgin* and *Saint Joseph;* those of the S. doors, *Saint Peter* and *Moses*.

The inscriptions cut into the stone at the r. and l. of the E. entrance advise that they were completed Feb. 14, 1749. The very elaborate chiselled work hereabout illustrates the adeptness of the early artisans. The rich carving is carried even to the surfaces of the quaint old stone gargoyles.

The Interior of the Sagrario is nobly proportioned, with pillars and columns of the same design as those in the Cathedral, arranged in the strikingly symmetrical plan of a Greek Cross, with a dome at the centre. It was repaired and redecorated in 1908, and in the unhappy rage for restoration it has been despoiled of most of its best old adornments. This is particularly noticeable in the one-time beautiful (now uninteresting) baptistry (*bautisterio*), long celebrated for the admirable fresco by *José Ginés de Aguirre*, depicting the baptisms of *Jesus*, *San Agustin*, and *San Felipe de Jesus*. The baptismal font has been regilded and spruced-up and is now used for baptizing the aristocratic babies of the capital. We enter the Sagrario through the *pasillo* leading from the E. aisle of the Cathedral.

The first altar to the r. is, according to the inscription at the base, dedicated to San Pedro Tomás, the *Abogado contra toda epidemia é enfermedad contagiosa* — advocate against all epidemics and contagious diseases. Note the unique carved ivory face of the Virgin, in a bevelled glass case. The altar at the l. is that of *La Santísima Trinidad*, and the adjoining one is dedicated to the *Mater Dolorosa*.

The High Altar, a ponderous mass of gilt and polychrome figures in high relief, is flanked by tall *Churrigueresque* altars. The paintings of male saints are dilapidated, and the spaces into which the altars are crowded are too small for their enormous bulk. The immensely tall *reredo* at the r. of the E. entrance is a sort of *Churrigueresque* work adapted from the

Baroque. The richly carved cedàr-wood *cancel* of the E. entrance is worth looking at. The tawdry altars at the S.-E. corner are dedicated to *Santa Eduwiges* and *San Juan Nepomuceno;* the paintings represent scenes in the lives of these personages. At the S.-W. corner are altars surrounded by mediocre paintings of *Santa Eulalia, San Pedro Nolasco, Santa María del Socorro* and *San Ramon Nonato.* The small paintings which cling to the piers represent the 14 Stations of the Cross. The effective paintings in the spandrels of the arches of the dome date from 1908 and are the work of *B. Galloti.*

At the W. end of the Sagrario, outside, and where it joins the Cathedral, there is a small chapel, *La Capilla de Nuestra Señora de la Soledad,* with two large paintings; one, on the W. wall, *San Antonio de Padua,* the work of *José María Vasquez,* in 1790; the other, *La Purísima,* by *C. Brumidi,* in 1854.

At the S.-E. corner of the Sagrario is a cluster of small rooms called *El Cuadrante de la Parroquía del Sagrario,* in one of which hangs a large *San Juan Bautista en el Desierto;* a gloomy picture attributed to Murillo, representing St. John drinking from a desert spring; its authenticity is doubtful. Ranged around the walls of two of these rooms are a number of portraits (mediocre) of Bishops of the Diocese of Mexico.

El Palacio Municipal (Municipal Palace, or City Hall), also called *Palacio del Ayuntamiento,* and *La Diputación* (at the S.-W. corner of the *Plaza Mayor*), was established in 1532, as *La Casa de los Cabildos,* where the *Cabildo Metropolitano* or *Ayuntamiento* (city council), composed of *regidores* (aldermen), held meetings. Open daily, free, from 10 to 3; fees unnecessary. It occupies the site of the Aztec *Tlillancalqui,* or residence of the commander-in-chief (*Tlacaelel*) of the Indian city. After the downfall of *Tenochtitlán* the débris of the primitive structure was removed and the first city hall of the conquerors was erected on the spot. In 1564 the city purchased the site from the heirs of *Hernan Cortés* for 12,000 *pesos,* and constructed a larger and more commodious building, which stood until the great riots of June 8, 1692, when it was all but demolished. The present structure dates from 1720–24, cost $60,000, and houses a number of government officials, among them that of the City Council. The third story and the new colonial decorations were added in 1909. Weekly council meetings have been held uninterruptedly on this spot for nearly four centuries.

The Archives (*archivos*) contain a highly interesting, and immensely valuable, collection of old books and documents relating to the early history of the city; quite unequalled for completeness anywhere in the Republic. Chief among these (kept in a carved wood box with a silver name-plate) is the *Libro Primero de Cabildos en la Ciudad de Méjico desde 1524*

á 1529, which contains the record of the first council meeting of the Spanish city, along with the *rúbrica* (see p. xli) of *Hernan Cortés* and many notables of that epoch. The book was re-bound recently, albeit the paper (a sort of parchment made of maguey fibre) and the ink are splendidly preserved. The old manuscripts are a delight to the antiquarian and to the bibliophile, as are also the parchment books, with their attractive bindings and illuminated text and illustrations. The somewhat unprepossessing entrance to the *palacio* is near the centre of the *portales*. By ascending the grand stairway which leads up from the r., and then turning to the r., we come to the *Salon de Cabildos del Honorable Ayuntamiento*, which contains 62 highly interesting portraits, in oil, of the primitive rulers of Mexico from *Hernan Cortés* to *Juan O'Donoju*, last of the Spanish line; the inscriptions on the different paintings refer to their life and work. The student of character will be interested in the lean, hatchet-faces of some of these early vice-kings. The life-size paintings of *Morelos*, *Hidalgo* and *Guerrero* are the work of *Tiburcio Sanchez*. The large, and somewhat faded, allegorical painting on the ceiling is by *F. Parra*, and portrays the different types and costumes from the epoch of the Conquest to the present time. In the adjoining rooms are portraits of the rulers of Independent Mexico, of prominent figures in the history of the Republic, and of the various governors of the city.

The **Flower Market** (*Mercado de Flores*), at the N.-W. corner of the Cathedral (Pl. H, 4), is a somewhat shabby affair, erected in 1881 on the site of the *Ilhuicatitlan*, or Aztec temple dedicated to *Quetzalcoatl* (see p. 304). Flowers are on sale here every day of the year; those most in evidence are roses in great variety, violets, carnations, poppies, tuberoses, marguerites, pansies, lilies, gardenias, camelias, etc. Many huge funeral wreaths are usually to be seen here. The native love for flowers is proverbial, but their refining influence does not prevent the venders from asking much more than they expect to receive. The right price for a medium-size bunch of roses or violets is 25 c. These can generally be bought cheaper at the other city markets. Prices are apt to be double on feast-days and Sundays. Indians from the surrounding country bring freshly-cut flowers here, and if they fail to dispose of them they usually hawk them about the streets, or offer them from house to house. Their potted plants are usually cuttings or slips made to look right, but which generally die within two or three days. Frequently a fine-looking palm will die because it has been transplanted into a pot too small for it. Bargaining is always necessary.

Tropical song-birds in native-made bamboo cages are beautiful features of the Flower Market, and the visitor will be repaid for a visit simply to hear these sweet songsters. Parrots

(*loros*) are much in evidence: prices vary from $2 to $10. It is well to remember that only the yellow-heads learn to talk. The red-heads, and the small green parokets, are usually distinguished only for their strident voices, and for an amazing capacity for making unmelodious noises.

The **Portal de los Mercaderes** (arcade of the shop-keepers) flanks the W. side of the *Plaza Mayor*. Beside being the busiest and most attractive arcade of the city, it is perhaps the oldest, since its foundation dates from the years which immediately followed the Conquest. In April, 1524, the property owners along this *plaza* were accorded permission to erect, each, a portico 25 ft. wide, in front of their respective shops, to afford a sun-shelter to pedestrians and a refuge from the rain to the market-men who at that period maintained many small open-air stands in the *plaza*. Ere long these cool, sheltered spots were much sought by various small craftsmen; the first to lodge themselves, swallow-like, in the angles of the porticoes, were the public scribes or *evangelistas* (evangelists), as the Mexicans call them. For more than three centuries, successive dynasties of these lowly scriveners were features of this spot; reading and writing the impassioned correspondence of the unlettered *criadas* (serving-maids) and of those whose youth was passed in pursuits other than learning to give chirographical expression to their fiery southern sentiments. The advance of education has reduced greatly the number of these *escribientes*, and a recent local ordinance relegated the majority to the Thieves' Market (p. 296), and to less busy sections of the city.

Beneath the 27 gayly decorated arches, illumined with advertisements of lottery drawings, bull-fight posters, theatrical announcements and whatnot, are a host of small *dulcerías* and toy, spectacle, book, pinch-beck jewellery and ice-cream shops; while in the whitewashed angles, which afford scarcely room enough to turn, are microscopic printing-offices, equipped with a tiny hand-press, where the impecuniously proud can obtain a dozen or more bizarre little visiting or mourning cards; have their names stamped on metal key-ring discs, purchase recipes for making love-philters, and for ink, have their fortune told by canary-birds, or buy letter-writers filled with grandiloquent and amatory epistles suitable for all occasions.

These *portales* have changed but little in three centuries, and they bear more or less the same relation to Mexico that Piccadilly Circus does to London and the Rialto to New York. A chattering throng pulses steadily beneath them, and the busy foreigner who has perhaps never realized how slowly a Mexican can walk when on pleasure bent, forms definite conclusions when once he trails a dawdler through this short promenade. The spot is the chosen field of sly *rateros* (comp. p. lxvii) who here ply their trade industriously and with sus-

tained success. The cautious traveller will keep a tight grasp on his valuables when he is in this locality.

The arcade which faces north and which occupies half of the southern side of the *Plaza Mayor* is known as the *Portal de las Flores*. In former times the canals led to the *plaza* and this portal was the old flower market. The Indian canoes came from the *Viga* and the lakes beyond, directly up to stone steps which led from the street down to the water; in the early morning the entire portal was strewn with a wealth of freshly cut roses and other flowers.

The **National Pawn-Shop** — *El Monte de Piedad* (mountain of piety), also called *El Montepio*, faces the park which flanks the W. side of the Cathedral. Above the high arched doorway are the bronze letters *N-Monte de Piedad*. The bronze bust above this arch is that of its philanthropic founder, *Pedro José Romero de Terreros, Conde de Regla*, owner of the once fabulously rich mines of Real del Monte (p. 423). The bronze tablet was placed in its present position in 1878.

The *Monte de Piedad* was founded Feb. 25, 1775 (tablet), with a capitalization of $300,000. The purpose of the institution was to loan money upon the personal property of the poor at a low rate of interest, to free them from the usurious rates of interest charged by private pawn-brokers (*prestamistas*). The Mexican *Monte de Piedad* corresponds to the *Monti di Pietà* of the Italians, an institution established first at Rome, under Leo X, by charitable persons who wished to rescue the poor and needy from usurious money-lenders. Both the name and system were introduced into France and Spain, from which latter country it reached Mexico. "Monte" in this sense means a public or state loan, hence also a species of "bank."

As the main door leads into the office and *patio*, the visitor is advised to enter the *almonte* (sales-room) by one of the 6 doors at the right. Above the space between the 3d and 4th doors is the word *Almoneda* (auction). When a sale (usually held monthly) of pledges is in preparation, a metal sign "*Remate de prendas el dia 25 del corriente mes*" (auction sale the 25th of the current month) is hung out near the third doorway.

A host of articles are pledged, ranging from pianos, automobiles and beautiful jewellery, to office-safes, sad-irons, etc. The ostensibly rich are the steady patrons of the place; it is not unusual for them to pawn jewels, carriages, and household articles for the wherewithal to secure a box at the opera or to indulge in some coveted pleasure. A surprisingly fine lot of jewellery and personal treasures, at prices ranging from 25 c. to thousands of *pesos*, are usually displayed in the showcases ranged along the front of the *almonte*. The space behind is generally crammed with sewing-machines, porcelain, brass beds, saddles, pictures, and a hodge-podge of *Lares* and *Penates*. The *patio* contains vehicles, iron safes and heavy pieces of furniture.

Almost anything portable and of value, excepting live-stock, can be pledged. Bicycles, pianos, sewing-machines, and articles

of a like nature must be accompanied by a bill (*factura*) showing their cost. The smallest sum loaned on an article is 12 c., the largest $4,000. When an article is offered as a pledge, an expert valuator fixes the price and a certain percentage of its supposed cost is loaned on it. If the article remains unclaimed, and cannot be sold, the valuator must take it and pay for it. The pledge is held for its owner as long as interest is paid regularly. Should this cease it is marked (in plain figures) at a price considerably in excess of the sum loaned, and placed on sale. If sold at this price the house deducts the interest due and gives the difference to the owner, if he can be found. Otherwise it goes to swell the profits. Every month (for five months) a lower price is marked on unsold articles. The visitor will note that many articles bear a tag with five prices marked thereon, one below the other. The lowest price (representing the amount loaned, plus the interest) is that which will be accepted. If the article will not bring the fifth price the borrower is asked to redeem it. If he cannot be found the valuator must buy it.

The Monthly Auctions (*remates*) are attended by brokers and many small dealers with a keen sense of values. The clerks pass up and down before the crowd, showing the price marked: the object being to sell the article to whosoever bids highest above the price. Lower offers are not considered, and if the marked price is not obtained the article is withdrawn. After the valuator is forced to redeem the pledge it may be sold for what it will bring, and herein lies the supposed advantage to the visitor.

Residents sometimes secure bargains in jewellery and whatnot by visiting the *Montepio* frequently and watching the downward course of prices — usually a question of months. In view of the fact that diamonds have a relatively fixed value, and that Mexico does not lack shrewd buyers, the cautious traveller will examine articles leisurely before investing. About 40,000 articles are pawned each month in return for about a half million *pesos*. All but about 10% are redeemed. The interest paid on pledges amounts to something like $20,000 a month. The *Montepio* does a limited banking business and receives objects on deposit for safe-keeping. A savings bank is run in connection with the institution.

Minor Pawn-Shops (*empeños*) are to be found in almost every street of the capital. Those patronized by the lower classes are uninviting in appearance and are usually filled with a hodge-podge of junk of no value to the traveller. They should be avoided as hot-beds of contagious diseases. Before the establishment of modern laundries many an unwary traveller was forced to visit these places to redeem his linen, unwittingly placed in the hands of faithless *lavanderas*.

El Mercado del Volador (known locally as the **Thieves'**

Market), a few steps from the S.-W. corner of the *Palacio Nacional* (Pl. H, 4), was named for a favorite gymnastic game (*Volador*) of the Aztecs, and stands on ground once occupied by the new Palace of Montezuma. After the Conquest it passed into the hands of *Cortés*. For many years it was used as a recreation-ground, and soon after the Conquest one of the first bull-fights on American soil was celebrated here. The Inquisition condemned (April 11, 1649) 13 heretics to be burned here, but the sentence was carried out at the *Quemadero* (p. 328) of *San Diego*. During two centuries the city rented the property from the heirs of Cortés, and finally acquired it for $70,000.

The market is interesting to foreigners chiefly because of an idea that it is a "fence" where thieves dispose of their booty, and where gems and art objects can be purchased for a trifle. In reality it is a species of bazaar where tawdry and microbic refuse is sold to the credulous and the indigent.

In the rear of this Mercado is one of the largest of the city's fruit markets (*El Volador*), the focus of nearly all the fruit which enters the capital. From here it is distributed to the minor *mercados*. Bananas and other fruit come hither from the *tierra caliente* in a green state, and are artificially ripened by being placed in air-tight *bodegas* subjected to the heat of charcoal fires.

El Monumento Hipsográfico á Enrico Martinez (Pl. H, 4), in the *Jardin del Seminario* (between the Cathedral and *Palacio Nacional*), was erected (unveiled May 5, 1881) to the memory of the eminent Portuguese cosmographer, who sought to drain the Valley of Mexico by constructing the Cut of Nochistongo (comp. p. 135). The monument (designed by *Francisco M. Jimenez*) is due to the initiative of *Vicente Riva Palacio*, Minister of Public Works in 1877. It stands on a platform of gray *Yautepec* marble which supports a pedestal of stone from the *Tepeaca* quarries. The platform is enclosed by a quadrilateral iron railing which supports bronze lamps at its angles. The bronze figure (the work of the Mex. sculptor *Miguel Noreña*) which surmounts the pedestal is that of a young modern-looking matron clad in antique garb and in the act of depositing a laurel on the tomb of the hydrographer. She is supposed to represent the City of Mexico. From the head of the statue (which weighs 3,000 lbs. and was cast in Paris) to the base of the platform is $26\frac{3}{4}$ ft.

The monument stands at the exact geographical intersection of the meridian which passes the southern corner of the *Palacio Nacional*, and of the parallel formed by the *Calles del Seminario* and the *1ª Moneda*. The inscription on the N. face defines its exact geographical position, the magnetic declination, and states that the Plan of Comparison is one meter above the inferior tangent of the *Aztec Calendario* (calendar

stone) which formerly rested in the W. wall of the W. tower of the Cathedral.

The bronze standards let into the marble pedestal give various engineering information, with special reference to the water level of the Lakes of Xochimilco, Zumpango, San Cristóbal, Texcoco and Zaltocan; the average tidal measurements at Vera Cruz, and comparisons between the English yard, the meter and the Mexican *vara*. Much of the data is not as useful as it was before the Valley of Mexico was drained.

El Museo Nacional de Mexico (free every day except Saturday and national holidays, from 10 to 1) is a part of the *Palacio Nacional* and faces (N.) the *1ª Calle de la Moneda* — a narrow street running due E. from the *Sagrario Metropolitano* (comp. plan of the city, p. 232, and that of the *Palacio Nacional*, p. 267).

No fees are expected by the employees and none should be proffered. The traveller is recommended to purchase one of the comprehensive catalogues (25 c.) issued in Spanish and English by the director, for sale in the corridor on the ground floor. The illustrations are an aid to the proper understanding of certain of the objects. Visitors are required to enter by one door (*entrada*), traverse the rooms and go out by the main exit — *la salida*. Attendants and painted signs point the way. No one is allowed to touch even the glass show-cases in which the most valuable possessions are exhibited. The doors to the museum are closed Saturdays while the rooms are being cleaned. The Nat. Museum Printing Department issues a number of books descriptive of the collection: a list of them with their cost will be found in the back of the catalogue referred to. Ask for the latest edition.

The Nucleus of the now extensive contents was the notable collection of *Documentos sobre antigüedades Mexicanas* formerly preserved in the vice-regal archives and which the *Viceroy Antonio María de Bucareli y Ursua* caused to be moved (1775) to the University (p. 343). In 1790 the *Viceroy Juan Vicente de Güemes Pacheco y Padilla* ordered that all the archæological specimens and Indian relics dug up from time to time in Mexico City should be collected and sent to the University, where a special study could be made of them. In 1822 the National Government established a *Conservatorio de Antigüedades* and a *Gabinete de Historia Natural* in the University, and in 1831 Lucas Alaman united the collections under the title of *El Museo Nacional*. The Emperor Maximilian transferred the lot (in 1865) to the present location, in what was once the old Mint, founded in 1734, during the reign of the Spanish King Felipe V. (See the bronze bust and inscription above the entrance to the Hall of the Monoliths.)

The highly interesting collection of Indian Idols, sculptures and relics is perhaps unique, in that the articles are authentic and the majority were found within the Mexican Republic. The entire museum collection is singularly free from forgeries, and it is to the credit of the directors that where the authenticity of an object is doubtful, mention is made in the catalogue.

As the numbers and locations of many of the objects are avowedly temporary, no effort will be made here to describe them in rotation. Furthermore, not all of the specimens are of special interest to travellers. Those meriting particular mention will be referred to in the proper place. Constant archæological finds are being made in the Republic and additions to the collection are received from time to time. The old post-office department adjacent to the present museum is being remodelled to accommodate certain of the exhibits, and a fine new building is to be erected on the Avenida Juarez for others.

The contents of the *museo* are at present arranged in four departments under the special superintendence of *conservadores* — usually men who have devoted their time to this special work. The sections are:

I. Archæology (*Arqueología*). II. Natural History (*Historia Natural*). III. Anthropology and Ethnography (*Antropología y Etnografía*). IV. Mexican History (*Historia Mexicana*).

The Ground Floor is partly devoted to the heavier archæological specimens, of which there is the finest collection in the Republic. Many of them were dug out of the *Plaza Mayor* and the streets hard by. The fine Galería de Monolitos which contains them was inaugurated by *President Porfirio Diaz* in 1887. The entrance is opposite the main doorway of the *museo*. The huge outer doors (tablet above) are interesting specimens of Spanish-Moorish work, bronze covered, with huge, elaborately chased knockers and metal bosses. The long beams in the ceiling above the *zaguan* illustrate a style of architecture that dates from the earliest Spanish occupation. We cross the *patio*, with its many archaeological specimens, and enter the

Gallery of the Monoliths. Facing the doorway, embedded in the S. wall, is

The **Aztec Calendar Stone** (*calendario Azteca*), called also Stone of the Sun (*piedra del Sol*), a huge rectangular parallelopipedon of basaltic porphyry 12 ft. in diameter by 3 ft. thick, which weighs 24 tons and is one of the most interesting of the Aztec relics. When found (about the middle of the 17th cent.) in the sub-soil of the *Plaza Mayor* it showed traces of having been covered with a red pigment. "Fearful that the sight of the stone might influence the Indians to revert to idol worship, Archbishop Montufar caused it to be reburied, but not before it was considerably mutilated by the natives, some of whom took the opportunity of manifesting their horror of the ancient gods, by pelting with stones this relic of their paganism." Parts of the stone were also broken off when it was thrown down from the temple and buried by the Spaniards. It was dug up again in Dec., 1790, and cemented on to

the base of the W. tower of the Cathedral, where it remained for nearly a century, exposed to the view of all passers-by, and to the action of the elements. It was moved to the *museo* in 1885.

This immense specimen, which resembles an irregular mill-stone with a disc carved on it in low relief, evidently served the Aztecs as a calendar stone and sun-dial: the face is carved with chronological and astronomical signs in geometrical order. The central figure, with a protruding tongue, represents the sun — *tonatiuh;* the segments radiating toward the edge of the disc are symbolic of its rays. Encircling this central figure are seven rings of unequal widths: from the third to the seventh, they are incomplete. The inner ring represents two groups of signs: each group containing four symbols. Above the face is an arrowhead, symbolic of the wind (*echecatl*) and beneath it a cluster of balls and hieroglyphs. In the rectangles above and below the eagle-claws at the right and left of the face are symbols representing the four elements — Air (*echecatonatiuh*), Fire (*fletonatiuh*), Water (*atltonatiuh*) and Earth (*tlaltonatiuh*). The symbols on both sides of the upper arrowhead are supposed to represent the years. Five ornamental discs fill the spaces between the symbols. The rectangles of the second ring contain the names of the days of the Aztec month (*meztli);* they begin above the point of the arrowhead and continue toward the left, thus: *Cipatli* (first light); *Echecatl* (wind); *Calli* (house); *Cuetz-pallin* (lizard); *Coatl* (serpent); *Miquitli* (death); *Mazatl* (deer); *Tochtli* (rabbit); *Atl* (water); *Itzcuinctli* (dog); *Ozomatli* (twisted plant); *Acatl* (sugar-cane); *Ocelotl* (tiger); *Cuauhtli* (eagle); *Coscacuauhtli* (vulture); *Ollin tonatiuh* (sun movement); *Tecpatl* (flint); *Quiahuitl* (music); *Xochitl* (flower).[1]

The third ring contains 40 small squares each with five balls supposed to represent days — 200 in all. Crossing this ring and extending to the sixth are four large arrowheads. The latter ring is the largest of all and is formed by two huge serpents whose tails terminate in arrowheads ornamented with feathers. The chronological figure between the ends of the tails signifies reed (*acatl*), and is thought to correspond to the year 1479 of our era. The human heads ornamented with feathers, eagle-claws, discs, ear-pendants and whatnot, represent the gods: (at the l.) *Tonatiuh* — the Sun, and (at the r.) *Quetzalcoatl* — God of the Air.

The rim of the huge stone is adorned with many conical glyptics, half-stars and balls — symbolic of the heavens with their worlds and stars.

[1] Archæologists disagree as to the meaning of the ideographs on this stone, and there is, no doubt, considerable guess-work in their interpretation. Reproductions of this calendar stone are now to be found in many museums of the world.

The *Calendar Stone* is said originally to have weighed nearly 50 tons. Indian historians say it was transported from the mountains beyond Lake Chalco, a distance of many leagues, over a broken country intersected by watercourses. In crossing a bridge which spanned a canal in Tenochtitlán, the supports gave way and the huge mass was precipitated into the water, whence it was with difficulty recovered. "The fact that so enormous a fragment of stone could be thus safely carried for leagues, in the face of such obstacles, and without the aid of cattle — for the Aztecs had no animals of draught — suggests to us no mean idea of their mechanical skill, and of their machinery, and implies a degree of cultivation little inferior to that demanded for the geometrical and astronomical science displayed in the inscription on this very stone. It is a priceless relic of pre-historic days and it is supposed to throw much light on the chronological system of the Aztecs. By means of this *calendario* the priests kept their own records, regulated the festivals and seasons of sacrifice, and made all their astrological calculations. The symbols show that they had the means of settling the hours of the day with precision, the periods of the solstices and equinoxes, and that of the transit of the sun across the zenith of Mexico.

"We cannot contemplate the astronomical science of the Mexicans, so disproportionate to their progress in other walks of civilization, without astonishment. That they should be capable of accurately adjusting their festivals by the movements of the heavenly bodies, and should fix the true length of the tropical year, with a precision unknown to the great philosophers of antiquity, could be the result only of a long series of nice and patient observations, evincing no slight progress in civilization. But whence could the rude inhabitants of these mountain regions have derived their curious erudition! Not from the barbarous hordes who roamed over the higher latitudes of the North; nor from the more polished races on the Southern continent, with whom, it is apparent, they had no intercourse." (Prescott.)

The **Sacrificial Stone** (*Piedra de Sacrificios*), known also as the *Piedra de Tizoc* (Seventh King of Mexico), a huge cylinder of very hard trachyte, $8\frac{3}{4}$ ft. in diameter and $2\frac{3}{4}$ thick, was found (Dec. 17, 1791) buried near the S.-W. corner of the Cathedral atrium. The immense weight prevented its being moved easily, and the workmen were trying to break it up for paving-stone when Canon Gamboa, passing that way, rescued it. It was buried again, but was exhumed Nov. 10, 1824, and transferred to the museum of the University. The deep cut (made by the workmen) from the centre to the edge and down the side of the stone, greatly mars it. The face and rim of the stone (known to the Aztecs as *Temalacatl*) are covered with sculptured figures in low relief. The cup-shaped concavity in the centre of the face is six inches deep and 18 inches in diameter, and is supposed to have held the heart of the victim sacrificed. Around this depression are a maze of chronological and symbolic signs, supposed to represent the weeks, days and months of the Aztec year. The fifteen pairs of figures around the rim represent the victories of *Tizoc*. A warrior holds a prisoner by a tuft of his hair; the victim for the sacrifice holds a bunch of inverted arrows as a sign of defeat. The ideograph on the small panel at the back of each prisoner's head represents the tribe to which he belonged. Fourteen of the warriors are clad in the garb of the god *Totec;* the fifteenth in that of Prince *Tizoc*. Two of the prisoners are women, and the ideo-

graphs signify that one is from *Xochimilco*, the other from *Coyoacan*. The conquest refers to the date (1484) when Prince *Tizoc* captured several cities alluded to in the hieroglyphs. The image of the sun in relief on the base of the cylinder leads to the belief that besides being a sacrificial stone it was a votive offering to the sun-god in celebration of a great New Year festival — *Xoxohuetzi*.

When Cortés and his guard first visited the great *teocalli* in *Anáhuac* (says *Prescott*), they found the summit a vast area paved with flat stones. Standing in the centre of this area was the Sacrificial Stone. The method of sacrifice was as follows: The prisoner was bound hand and foot and stretched on the upper convex surface of the stone. Five priests held his head and his limbs, while the sixth, clad in a scarlet mantle, emblematic of his bloody office, dextrously opened the breast of the victim with a sharp razor of *itzli* — a volcanic, glass-like substance hard as flint. Inserting his hand in the wound he tore out the palpitating heart, first holding it up toward the sun — an object of worship throughout the land. Then he cast the smoking heart at the feet of the deity (*Huitzilopochtli*) to whom the temple was devoted, while the multitudes below prostrated themselves in humble adoration. While making the sacrifice the priest expounded the story of the victim, explaining that while life is often brilliant in its commencement it too often closes in sorrow and disaster. In some instances preliminary tortures were inflicted, but they always terminated with the ceremony above described.

Men, women and children were sacrificed, particularly in seasons of draught, at the festival of the insatiable *Tlaloc*, god of rain. As the children were borne along in open litters, dressed in their festal robes, and decked with the fresh blossoms of spring, they moved the hardest heart to pity, though their cries were drowned in the wild chant of the priests, who read in their tears a favorable augury for their petition. These innocent victims were generally bought by the priests of parents who were poor, but who stifled the voice of nature, probably less at the suggestions of poverty than of a wretched superstition.

When the body of a captive was sacrificed, it was delivered to the warrior who had taken him in battle, and by him, after being dressed, was served up in an entertainment to his friends. This was not the coarse repast of famished cannibals, but a banquet teeming with delicious beverages and delicate viands, prepared with art and attended by both sexes.

Human sacrifices have been practised by many nations of antiquity, but never by any on a scale to be compared with those in Anáhuac. The number of victims immolated on its altars would stagger the faith of the least scrupulous believer. Scarcely any author pretends to estimate the yearly sacrifices throughout the empire (of Montezuma) at less than twenty thousand, and some carry the number as high as fifty thousand!

Bishop Zumárraga, in a letter written a few years after the Conquest, states that 20,000 victims were yearly slaughtered in the capital.

On great occasions, as the coronation of a king or the consecration of a temple, the number was still more appalling. At the dedication of the great temple of *Huitzilopochtli*, in 1486, the prisoners, who for some years had been reserved for the purpose, were drawn from all quarters of the capital. They were ranged in files, forming a procession nearly two miles long. The ceremony consumed several days, and seventy thousand captives are said to have perished on this sacrificial stone before the shrine of the terrible deity!

It was customary to preserve the skulls of the sacrificed, in buildings appropriated to the purpose. The companions of Cortés counted 136,000 in one of these edifices!

During the siege of the city (comp. p. cxci) the Spaniards on more than one occasion saw their captured comrades led up the winding stair of the great *teocalli* to the dread stone of sacrifice. The Aztecs took a fiendish

delight in torturing them. Their heads were gaudily decorated with coronals of plumes, and they carried fans in their hands. They were urged along by blows, and compelled to take part in dances in honor of the Aztec war-god. The unfortunate captives, then stripped of their sad finery, were stretched, one after another, on the great sacrificial stone. Their bodies were then hurled down the steep stairs of the pyramid, and the mutilated remains were gathered up by the savages beneath, who soon prepared with them the cannibal repast which completed the work of abomination!

HUITZILOPOCHTLI, God of War (*Dios de la Guerra*), a huge block of porphyritic basalt covered with crude and repulsive carvings in low relief, was dug up near Chapultepec Castle in 1790, but was re-interred, to be dug up again in 1821 and transferred to the museum.

"The Aztecs inherited from their predecessors a mild faith on which they engrafted their own mythology and a spirit of unmitigated ferocity. They recognized a supreme Lord of the universe, but the gloomiest superstitions clouded their minds. The central figure of their savage worship was the monster *Huitzilopochtli*. This compound parthenogenetic deity, half man and half woman, has puzzled the students of mythological science. The two faces of the sculpture are unlike, and while some believe the figure to represent the Mexican Mars, others call it *Teoyaomique* — the goddess of death. The record of the sacrifices made to it is appalling, and its known history but adds to its terrible impressiveness. He was the patron deity of the nation; his temples were the most stately and august of the public edifices, and his altars reeked with the blood of human hecatombs in every city of the empire. His fantastic image was loaded with costly ornaments. The most conspicuous was a chain of gold and silver hearts alternate, suspended round his neck, emblematical of the sacrifice in which he most delighted. The huge folds of a serpent, consisting of pearls and precious stones, were coiled round his waist, and the same rich materials were profusely sprinkled over his person."

"*Huitzilopochtli* is compounded of two words — *huitzilin*, signifying 'humming-bird,' and *opochtli*, 'left,' from his image having the feathers of this bird in its left foot; an amiable etymology for so ruffianly a deity. The tradition respecting the origin of this god, or, at least, his appearance on earth, is curious. He was born of a woman. His mother, a devout person, one day in her attendance on the temple, saw a ball of bright-colored feathers floating in the air. She took it and deposited it in her bosom. She soon after found herself pregnant, and the dread deity was born, coming into the world like Minerva, all armed — with a spear in the right hand, a shield in the left, and his head surmounted by a crest of green plumes."

At the time of the Spanish invasion this idol was the tutelary deity of the Aztecs of Anáhuac, but it is supposed to antedate them and to have been the divinity of a rude and barbarous tribe which preceded them. When the astonished Spaniards first saw it, it stood near the sacrificial stone, before the altar of a sanctuary on the summit of the great central *teocalli* (described at p. clxviii), and its hideousness impressed them greatly. This feeling was accentuated by three human hearts, smoking and almost palpitating as if recently torn from the victims, that were lying on the altar before him. The Spaniards destroyed the *teocalli*, hurled the idol to the ground and later demolished another temple erected to it in the Aztec suburb of *Huitzilopochitli*, a word corrupted by the Castilians into *Churubusco*. (See p. 407.)

QUETZALCOATL (plumed serpent or snake plumage), God of Air, is of hard basaltic porphyry with realistic feathers carved in the stone, which is cone-shaped, 3⅔ ft. high, with the face of a man. It is believed that *Quetzalcoatl* was not only the most important of the Aztec divinities but was also the central figure of the Toltec mythology. To the latter he was Lord of the Eastern Light and of the Winds. The morning star was his symbol. The word *Quetzalcoatl* signifies "serpent of Quetzalli"; its root is *quetzal*, meaning a species of bird-of-paradise. The tail feathers of this brilliant bird (still found in Southern Mexico and Central America) constituted one of the principal articles of tribute paid to Mexican chiefs.

"*Quetzalcoatl* is undoubtedly the most interesting of the Aztec mythological figures. During his residence on earth he instructed the natives in husbandry and the arts of government. His influence was most benign. Under his tutelage the people were happy; the air was filled with intoxicating perfumes and the sweet melody of birds. The halcyon days he spent with his people represented to them the golden age of Anáhuac. At his command the earth teemed with fruits and flowers, without the pains of culture. An ear of Indian corn was as much as a man could carry. The cotton, as it grew, took, of its own accord, the rich dyes of human art. He stood in the same relation to the Aztecs that Confucius did to the Chinese, Buddha to the Hindus and Mahomet to the Mahommedans. He was said to have been tall in stature, with a white skin, long, dark hair and a flowing beard. He was born of a virgin in the land of *Tula* or *Tlapallan*, in the distant Orient, and in the mythic system of that happy realm he was high priest. Wherever he went all manner of singing birds bore him company, emblems of the whistling breeze.

"For some cause, not explained, *Quetzalcoatl* incurred the wrath of one of the principal gods, and was compelled to abandon the country. On his way he stopped at the city of Cholula (p. 519), where a temple was dedicated to his worship, the ruins of which still form one of the most interesting relics of antiquity in Mexico. When he reached the shores of the Mexican Gulf, he took leave of his followers, promising that he and his descendants would revisit them hereafter, and then, entering his wizard skiff, made of serpents' skins, embarked on the great ocean for the fabled land of *Tlapallan*. The Mexicans looked confidently to his return, and this remarkable tradition, deeply cherished in their hearts, prepared the way for the future success of the Spaniards.

"A general feeling seems to have prevailed in the time of Montezuma that the period for the return of the deity and the full accomplishment of his promise was near at hand. The day was looked forward to with general confidence throughout the wide borders of Anáhuac. The conviction gained ground from various preternatural occurrences, reported with more or less detail by all the most ancient historians. In 1510 the great lake of Tezcuco, without the occurrence of a tempest or an earthquake, or any other visible cause, became violently agitated, overflowed its banks, and, pouring into the streets of Mexico, swept off many of the buildings by the fury of its waters. In 1511 one of the turrets of the great temple took fire, equally without an apparent cause, and continued to burn in defiance of all attempts to extinguish it. The following year three comets were seen; and not long before the coming of the Spaniards, a strange light broke forth in the east. It spread broad at its base on the horizon, and rising in a pyramidal form tapered off as it approached the zenith. Low voices were heard in the air, and doleful wailings, as if to announce some strange, mysterious calamity! The Aztec monarch, terrified at the apparition in the heavens, took counsel of *Nezahualpilli*, who was a great proficient in the subtle science of astrology. But the royal sage cast a deeper cloud over his spirit by reading in these prodigies the speedy downfall of the empire.

"Even after the Conquest the tradition that the true *Quetzalcoatl* would return still lingered among the Indian races, by whom it was as fondly cherished as the advent of their King Sebastian continued to be by the Portuguese, or that of the Messiah by the Jews." (Prescott.) Comp. *Pico de Orizaba*, p. 496.

TLAHUIZCALPANTECUHTLI (Morning Star), or "light of the morning," a massive head of hard, greenish diorite, with features of a strong Eastern cast, is one of the most attractive sculptures in the collection. The expression of the eyes recalls that of the gigantic bronze Buddha at Kamakura (Japan). Beneath this head a mirror has been placed to show the carving on the under side.

CHAC-MOOL, or the Tiger King, a noteworthy recumbent figure, exhumed from the Maya (Yucatan) ruins of *Chichen-Itza* (comp. p. 581), by Dr. and Mrs. Le Plongeon in 1874. Hieroglyphics on ruined buildings in the midst of a dense forest led the indefatigable archæologists to dig some 25 ft. below the surface of tangled undergrowth, to where the statue lay buried. Without the aid of engines, and by almost superhuman efforts the weighty monolith was hauled to the surface, and later brought to the museum. The name given to it by Dr. Le Plongeon is *King of the Itzaes*. The figure is of trachytic tufa, 4¾ ft. long, 2½ ft. broad and 3½ ft. high. When found it bore traces of paint on its surface. Similar figures have been found in other parts of the Republic, but none so well executed as this one.

The largest monolith in the room (catalogued as the MONOLITHIC GODDESS OF TEOTIHUACAN) is a colossal piece of amphibolic trachyte some 10 ft. high and 5 ft. broad, in the form of a squat, thick-lipped woman with a large stone on her head. She is believed to be an ancient GODDESS OF WATER (*diosa de agua*) from the hieroglyphics on the feet, which represent water. It was found in 1800 in a cave at the foot of the Pyramid of the *Moon*, at *San Juan Teotihuacan* (see p. 425), whence its name. The idol is of undoubted antiquity, as many of the carvings are worn smooth by time. Under the collar of stone is a square hole which was once covered with a gold disc, symbolic of the moon.

Certain of the sculptures in the room command the attention for their excellent workmanship and for the fine quality of the stone — some of which resembles an inferior kind of jadeite or nephrite. The expressions on some of the idol faces are purely Indian, others are manifestly of Hebrew cast, while not a few show strong Egyptian lines. The three stone pillars representing human legs of immense size recall certain bits in the stupendous temples of Karnac. In strong contrast to some of the faces on the idols in this room are the *Palenque* (p. 567) sculptures which are decidedly Ethiopian in character.

From the HALL OF THE MONOLITHS we cross the *patio* (to the r.) and enter (on the ground floor) the CERAMIC SECTION,

which contains numerous reproductions and a miscellaneous assortment of archæological specimens. The relief *Plan of the Templo Mayor de Cempoalla* (State of Vera Cruz) illustrates a place celebrated in history for a struggle (May 28–29, 1520) between *Cortés* and other Spaniards under *Pánfilo de Narvaez*, for supremacy in Mexico. Perhaps the most interesting objects of this department are the *Maximilian* and *Juarez* relics. Chief among the former is the gorgeous State Carriage (*Carroza de Gala*) of the Emperor Maximilian, a very elaborate affair (made in Milan by Cesare Sala) and used on special occasions. The old-fashioned carriage used by the more modest Juarez is also shown.

Among the relics of the *Emperor Maximilian* are some 250 pieces of silver-plated ware (by Cristofle) used by the royal household at Chapultepec; a marble bath-tub said to have belonged to the Empress; a wooden tub; several photographs of the Emperor and Empress; a number of halberds used by the Emperor's guards; a saddle used by Maximilian when he was captured at Querétaro May 15, 1867; wax busts of the Emperor and Empress and a miscellaneous lot of swords, saddles and harnesses; adornments which once belonged to the imperial household.

The Benito Juarez Relics, which are chiefly of interest to Mexicans, comprise an oil painting (by *Ramon Castañeda*) of the house, at San Pablo Guelatao, where Juarez passed his early childhood; pieces of clothing, and a number of small personal belongings of the patriot; the bed in which he died; a death-mask of plaster; and whatnot.

Among the relics of the revolutionary patriot *Miguel Hidalgo y Costilla* are many articles of personal attire; furniture, arms, standards, lances, etc.

In the passageways are fourscore or more paintings of *Bishops, Archbishops* and other notable figures of vice-regal times. Prominent among them is one of *Fray Juan de Zumárraga; Juan de Palafox y Mendoza; Fr. Alonzo de la Vera Cruz* (by Nicolás Rodriguez Juarez, in 1718); *José de la Borda* (see p. 441); and several old paintings referring to the early history of the Indian tribes which inhabited the Valley of Mexico prior to the Conquest.

The greater part of the museum is given over to paintings referring to, and objects connected with, the History of Mexico after the Conquest. First in point of antiquity are the weapons and armor supposed to have been used and worn by the *Conquistadores*. The suit of armor worn by *Cortés'* lieutenant, *Pedro de Alvarado*, is perhaps authentic; it has his name cut into it. The silken standard which *Cortés* is said to have carried during the conquest is no doubt a forgery, as the remains of the original banner — along with the sword of the Great Captain — are now in the *Museo de Artillería* at *Madrid*.

The two *garrotes*, or instruments for capital punishment, are indubitably genuine, as they are quite Spanish in their suggestion of misery. Of sustained interest to the student traveller are the INDIAN CODICES, some of which depict episodes of the Conquest, and in the tribal life of the early Americans. The choicest of these is perhaps the CODEX ALBERTO GARCIA GRANADOS (in a long gilded frame) made before the Spanish invasion, on maguey paper, or American papyrus. It is a record of the life of the Kings of Anáhuac immediately prior to the Conquest. The remarkably well-executed gold, silver, jadeite, obsidian and copper jewellery and ornaments of the different Indian tribes are highly interesting. Most of them were taken from tombs or pyramids, and they throw considerable light on the skill of the native craftsmen before they were influenced by European ideas. Each specimen is marked with the name of the tribe and the locality. References to these are made in different places in the Handbook. The yellow, 24 karat gold image of *Quetzalcoatl*, found at the *Pyramid of Papantla*, shows a skill in carving equal to that of any modern craftsman.

The **Collection of Paintings** is almost as extensive as that of the *Académia de Bellas Artes*, described at p. 308. The largest, and perhaps the most noteworthy, are four huge canvases depicting *The Apparition of the Virgin of Guadalupe to Juan Diego, Preaching the Christian Faith to the Indians, The Indians Discarding their Idols and Accepting Christianity*, and *The Baptism of the First Indians at Tlaxcala*. The oil painting of the *Austrian Archduke Maximilian* (by *Albert Graefle* in 1865) is perhaps the best picture of the unhappy monarch to be found in Mexico. It was brought hence from the San Carlos Gallery in 1903. The equestrian picture of the Emperor (by *A. Beauce* in 1865) is noteworthy. Also the one of the Empress Carlota (by *Graefle*). The painting of the *French Emperor Napoleon III* (the calculating cause of the misery and death of the Emperor Maximilian and his unhappy consort) was also brought hither from San Carlos in 1903, along with the picture of the *Empress Eugénie*. Among the miscellaneous paintings is one of *Fray Pedro de Gante*, one of the first Franciscan friars to reach Mexico (1523), and of *Fray Juan Saurez*, and *Fr. Francisco Jimenez*, who accompanied him; *Fray Andrés de Olmos*, chaplain of Hernando Cortés; *Fr. Bernardino de Sahagun*, the celebrated historian; *Fr. Alonso de la Vera Cruz*, an Augustinian who founded the Colegio de San Pablo in 1575; the celebrated anchorite *Gregorio Lopez; Fray Diego de Olarte*, one-time Governor and Commissioner-General of New Spain; *Fr. Esteban de Ursua; Fr. Sancho Meras; Fr. Luis de Morote; Fr. Martin del Castillo; Fr. Antonio Margil de Jesus*, a prominent Franciscan of the 17th cent.; *Father Juan María de Salvatierra*, a founder

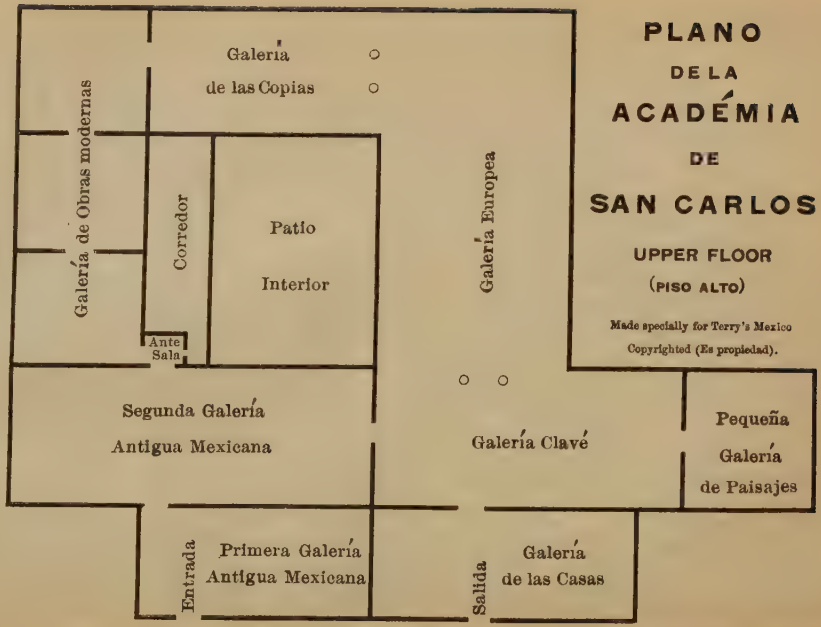
of many missions; *Fr. Junipero Serra,* who founded several missions in Monterey; 62 paintings of Viceroys and rulers of New Spain from *Hernan Cortés* to *Juan O'Donoju;* an oil portrait of *Hernan Cortés de Monroy* (H. Cortés); an old painting representing the great *conquistador* praying to San Hipólito; one showing him receiving the presents sent by Montezuma to the Spaniards after their landing at Vera Cruz; a picture representing *Cuatemoctzin* as a prisoner in the hands of the Spaniards after the fall of Tenochtitlán; a painting in oil of the *Noche Triste Tree,* a noteworthy painting of *Sister Juana Ines de La Cruz;* a painting of *Juan José Eguiara y Equeren* (an historian); *Miguel Velasquez de Lorea,* Judge of the Royal Court of La Acordada; *José V. de Lorea,* 2d judge; *Jacinto Martinez de Concha,* 3d judge; *José Lopez Portillo; Francisco Javier Clavijero,* the celebrated Jesuit historian (1731–1787); *Manuel Antonio Valdez,* editor of one of the first newspapers, *La Gaceta de Mexico; José Gomez de la Cortina,* a writer (1799–1860); *Ignacio Valdivieso y Vidal de Lorea,* diplomat (1805–1861); the coat-of-arms of the Maximilian Empire; *Leonardo Marquez,* a Mexican general; *Miguel Do; minguez,* Mayor of Querétaro at the outbreak of the War for Independence; *Agustin de Iturbide,* first Mexican Emperor-*Felix Fernandez,* or Guadalupe Victoria, the first Mexican President; two oil paintings of General *Vicente Guerra,* a heroic figure in the War for Independence; six cadets who were killed during the American bombardment of Chapultepec Castle in 1847; General *Anastasio Bustamante,* one of the early Mexican Presidents; several portraits of General *Antonio Lopez de Santa Anna,* etc.

The Department of Natural History, on the upper floor, contains, among other things, a collection of interesting relics of the Spanish Conquest and of the *Conquistadores;* of *Benito Juarez,* of Maximilian and his epoch; some duplicate paintings of certain of the Viceroys; a miscellaneous lot of pictures, coins, etc.

The Ethnographical Section contains some well-executed life-size figures of natives from different sections of the Mexican republic. The specimens of native craftsmanship are well worth looking at, particularly the mosaic feather-work made by the Aztecs and the Tarascan Indians (p. 210). Equally interesting are the carved wood chests, chairs and other furniture made by early Mexican and Spanish artisans.

(Consult Prescott's *Conquest of Mexico,* Bancroft's *Native Races,* Kingsborough's *Mexican Antiquities,* Tyler's *Anáhuac,* Thompson's *Mexico.*)

The **Académia Nacional de San Carlos** (variously known as *El Museo Nacional de Pintura y Escultura, La Escuela Nacional de Bellas Artes,* and as the National Picture Gallery),



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DE LA
ACADÉMIA
DE
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founded as the *Académia de los Nobles Artes de San Carlos de la Nueva España*, originated in an engraving school established (by Charles III, in 1778) in the old Mint, under the direction of the principal engraver, *Gerónimo Antonio Gil*. In 1783 the King endowed it with 12,000 *pesos*, and in 1791 with a set of casts from the antique which cost $40,000. Coincidently he sent over from Spain *Rafael Jimeno* (who was assigned to the decoration of a part of the Mex. City Cathedral), and the architect *Manuel Tolsa* (p. 331), who soon acquired considerable fame in his profession. From the start the *Académia* exercised a strong influence on the art life of the Crown Colony, and the collection soon grew to be the most complete in America. In 1791 the School of the Fine Arts was removed to the present structure — which dates from the 17th cent. and which was erected to house the *Hospital de Amor de Dios*. From an architectural view-point the edifice is destitute of merit; the *patio* is in a ruinous state; the rooms were never intended for an art collection and they are not adapted to their present purpose. The frequent endowment of private collections, and new acquisitions, render structural alterations necessary from time to time, so that the present arrangement is avowedly temporary: this not only with regard to the rooms themselves, but also the arrangement and numbering of the pictures. At present most of the pictures bear several numbers, which are apt to change. A catalogue is in preparation. The entrance to the gallery is in the *Calle de la Académia* (at the rear of the National Palace). Cross the *patio* and ascend the broad, winding stair, then turn to the r. The rooms are open (free) daily between 10 and 4. Closed Saturday, which is cleaning-day. On feast-days they are apt to be crowded with odoriferous natives. The rooms flanking the *patio* on the first and second floors are filled with old and unclassified pictures or are devoted to drawing and painting schools.

The **Collection of Old Paintings** is the most valuable in the Republic and is perhaps one of the oldest on the American continent. The celebrated Reform Laws — which nationalized the church property — enabled the Government to acquire many pictures which the ecclesiastics brought from Europe to adorn churches and sacristies in the Crown Colony; thus adding variety and completeness, and enriching the existent collection with splendid examples of original work by *Murillo, Zurbarán, Rubens, Guido Reni, Juan de Carreño* and other masters of the trans-Atlantic Schools, beside priceless productions of the early painters (p. cxxxvii) of the Mexican School. Prominent among the latter are works by *Baltazar de Echave* (*El Viejo*), *Sebastián Arteaga, José Ibarra, Miguel Cabrera*, the brothers *Juarez, José Alzíbar, Carlos de Villalpando*, etc. The superb art-collection recently presented to the Government by *Señor Don Alejandro Ruiz de Olavarrieta*

contained — beside some beautiful replicas of celebrated European paintings — a genuine Titian — a chef-d'œuvre, and perchance one of the finest in America.

Perhaps nowhere are so many of the early painters in America represented, and certainly nowhere can the native art and its development be studied to greater advantage. The huge canvases by *Echave the Elder*, and *Cabrera*, are usually fascinating revelations to the traveller unacquainted with the development of this branch of art in New Spain under the Viceroys, as are also the *Murillo*-like productions of *José Ibarra*, the admirable pictures of *Villalpando* and *Correa*, and the achievements of the grim and varying moods of the inquisitioner *Sebastián de Arteaga*. That grand old colorist, *Echave El Viejo*, has left more than one of his brilliant creations to remind the critical traveller of the great *Tiziano Vecellio*, and of certain other masters of the European Schools. The paucity of the collection of pictures by early Mexican painters is due to the fact that many of these artists expressed their richest fancies on the walls of churches and convents, many of which were demolished after the Reform Law edict. No less than fifteen huge paintings representing scenes in the life of *San Pedro Nolasco*, by celebrated Mexican painters, were destroyed in 1862 when the magnificent old convent of *La Merced* — said to have been the finest example of Italian architecture in Mexico — was demolished. Others perished with the demolition of the *Convento de la Profesa*, and the various chapels of the *Church of San Francisco*, etc. Not a few fine paintings have also been exported. (Comp. p. cxlii.)

Where possible, a visit to the *San Carlos Gallery* should be supplemented by an examination of the pictures in the Cathedral, in the National Museum, those in the beautiful *Church of Santa Rosa de Viterbo*, at Querétaro (p. 113), as well as in the Chapel of the Last Judgment, in the *Church of Nuestra Señora del Carmen*, at Celaya (p. 127), where the finest work of the celebrated master, *Eduardo de Tresguerras* (called the Mexican Michael Angelo), can be studied.

In view of the fact that the numbers and locations of the pictures in the academy are subject to change, no attempt is here made to give a detailed enumeration or indicate the exact position of each painting. The most important pictures usually bear the title and the name of the painter, and can readily be distinguished. Those pictures in which the traveller will likely be most interested are listed below. The sculptures call for no special mention; except, perhaps, the imposing allegorical group in the *patio*, near the stairs (the work of *J. T. Contreras*, in 1900), representing the death of the poet *Manuel Acuña*. (See p. clx.)

Principal Paintings in the San Carlos Academy.

European Schools. — *Francisco Zurbarán:* Cristo en el Castillo de Emmaus (Christ in the Castle at Emmaus — compare St. Luke, caps. 13–24), an allegory of Jesus appearing to his apostles after his resurrection. This picture is the gem of the gallery (valued at $150,000) and is perhaps one of the most important paintings ever brought to Mexico. It was painted by *Zurbarán* (comp. p. cxlvii) in 1639, and was long the prized possession of the San Agustin Church (now the Biblioteca Nacional). After the Reform Law edict it was transferred to the National Gallery. For many years it was erroneously believed to have been painted by *Sebastián de Arteaga*, until a cleaning of the canvas revealed the unmistakable signature of the Spanish master. The seriousness of the composition (somewhat after the manner of *Rembrandt*), the masterly handling of the colors that produce the extraordinarily beautiful *chiaroscuro* effect, the marvellous simplicity of the execution, and the tremendously tragic face of the Saviour, make a lasting impression on the beholder. The sobriety and force of an intensely realistic school are manifest in every line of the work, which fairly radiates genius. Its vitality and suggestiveness are wonderful, and the light-proof colors, used on the canvas have aided splendidly in preserving it during the almost three hundred years since it was painted. Intense religious enthusiasm must have prompted *Zurbarán* to this masterful production.

Bartolomé Esteban Murillo: San Juan Niño en la Fuente (The Child St. John at the Fountain), one of the finest and most realistic of *Murillo's* beautiful works, painted in his third manner. The picture has suffered from exposure, but the coloring about the head of the *Niño* is still noteworthy. — In the collection bequeathed by *Señor Ruiz de Olavarrieta* (at present in the *Olavarrieta* gallery) are three canvases attributed to *Murillo* — La Asunción (The Assumption), El Niño sobre La Cruz (The Child on the Cross) and a Figura de (figure of) La Virgen. Their authenticity is doubtful; if they are the work of *Murillo* they perhaps date from his youth (comp. p. cl) and before his third manner had made him famous. — The San Juan de Dios (St. John of God), another painting in the San Carlos Gallery erroneously considered an original *Murillo*, is a superb copy (perhaps the work of *José Ibarra*) of an original in the *Hospital de Luciano Mañara*, at Seville. The paints employed in this replica were not light-proof, and the picture is badly faded. A finer expression of *Murillo's* genius can be seen in the Mexico City Cathedral, referred to at p. 287.

Titian: Bacanal (a Bacchanalian scene), painted about 1523 and presented to the Government by the philanthropist *Don*

Alejandro Ruiz de Olavarrieta — in whose memory the gallery wherein the picture hangs has been named. The fresh and glowing beauty of the women in the picture is as bewitching now as it was nearly four centuries ago when the rosy and frolicsome ladies were transferred to the canvas. The splendid coloring, the enthralling composition, and the masterful execution so suggestive of sensuous charm, show the great Italian master at his best. The picture is one of the most highly prized in the collection.

Rubens: Rapto de Proserpina, and Banquete de Tereo, two pictures of forceful composition, with marvellous touches in plastic effect, and with the strength and depth of tone that were characteristic of the master in his latest manner. The Rape of Proserpine is daringly luscious, but it is happily saved from pruriency by the strong love of feminine beauty by which it was evidently inspired. Rubens's masterly treatment of the nude in this picture is only equalled by certain of his great paintings in the Madrid gallery. It is believed that these two pictures were completed about 1610.

Juan de Carreño: Doña María de Austria (the second wife of *Felipe II*, and who afterwards became a nun) is the best of five splendid pictures (3 in Madrid, 1 in Munich) painted about 1650. *Carreño* was a pupil of *Velasquez*, and certain characteristics of that great master are noticeable in this painting — which has been injured by the intense Mex. sunlight, but which is still valued by the Academy at twenty thousand *pesos*. The picture is a worthy representative of the best achievement of the Spanish School.

Alegoría del Nacimiento de Jesus (Allegory of the birth of Christ), a Byzantine painting by an unknown artist, and supposed to date from the 9th century. It is a small masterpiece noteworthy for its wealth of detail and for the skill of the painter. A number of tiny groups cover the restricted surface; the tones of the figures are dark, with a suggestion of old, time-stained gold, like the finest 16th cent. Japanese gold lacquer-work. The composition and the grouping are very effective, while the fidelity to detail is astonishing. The average traveller is apt to overlook this modest little gem of painted excellence, which is nevertheless valued at $20,000.

Guido Reni: Santa Barbara y Santa Christina de Alejandría (Santa Barbara and Santa Christina of Alexandria), two pictures executed with the surprising talent possessed by this master. — La Magdalena (Mary Magdalen), a splendidly executed figure of a beautiful woman, and of noteworthy coloring.

Alonso Cano: San (Saint) Sebastián, a noteworthy example of the Spanish School, but evidently inspired by Van Dyck.

Andrea Vaccaro: San Gerónimo (St. Jerome), and El Apoteosis (Apotheosis) de San Agustin, two vigorous and virile pictures painted with notable skill. (Naples School.)

Leyden School: Cristo Crucificado y su Familia (Christ crucified, and his family), a small picture (supposed to date from the 15th cent.) remarkable for its grandiose religious sentiment and for the depth and delicacy of the coloring The background of the landscape is unfinished, as are the draperies of the Virgin, but the figure of Christ is drawn with rare grace and richness of imagination.

Las Siete Virtudes (The Seven Virtues), one of the most striking paintings in the gallery, erroneously attributed to *Leonardo da Vinci*, but evidently by some adept pupil of the school. The worm-eaten wood on which the colors are laid bears the marks of centuries, and is badly split; the ashen faces of the women have a strange charm that haunts one. The figure at the left, holding the cross, represents Faith (*la Fé*), while that at the right is Hope (*Esperanza*).

Piedad (Piety). A picture of the Spanish School and somewhat in the same class as the one mentioned above. Its extraordinary coloring and the brutal hideousness of the face of the dead Christ attract one like a magnet. The painting is thought to belong to the 17th cent. and is attributed to some skilful pupil of *Velasquez* or *Zurbarán*.

Tiepolo: La Huida al Egipto (Flight into Egypt), a picture with fine coloring; particularly the group composed of *San José*, the Virgin and the Child — seen against a background of clouds.

Antonio Mancini: Un Pastor (A Shepherd), with noteworthy *chiaroscuro* effects, and illustrative of a mastery of detail. Another painting of the Italian School is La Virgen de la Rosa (The Virgin of the Rose), thought to be a copy of a Venetian canvas now in the Madrid Gallery, and dating from the 16th century.

La Resurrección de Lazarus, an admirable work (painter unknown) of the German School, is supposed to date from about 1500. The coloring is good, and the beautiful landscape harmonizes unusually well with the wondering group witnessing the miracle.

H. Bosch: El Juicio Final (Last Judgment), an interesting example of the Flemish School dating from about 1500.

Santiago Rebull: Sacrificio de (Sacrifice of) Abraham, finely drawn but somewhat faulty in coloring. Rebull also has a Cristo Crucificado (Christ Crucified) in this gallery.

Carracci: El Triunfo de Jesus (The Triumph of Jesus) and La Coronación de la Virgen (Coronation of the Virgin), excellent paintings noteworthy for a striking *claro oscuro* effect, and for vigorous conception.

Girodet Troison: Las Hijas de Lot (Lot's Daughters), a skilfully painted (about 1820) canvas with a remarkable depth of color. Other pictures of the French School are a well-executed Retrato (portrait) de Marat, one of the best extant

of the celebrated French *revolucionario.* Also an *Ingres,* a San Juan Bautista (St. John the Baptist) drawn with rare skill and painted with much sentiment. This was one of the first pictures painted (in Rome) by *Ingres* after he was pensioned by the French Government. Less satisfactory examples of the best work of this school is a Retrato, supposed to be of *Carreño,* and a Santa Elena Descubre la Cruz de Jesus (St. Helena discovering the cross), painted with a certain degree of skill, and attributed to *Nicolas Poussin* or one of his pupils.

German Gedovius: Una Media Figura de Hombre (Bust of a Man) painted with great realism and fidelity to the motive.

Mateo Cerezo: Tres Naturalezas Muertas (Three pictures of Still Life) painted with sober realism.

Guercino: La Magdalena (Mary Magdalen), an interesting but not altogether satisfactory representation of this Biblical personage. If the religious sentiment were not so apparent the picture would be considered vulgar.

Francesco Gessi: Extasis de San Francisco, a brilliantly colored sketch showing unusual ability.

Copy of Jusepe Ribera, San Isidro (original in the Escorial), painted with embarrassing perfection and noteworthy for vigorous delineation and good coloring.

Copy (by Gutierrez) *of Coravaggio's* El Entierro de Cristo (The Interment), painted with considerable fidelity and skill.

Copy of Dominiquino, Herodias con la Cabeza de San Juan Bautista (Herod with the head of St. John the Baptist), finely executed — particularly the head and hands of the woman.

Copy of Una Familia (a family), attributed to Anthony Van Dyck, but evidently by some expert copyist of the Flemish School.

Copy of Paolo Veronese, Cristo en Casa de Simon (Christ in Simon's House), a striking example of the Venetian School (original in the Louvre) painted in a spirited manner.

Copy of Titian, El Entierro de Cristo (The Entombment), of admirable coloring. The original is in the Louvre.

Mariano Salbador de Maella: Charles III, King of Spain and Emperor of the Indies, who founded the San Carlos Academy. The inscription on the painting refers to this. *Maella* was the Court painter to the King in 1792. (The companion picture to this one is now in the National Museum, p. 298.)

Early Mexican School. — *Baltazar de Echave* (*el Viejo*): Martírio de (Martyrdom of) San Pedro Arbeus — Aparición de Cristo y la Virgen á San Francisco de Asis (Apparition of Christ and the Virgin to St. Francis de Assisi) — San Juan Evangelista (St. John the Evangelist) — Martírio de San Ponciano — La Visitación (The Visitation — damaged), and Santa Ana y La Virgen. Echave the Elder (called the Mexican Titian, comp. cxlv) was one of the greatest painters that ever came from Spain to the New World, and as a wonderful colorist and

a master of vivid realism he left an indelible impress on the art of painting in the Crown Colony. It is greatly to be deplored that specimens of his finest work were destroyed with the demolition of churches and convents after the passage of the transcendental Reform Laws.

Baltazar de Echave (el Mozo): Cristo Llevado al Sepulcro (Christ being carried to the Sepulchre), a striking example of some of the not always perfect work done by Echave's son. (Comp. p. cxlviii.)

José María Ibarra: Circuncisión (Circumcision) — La Purísima (The Holy Virgin) — Cristo en Casa de Simon (Christ in the house of Simon) — La Mujer Adultera (The Adulteress) — La Samaritana (The Samaritan Woman) — Nacimiento de (Birth of) La Virgen — Adoración de los Pastores (Adoration of the Shepherds) — La Presentación (The Presentation) — La Resurrección (The Resurrection) — La Ascención (The Ascension) — Pentecostés (Pentecost) — La Asunción (The Assumption of the Virgin) — La Virgen del Apocalipses (The Virgin of the Apocalypse). The admirable coloring of certain of these paintings reveals the reason for calling *Ibarra* (comp. p. cl) the "Murillo of New Spain." The warm, harmonious tones of the draperies are noteworthy.

Miguel Cabrera: La Virgen del Apocalipses, one of the finest examples extant of the work of this great master. The picture is seen to best advantage from the other side of the room in which it hangs. The wealth of detail and the amazing virility of the drawing recall some of the finest *Luca Giordano* work.

The picture dates from 1760 and is one of the very few remaining specimens of the many huge canvases painted by this indefatigable Indian — whose finest work perished with the destruction of the *Santo Domingo* and other Mexico City *conventos*. The San Ignacio de Loyóla — Retrato de un Pintor Mexicano — La Virgen de la Merced — San José y el Niño recibiendo las Peticiones de los Devotos, and the San Anselmo Obispo, all in this gallery, are not in his best manner.

José Rodriguez Juarez: San Juan de Dios (St. John of God) and a Retrato del Pintor Miguel Cabrera. *Juarez* (comp. p. cl) can be studied to better advantage in the *Capilla de los Santos Reyes*, in the Mexico City Cathedral, where his masterpiece (Adoración de los Reyes Magos) can be seen. Also in the *Jesuit Church of Tepozotlán* (described at p. 136). He was a painter who produced works of great dignity and impressiveness, and who was called the "Mexican Carracci." His delineation of saints was masterly, and some of his work is singularly attractive.

José Juarez: Aparición (Apparition) de la Virgen á San Francisco, a large canvas with a wealth of painstaking detail. The expression of ecstasy on the ascetic face of the saint is noteworthy.

Luis Juarez: Retrato de Una Virgen — Santa Ana — La Anunciación — Busto de (bust of) Virgen. (Comp. p. cxlviii.)

José Alzíbar: San Luis Gonzaga — Retrato de Padre Justo Bolea Sanchez de Tagle. (Comp. p. clii.)

Eduardo de Tresguerras: Santa Ana y La Virgen. None of this versatile master's best work is to be found here. (Comp. p. cliii.)

Juan Correa: Coro de Angeles (Choir of Angels). (Comp. p. cxlix.)

Sebastián Arteaga: Cristo y Santo Tomás — Los Deposorios (Betrothal) de la Virgen; the latter a large picture and a good example of the work of the great inquisitioner. (Comp. cxlvii.)

Rodrigo de Cifuentes: Hernan Cortés dando Gracias al Cielo por la Conquista de Méjico (Cortés thanking Heaven for the Conquest of Mexico), a rare painting, and one of the very few existing examples of the work of this first painter who followed the Great Conqueror and the *conquistadores* to the New World. (Comp. p. cxlv.)

The **Contemporary Mexican School.** — *Felix Parra:* Fray Bartolomé de las Casas, Protector de los Indios (Friar B. de las Casas, Protector of the Indians), a huge canvas which represents in a spirited manner one of the thrilling incidents of the Conquest — Episodio de la Conquista (Episode of the Conquest) — Naturaleza Muerta (Still Life) — Galileo.

José Obregon: La Reina Xochitl, an allegorical representation of the discovery of *pulque* and its presentation to the Toltec King *Tepancaltzin*, by *Xochitl*, the beautiful daughter of *Papantzin* (comp. p. lxxxv) — Agár é Ismael (Hagar and Ishmael).

Rodrigo Gutiérrez: El Senado de Tlaxcala, a striking picture illustrating one of the great historical incidents of the Spanish Invasion. The Senate of the ancient Kingdom of Tlaxcala (comp. p. 429) decides on its policy toward the invaders.

Juan Ortega: A brilliant picture representing the Visit of (visita de) Cortés to Montezuma. Noteworthy chiefly for its historical association.

Juan Cordero: Colon despues del Descubrimiento (Columbus after the discovery) de America. An equally interesting picture (unsigned) shows Columbus and his little boy appealing for shelter at the *Convento de la Rábida* (p. 375), before the discovery of America.

Pelegrin Clavé: Juventud de Isabel la Católica al lado de su enferma madre Isabel de Portugal (Youth of Isabella the Catholic at the side of her suffering mother Isabella of Portugal — wife of Charles V), a large and striking picture of rich and harmonious coloring, with a wealth of detail.

Salomé Pina: San Carlos Borromeo Socorriendo á los Pobres (succoring the poor) — Abraham é Isaac.

Luis Monroy: La Carida Romana (Roman Charity), a cele-

brated painting of a Roman girl alleviating the hunger of an imprisoned father — El Hijo Pródigo (The Prodigal Son) — Ultimos Momentos de (last moments of) Atala.

Manuel Ocaranza: Travesuras del Amor (Love's Wiles) — La Flor Marchita (The Faded Flower).

Juan Urruchi: Dejad á los Niños que Vengan á Mí (Let the Little Children Come unto Me) — Sister Juana Ines de la Cruz (comp. p. cxlix) — San Sebastián.

Gonzalo Carrasco: La Carida de (Charity of) San Luis Gonzaga en la Peste (during the plague) de Roma — El Santo Job (Job the Saint).

Juan Manchola: El Buen Samaritano (The Good Samaritan) — Milagro de San Pedro (Miracle of St. Peter).

J. M. Ibarrarán: El Sueño del Mártir Cristiano (Dream of the Christian Martyr) — La Carida en los Primeros Tiempos de la Iglesia (Charity during the early years of the Church) — La Viuda del Mártir (The Martyr's Widow).

Points of Interest between the Plaza Mayor and the Alameda, and in the Northern and Western Quarters of the City.

Avenida Cinco de Mayo. Church of La Profesa. Hotel Iturbide. Calle de Gante. Church of San Francisco. Jockey Club. Churches of San Felipe de Jesus, Santa Brígida, and Corpus Christi. The Alameda. Post-Office. School of Mines. Museo Tecnológico. Casa Manrique. Churches of Santa Clara, San Lorenzo, La Concepción, and Santa María de los Angeles. Jardin and Church of San Juan de Dios. Churches of Santa Vera Cruz, San Diego and San Hipólito. Church and Panteón de San Fernando. Calles del Puente de Alvarado. House of Marshal Bazaine. Tivoli del Eliseo. Church of San Cosme. Colonia de Santa María. Instituto Geológico Nacional. Casa de los Mascarones. The English, American and Spanish Cemeteries.

The **Avenida Cinco de Mayo** (Fifth of May), a short avenue (Pl. G, 4) running E. and W., reaching from the *Plaza Mayor* (*Calle Monte de Piedad*) to the splendid new *National Theatre* (*Calle del Teátro Nacional*), is one of the most impressive of the city streets — an epitome of the wonderful progress made during the last few decades. It was formerly known as *Alcaicería* (a sort of market-place for raw-silk). When in 1862 a project was under discussion to re-name some of the city streets, there occurred (May 5) the famous battle of Puebla and the French retreat therefrom. Albeit the street was then unfinished — in process of being cut through the grounds of the *Convento de la Profesa* — it was decided to commemorate the victory over Napoleon by calling the new street *Cinco de Mayo*. Money for completing it promptly was borrowed from the *Monte de Piedad*, and a glittering commemorative tablet was placed on the façade of one of the houses flanking it. A year later a reversal of the fortune of war threw Puebla again into the hands of the French, and on their arrival at Mexico City the French troops promptly shot the tablet full of holes. Once destroyed it was never replaced.

The finest buildings facing this *avenida* are those of *La Mutua* (Mutual Life Insurance Co. of New York) — a tasteful, classic structure indicative of the new order of things in the old capital; the splendid office building of the National Railways of Mexico (known as the *Edificio de los Ferrocarriles Nacionales de Mexico*, the work of *Ingeniero Don Isidro Diaz Lombardo*), and the extension of the fine old Jockey Club, whose façade, in the *Mudéjar* style, faces the *Avenida de San Francisco*. The Mutual building was erected after the rapid American fashion, by American workmen and with materials imported from the United States. It is the most completely modern office-building in the city and it dates from 1906.

At the west end of *Cinco de Mayo* are many railway and steamship offices. Toward the east are some large bookstores, and the Cable and Telegraph offices.

The **Church of La Profesa**, at the intersection of the 2d Calle de Motolinia and the Avenida de San Francisco (Pl. G, 4), sometimes called *Oratorio de San Felipe Neri*, and the *Church of San José El Real*, was founded in 1595 by the religious order of the *Compañía de Jesus* (with a legacy of $4,000 left by *Hernan Nuñez de Obregon*) and it was long the Jesuit stronghold in New Spain. The corner-stone was laid July 6, 1597, and soon thereafter *Juan Ruiz de Rivera* (Treasurer of the Mint) and his wife *Doña Juana Gutiérrez* contributed $50,000 toward its completion. For many years the chosen temple of the wealth and aristocracy of the vice-regal capital, it has perhaps been the subject of more acrimonious discussion and litigation than any other religious structure in Mexico. From the period of its inception, the militant Jesuit [1] Brothers were at odds with rival ecclesiastical orders, and this bitterness culminated (nearly two centuries later) in the expulsion of the Jesuits from Mexico. The city archives contain one small department filled with correspondence which passed between the King of Spain, the Pope at Rome, and the ecclesiastical powers in Mexico relating to this ch. and its founders, and not a little of it is strangely at variance with the humility and resignation preached by Him in whose name the ch. was founded. As if in derision of the whole affair, the great flood of 1629 brought millions of tons of silt into the city, and with the subsidence of the waters, the floor of the ch. was found covered with filth, and several feet below the raised street level. For many years a flight of steps were necessary to

[1] The *Order of the Jesuits* (Society of Jesus) was founded in France, Aug. 15, 1534, by *Ignatius de Loyóla*, and was recognized by a papal decree of Pope Paul III, Sept. 27, 1546. *Loyóla* was born at *Santa Casa*, in the Basque Province of Spain, in 1491. He died in Rome, July 31, 1556, was beatified in 1609, and canonized in 1662. *María Ana* of Austria, wife of Philip IV, founded a convent in 1681 to enclose the house where Loyóla was born, and this spot is still the centre of a great annual pilgrimage — July 31.

descend from the sidewalk to the ch. floor. In 1771 the property passed into Government hands and was later transferred to the *Order of San Felipe Neri.*

The large monastery which once surrounded this ch. was celebrated in Mexico for its splendid mural paintings, the work of *Miguel Cabrera* (p. cli). The *Oratorio* of *San F. Neri*, as the old cloister was called, was a magnificent edifice; the Hall of Exercises (the work of Manuel Tolsa) was known throughout Mexico for its beautiful chapel, adorned with sculptures and mural paintings. Several fine pictures of the Seville School were rescued from this building when it was partly demolished during the riots of 1859–61 (wholly so at the end of 1861), and are now in the Academy of Fine Arts at Mex. City. The fine series of mural pictures illustrating passages in the life of *San Ignacio de Loyóla* perished.

The ch. attracts the attention of visitors because it is decidedly out of the perpendicular. It has been slowly sinking for years, but engineers consider it safe. The façade, and the entrances from the Ave. de San Francisco and the Calle de Motolinia, are good examples of 17th century Colonial architecture. The arabesques, statues and bas-reliefs of the E. entrance show the marks of time. The proportions of the structure, surmounted by an octagonal dome and two squat towers, are seen to great disadvantage because of the narrow streets and the proximity of the tall houses.

The over-decorated *interior*, with its many altars, its splendid clustered piers and swinging lamps, is made more sombre by the tapestries which are stretched over the windows, and through which the light has to pass. These tapestries are in themselves attractive, but the gloom forbids one seeing, advantageously, the many small paintings skied above the tall altars. Two rows of four pilasters with gilded capitals (cleaned and re-gilded in 1906) divide the interior into three narrow naves, and support the high vaulted ceilings. The 8 frescoes of the Seven Sacraments and the Adoration of the Cross, in the *cimborio*, are by *Pelegrin Clavé* and his adept pupils, *Felipe Castro*, *José Ramirez* and *Petronilo Monroy*, all students of the *Académia de Bellas Artes.*

The sacristy, to the r. of the main altar, contains nothing worth seeing. Hard by the entrance to this is that of the *Oratorio*, which contains a few pictures of no merit. In the *pasillo* leading to this are some weather-beaten allegorical paintings by *José de Paez*, with the date 1774. To the l. of the entrance, high above an attractive iron *reja*, is a good *Assumption of the Virgin*, evidently by some student of the Murillo School. The two silver holy-water basins are relics of the time when this church possessed many beautiful silver utensils. The huge silver lamp, which once swung before the altar of *La Santísima Trinidad*, was made by *José María Ro-*

dallega (in 1793), a celebrated silversmith of his time. This altar was dedicated in 1732 and cost $11,109.50. The *Altar del Santo Cristo* (dedicated in 1712) is sometimes called *La Buena Muerte* from a figure of the Redeemer that once belonged to a religious foundation of that name which was established in the *Calle de la Profesa* during the early years of the existence of the ch. A noteworthy ceremony, that of the *Tres Horas* (three hours), — an exercise consecrated to the memory of the three hours that Christ remained on the cross, — is enacted in this ch. on Palm Sunday from 3 to 6 P. M. It owes its introduction in Mexico to *Fray Domingo Perez de Barcia*, founder of the *Colegio de San Miguel de Belen*, described at p. 369. Solemn functions in honor of Our Lady of Carmen are also features of this ch.

The HOTEL ITURBIDE (Pl. G, 4), on the Ave. de San Francisco, with an entrance on the *Calle de Gante* and one on the 3d Calle Bolivar (the latter through the Hotel San Carlos), is a vast edifice (dating from the 18th cent.) in the Renaissance style, erected by the widow of the *Marquis San Mateo Valparaiso*. It was the one-time residence (1821–23) of the first Mexican Emperor (after the War for Independence) *Agustin de Iturbide*, and was then known as *El Palacio de Iturbide*.

In 1855 the building was opened (by *Anselmo Zurutuza*) as an hotel. It is a somewhat gloomy structure with a fine central *patio* and several smaller courts. Thirteen slender Doric columns and their superimposed arches are the conspicuous features of the north court. (Comp. Hotels, p. 234.)

The **Calle de Gante**, a short but wide street which trends southward from the *Avenida de San Francisco* at its intersection with the Calles de Betlemites, — of which *Gante* is a prolongation, — derives its name from the good *Franciscan Friar, Pedro de Gante* (Ghent), a noble-hearted man who devoted his life to the uplifting of the inhabitants of New Spain. He founded the School of San Francisco wherein every year for more than half a century upward of a thousand indigent children were cared for and educated. To these street waifs he taught religion, science, music, painting and certain of the humbler crafts, and many of the native workmen to-day owe their inheritance to the indefatigable efforts of this zealous and self-denying priest. He built a magnificent church (*San Francisco*, comp. p. 321), a hospital, and a school, and he made himself and his co-workers the centre whence an incalculable influence for good was radiated. GANTE is the rendezvous of Americans, and the American Club formerly occupied a house here. It is one of the liveliest streets in the W. quarter of the city. The splendid ANTIQUE ROOMS OF THE SONORA NEWS COMPANY (at No. 4), the METHODIST EPISCOPAL CHURCH, the W. entrance to the HOTEL ITURBIDE,

and a number of small shops are located here. From the roof of any of the buildings a fine view of the dome of the old Franciscan Church may be had. This ch. was once the focus of Spanish ecclesiastical power in the New World. The cutting of the street through the convent grounds was in retaliation for a revolutionary movement planned (1861) by the friars of the *Order of San Francisco*. It entailed the destruction of a handsome chapel dedicated to the *Purísima Concepción de María Santísima;* on the walls of this chapel (erected in 1629) were some fine paintings by *Baltazar de Echave, el Viejo* (p. cxlv), representing scenes in the life of *San Francisco de Asís*. Prior to the erection of the convent a narrow street existed here, but it was enclosed by the wall of the institution early in 1800. Many monks and nuns lie buried beneath the street, and whenever workmen dig far below the surface, the bones of long-defunct ecclesiastics are turned up. On the site of the house No. 4, there stood, in 1655, a celebrated structure, sometime the residence of the *Duke* and *Duchess of Albuquerque*, of *Don Francisco de Cordova* and of the renowned *Alonso de Avila*. During the incumbency of the 21st Viceroy, *Francisco Fernandez de la Cueva* (*Duke of Albuquerque*), this house was the rendezvous of the wealth and fashion of the Colonial city.

The **Church of San Francisco** (Pl. G, 4), with the entrance facing the *avenida* of that name, was founded in 1524 by the Franciscan friars who established the first religious order in New Spain. Historically it is the most interesting ch. in the Republic. Though now but a mere shadow of its former greatness; clipped by commerce, officialdom and greed; so hemmed in by modern buildings as to be almost invisible from the street, it is still a sturdy — though sadly maimed — relic of the glittering vice-regal days which followed on the heels of the *Conquest*. The edifice and the conventual buildings which once clustered near it were begun with money supplied by *Hernan Cortés*, and on land given by him — land which was the site of the zoölogical garden of the Aztec imperial household. The building materials were taken mostly from the great *Teocalli of Huitzilopochtli*, which was demolished by the invaders in 1523. For many years after its inception the ch. was the centre of the Catholic religion in the New World. Under the able management of the zealous and indefatigable *Fray Pedro de Gante* the organization prospered; dependencies were established; convents and converts were added, and in time it became the most powerful religious arm of the Church in the Crown Colony. From it sprang the first Indian school and the first theological seminary. Here the art of painting was first taught by Spaniards in the New World; here the first *Concilium Mexicanum* took place; here *Cortés* listened to mass, and here his bones rested from 1629 to

1794. A long line of peruked and bespangled viceroys and vice-regal retainers worshipped here during three centuries of Spanish rule, and here, on Oct. 27, 1821, the first *Te Deum* was sung for the Independence of Mexico, and for the then popular hero, *Agustin de Iturbide*. Funeral services over Iturbide's remains were celebrated here Oct. 24, 25, and 26, 1838, and the body was exposed for three days on a magnificent catafalque, beneath the main cupola.

When finally completed (200 years after its inception) the vast establishment (dedicated in 1716) comprised the main church, eleven chapels and nine dormitories with 300 cells; the walls which enclosed these extended over two entire city blocks. It embraced a large share of the property which now flanks the W. terminus of the *Avenida de San Francisco* (at the N.), the *Ave. 16 de Septiembre* (at the S.), the *Calle de Gante* (at the E.), and the *Calle de San Juan de Letran* (at the W.) where the main entrance was located. It was the largest ecclesiastical establishment in Mexico. This vast property remained intact until 1811, when in an effort to convert the straggling city into a compact and regular one, streets and lanes were cut through the outer edges of the estate. The interior walls of the great cloister were adorned with superb mural paintings illustrating episodes in the life of *San Sebastián de Aparicio*, with texts setting forth his virtues. The vast atrium and court were paved with flag-stones taken from the steps of the *teocalli* which "the heroic Spaniard's unrelenting sword" wrested from the Aztec *pabas*. Some of the finest work of *Baltazar de Echave the Elder* adorned the convent walls, the upper floor of which was richly decorated with mural paintings of scenes in the life of *San Buenaventura*. At the head of the great stairway which led to the second floor was a painting of the *Patriarch San José*, valued at three thousand *pesos* — a large sum in those days.

Oddly enough, the first religious order to establish itself in Mexico was the first to come under the ban of a watchful Government, and to prove a potent factor in the Reform Laws which resulted in the nationalization of Church property in Mexico. A plot against President Comonfort was discovered in the Franciscan monastery Sept. 15, 1856, and two days later the latter was suppressed. In retaliation for the ecclesiastical secession a street called *Independencia* (changed in 1908 to *Avenida 16 de Septiembre*) was cut through the convent grounds. Five months later a monster petition was submitted to the President, begging him to allow the friars to reopen the convent. This request was granted, with restrictions. June 12, 1859, President Juarez signed (in Vera Cruz) the famous *Leyes de Reforma* which aimed at the sequestration and nationalization of all Church property. This law became effective in Mexico City Dec. 28, 1860, and in Jan.,

1861, religious orders were suppressed. The vast property of the Franciscans was sold and the money obtained ($317,174.40) was divided among orphan asylums, *hospicios* and schools. For many years devout Catholics would not walk the streets cut through the Church property, nor would any of these possess a foot of the sequestrated land. In 1869 one of the largest chapels was secured by the Protestants, who opened therein their first church in Mexico.

The Interior, which is 230 ft. long by 56 ft. wide, is austerely plain, even majestic in its simplicity, and although modernized to a regrettable extent it is a good type of a chaste Christian temple free from the saddening and apparently insatiable greed for sanguinary roods, tinselled altars and the bespangled ornaments which mar so many of the Mexican churches. It is a House of God pervaded by clean and true religious sentiment, devoid of the alleged "miraculous" rubbish which appeals to the ignorant only, where the mean and trivial is forgotten, and where the angelic spirits of the good men who founded it centuries ago still brood above it. The main altar, which is modern, is attractive both in motif and decoration. The chief feature of the ch. is the *Capilla de la Escala Santa* (Chapel of the Holy Stair) to the r. of the entrance: herein a long stairway leads up to a Crucified Saviour, symbolic of Calvary.

"The largest of the three domes is that of the church proper, 90 ft. above the ground with a lantern 24 ft. higher. The two smaller domes belong to the Balvanera Chapel. The façade is one of the most charming things in Mexico. Facing the quiet little garden off the busiest street in the great city, it makes a fascinating architectural episode; a fragment of the old-time magnificence that proclaimed the temporal power of the great monastic centre. In general effect it is quite different from the Sagrario design. It is something like forty years later in date than the Sagrario, and is one of the latest examples of the *Churrigueresque* in the country. And a strikingly elegant example it remains, despite its mutilation by the effacement of all its sculptural work — five statues and eight reliefs — which were an integral part of the decorative scheme; their loss weakening the ensemble very materially. The large relief at the apex, devoted to the royal arms, was obliterated at the period when all decorations of the kind were tabooed. With all the florid character of the work, the design has a notable refinement.

"It was peculiarly the fate of this great monastery, the seat of the most powerful arm of the Church in New Spain, to pass largely into Protestant ownership. The main ch., with the adjacent Balvanera Chapel, was the source of a most interesting attempt to revive in New Spain the most ancient form of Christian worship in Spain itself. This is what is known

as the Mozarabic ('mixed with the Arabic') Liturgy, the liturgy of the Christianized Arabs in Spain, although it dates far back of the Arabs to the introduction of Christianity itself, and hence is also more appropriately known as the Gothic Liturgy. It was superseded by the Roman Liturgy of the 11th cent., after strenuous popular objection. But it has never passed wholly into disuse in Spain, and is still the liturgy for three churches in Toledo — a relic of the efforts to bring about its general restoration made by the powerful Archbishop Ximenez in 1495. In 1770 the *Missa Mothica seu Mozarabica* was published in Puebla under the auspices of Archbishop Lorenzana of Mexico and Bishop Fabian y Fuero of Puebla; both were prelates of a strongly Spanish national feeling and they had officiated in high positions in Toledo before coming to Mexico. Their desire was to revive the ancient rite in Mexico, but all their influence could not effect it. The feeling in its favor, however, still survived until, in 1868, a representative of the movement sought the aid of the Protestant Episcopalians in the United States, and a year later 'The Church of Jesus in Mexico' was organized with the purpose of reverting to the original creed and liturgy of the Christians in Spain. For a while the movement flourished and several churches and chapels were established in the capital and elsewhere, with the ancient church of the Franciscans as its cathedral. But finally the movement languished, expiring in less than a generation after its birth. Soon thereafter the ch. passed to other hands." (Sylvester Baxter.)

The *Franciscan Order* (founded by *Saint Francis de Assisi* in 1208, approved by Pope Innocent III in 1215 and confirmed by Honorius III in 1223) was introduced into Mexico by 12 friars (sometimes called the Twelve Apostles of Mexico) from the Franciscan Province of San Gabriel, Spain. Their leader was the Superior of the Province, *Fray Martin de Valencia*, known as the "Father of the Mexican Church." History notes that he was as zealous as the renowned *Fray Martin de Boil*, "who with his own hands reduced no less than 170,000 Pagan idols to dust." Prominent among the missionaries was *Fray Toribio de Benevente*, an eminent chronicler and founder of the church of Cuernavaca. The Indians derisively called him *Motolinia* (poor, miserable) "and with accustomed humility he adopted it as best befitting his deserts." *Fray Francisco Ximenez*, author of the first grammar of the Mexican language, was also of the party. The devout company sailed from San Lucar de Barrameda, Jan. 25, 1524, and landed at San Juan de Ulua (Vera Cruz) May 23 of the same year. Thence they walked to the capital, viâ Texcoco, where they were joined by *Fray Pedro de Gante*, who had been there for a year engaged in missionary work. Weary, footsore and dusty, these thirteen zealous men walked into Mexico City June 23, 1524, and at once began to dedicate their lives to the uplifting of the inhabitants of the New World. The influence of certain of them (notably *Fray Gante*) for good was incalculable: after the lapse of four centuries it still pulses through the lives of the people, and no one could estimate how much of the intelligence and refinement of the inhabitants of to-day is traceable to the indefatigable efforts of this good Flemish friar.

The **Jockey Club,** the most select and aristocratic Mexican Club in the Republic, is housed in the beautiful CASA DE LOS

Azulejos (house of tiles), one of the handsomest manorial houses in the capital, and perhaps the finest example of the *Mudéjar* style of architecture — as applied to a secular building — in the country. It faces the *Avenida de San Francisco* (Pl. G, 4), flanks the 2ª Calle de Condesa and extends back to the *Ave. Cinco de Mayo;* the rear of the building (added in 1906) being of the same design as the façade. The exterior is entirely covered with blue and white Puebla tiles, and the effect is singularly unique and attractive. The battlemented roof, with its row of niches for figurines or saints, contrasts oddly with the modern architecture of the neighborhood.

The structure is unusually rich in historic memories. The original building is supposed to date from about 1596. At some period in its history (perhaps early in the 17th cent.) the tiles were added to the primitive structure, by a member of the *jeunesse dorée,* who thus acquired local fame for his extravagance — tiles then being very costly.

The club is sumptuously furnished. A fine stairway, in the Moorish style, leads from the attractive *patio* to the upper floor, where there is a splendid old tombac balcony railing worth looking at. On one of the steps (near the first landing) the ex-*Conde Don Andrés Diego Suarez de Peredo* was stabbed to death (Dec. 4, 1828) by *Sergeant Manuel Palacios,* who was publicly shot (in 1832) in the adjoining *Plazuela de Guardiola.* The assassination was the outcome of political feeling over the so-called revolution of the *Acordada.*

The modern Church of San Felipe de Jesus on the Ave. de San Francisco (Pl. G, 4) occupies the site of two chapels (*Tercer Orden* and *Nuestra Señora de Aranzazú*) of the old *Convento de San Francisco,* and is one of the most aristocratic churches in the city. It was begun in 1886 and was completed and dedicated Feb. 3, 1897 (the anniversary of the martyrdom of San Felipe de Jesus) at a cost of $300,000. It was found necessary to renovate it in 1909. The exterior is in the severe Romanesque style, chiselled in gray stone with great oaken doors and elaborate iron hinges. The cruciform interior, decorated in the *estilo Bizantino,* would be somewhat sober and gloomy were it not for the preponderance of gold-leaf.

On certain occasions very beautiful ceremonies in memory of San Felipe are celebrated here; after which the adherents go to the Cathedral and contemplate the baptismal font in which the saint was baptized. Here also, on July 19 of each year, masses (from 8 to 12 o'clock) are sung for the repose of the soul of the first Emperor, Agustin de Iturbide. Every one bearing the name of Felipe endeavors, as a rule, to participate in the ceremonies in honor of the saint of that name.

San Felipe de Jesus (St. Philip of Jesus), known as *El Gloriosísimo Mártir del Japon* (glorious martyr of Japan), was born at Mexico City in

1575. His parents, *Alonso de las Casas* and his wife *Antonia Martinez*, were Spanish. When still a youth he went to Japan where, with six Franciscan friars, three Jesuits and 17 Japanese converts to Christianity, he was killed at Nagasaki, Feb. 5, 1597:[1] "Three of the Jesuits who sent multitudes to useless martyrdom were subjected to tortures so frightful that they were forced to deny their faith under the infliction." It is said that San Felipe endured his sufferings with such saintly fortitude that he was later (Sept. 14, 1627) canonized by a Papal Bull of Pope Urban VIII. Papal delegates from all parts of the civilized world assembled at Rome on this occasion, and splendid processions were held in the martyr's honor. In 1629 he was declared the Patron Saint of Mexico and New Spain. Prior to the issuance of the *Leyes de Reforma*, which prohibited religious street processions, the anniversary of his martyrdom was one of the most celebrated *fiestas* of the city. A gorgeous procession was wont to file through the streets from the Franciscan convent, at the Calle de Gante, to the Cathedral. The first of these processions was held in 1629, and a large painting representing it formerly hung in the chapel dedicated to San Felipe in the Cathedral. Prominent in the picture was the peruked and bespangled Viceroy riding beside the *santo's* mother. According to the church historian, this lady was so overcome with joy on the occasion that she never recovered from the effect, and died a few days later.

The Capuchin Order (*Orden de las Capuchinas*) of which *San Felipe* was an exponent was founded by Santa Clara in 1406, with the aid of Pope Gregory XII, and it extended to Mexico in 1665; at which time there came four members of the order from Toledo.

The Church of Santa Brígida (St. Bridget), completed Dec. 21, 1744, for the Bridgetine nuns, a small and a newly decorated church with two entrances from the *Calle San Juan de Letran* (St. John Lateran), is outwardly plain to the verge of austerity, but it is one of the most fashionable churches in the city. Facing the N. entrance is a grotto with a silver-plated *reja* enclosing the *santa* to whom the ch. is dedicated. Opposite the S. entrance is a large allegorical painting, the work of *G. Carrasco*, in 1904. The stained-glass windows are attractive, as is also the motif and decoration of the high altar, at the S. end of the small single nave. The dim old painting immediately over the S. entrance is unsigned and undated, but its age is apparent. A requiem for the repose of the soul of the Emperor Maximilian is sung here on the anniversary of his execution.

The Indian Convent and Church of Corpus Christi (body of Christ), erected after the plans of *Pedro de Arrieta*, cost $40,000 and faces the *Alameda* (Pl. F, 4) and the *Avenida Juarez*. It was founded (Sept. 12, 1720) originally as a convent for Indian maidens of noble descent; in support of this idea the founder obtained a Papal Bull (Pope Benedict XIII) which commanded that only such be admitted. On taking the veil, novices were dressed in rich Indian costumes, and this ceremony was, prior to the Reform Laws, one of the most distinctive sights of the capital. The site of the convent

[1] For an understanding of the causes which led to their extermination consult *Japan, an Interpretation*, by Lafcadio Hearn (New York, 1905), p. 333 et seq., and a paper by Satow in the *Transactions of the Asiatic Society of Japan*, vol. vi, part i.

proved unhealthy and many of the unfortunate nuns died after a few years of seclusion. The original number admitted was limited to 18, but after the convent was enlarged (in 1729) the number grew until it reached 175.

Though now small, faded and tawdry, this ch. once occupied an exalted position in New Spain. For many years it was the focus of some of the most gorgeous religious processions of vice-regal times. The quaint and almost obliterated memorial above the main entrance says:

"This convent for the Indian daughters of religious Franciscan caciques, and for no others, was founded and erected by his Excellency *Señor Don Baltazár de Zúñiga y Guzman Sotomayor y Mendoza, Marqués de Valero Ayamonte y Alenguer,* Governing Viceroy and Captain-General of this Kingdom, Gentleman of the Court of His Majesty, and Judge of the Royal Audience" (the *Real y Supremo Consejo de las Indias*).

The interior is poor. The pulpit, which is entered from a small stair leading from the sacristy, is an unusually good example of carved woodwork. The most revered relic is the image of the *Virgen de la Macane,* to which the following legend attaches:

It is a copy of the image worshipped in the Cathedral of Toledo under the name of *Nuestra Señora del Sagrario*, and it was supposed to have been brought to Mexico by the first Franciscan friars in 1524. When the *caballero Juan de Oñate* led his exploring expedition (in 1596) toward the newly discovered region of the *Rio Grande*, he took this image with him as a protection against adversity. In 1680 the distant mission in which the picture had been left was destroyed by the Indians and the missionaries killed. In a fit of fury one of the attacking party cut the picture in half with his machete. "The author of this profanation," says the historian, "immediately lost his reason and was taken by the Devil and hanged to a large tree hard by." Of the four hundred and ninety-eight colonists and eighteen missionaries, but two escaped, and these friars took with them the remains of the picture. It eventually reached *Tlalnepantla*, where it remained till 1755, when it was transferred to the Convent of San Francisco, at Mexico City, and later to the ch. of *Corpus Christi.*

The **Alameda,** a handsome, sub-tropical park extending southward from the *Teátro Nacional* (Pl. G, 4), was so called because it was first planted with poplar-trees, or *álamos.* The fine *Ave. Juarez* parallels it on the S. and the *Ave. de los Hombres Ilustres* on the N.; it is delimned on the W. by the short *Calle de San Diego*, which in turn is flanked by the old church of the same name and the offices of the *Mexican Herald.* The park is shaped like a huge parallelogram 712 ft. wide by 1,483 ft. long, with attractive bronze fountains, several music kiosks, an aviary, some noble eucalyptus, poplar, cypress and pepper-trees, and a wealth of palms and perennially blooming flowers — the latter arranged in parterres to which care is devoted. The aviary, or *pajarera,* contains a rather limited representation of the hundreds of tropical birds for which

Mexico is noted. The picturesque groups of loungers who take the eternal rest-cure on the park benches are not without interest to the traveller.

At the time of the *Conquest* the east half of the *Alameda* was the site of a huge Aztec *tianguiz*, or market. With the advent of the Dominicans, with their baneful Inquisition, the west half was converted into a spot then known as the *Plaza del Quemadero* (the burning-place), because of a large stone platform where the Inquisition's victims were burned or strangled. History has it that this *quemadero* occupied the exact spot now covered by the *pajarera*. During his incumbency in office, the 45th Viceroy, *Carlos Francisco de Croix*, conceived the idea of converting a portion of the site into a pleasure-ground. Later, and by the initiative of the 52d Viceroy, *Juan Vicente de Güemes Pacheco de Padilla*, it was cleaned and made into a sort of fashionable promenade, a portion of it being reserved for a children's play-ground. Despite efforts to keep it up it remained in a somewhat unkempt state until 1872, when sustained efforts to beautify it were made. — The striking **Benito Juarez Monument**, which faces the *Ave. Juarez* midway of the Alameda, dates from 1910, and was erected to commemorate the hundredth anniversary of Mexican Independence.

There is scarcely a day in the year that the park is not bathed in sunshine, and the beautiful music, the handsome toilettes of the charming Spanish and Mexican women, the constant expression of the Southern love of color, and the picturesque costumes of certain of the lower classes render it a very attractive spot — particularly on Sundays and popular feast-days. Trim nurses (*criadas*), wheeling baby-carriages or guarding their toddling charges, frequent the shaded by-ways, and the "tired squad" passes the livelong day on the sunny benches which flank the avenues. On certain *dias de fiesta* rows of booths are established along the N. side, and then native curios and Indian handiwork can be bought at moderate prices. The handsome pergola at the E. end of the Alameda dates from 1909. The park is the favorite early-morning resort of students who pace beneath the giant trees and wrestle with the idiosyncracies of English grammar.

The **Central Post-Office**, or *Casa de Correos* (called also *Palacio de Correos*), at the corner of the *Calles del Teátro Nacional* and *1ª Tacuba* (Pl. G, 4), is the finest example of secular architecture of its kind in the Republic. The corner-stone was laid by *President Porfirio Diaz*, on the site of the old *Escuela de Comercio*, Sept. 14, 1902, and the structure (which cost $2,921,009.94) was completed and occupied in Feb., 1907. It is a splendid monument to the constructive ability of Mexican artisans, and to the creative talent of an Italian architect, *Adamo Boari* — another example of whose excellent work is the adjacent *Teátro Nacional*. The *Palacio de Correos*, which is supposedly fire-proof, is in the Antique Spanish, or *Plateresque* [1] style, "that brilliant expression of the Spanish spirit in the time of the Catholic Kings and Charles V."

[1] The *estilo plateresco* is so called because of the resemblance of its delicate ornamentation to silver-plate and silversmiths' work.

The pictorial Gothic — of which the early *platteresco* is merely a metamorphosis enriched by Southern exuberance and virility — shows in the wealth of bosses, finials, crockets and geometrical tracery with which the exterior is profusely embellished. Charmingly blended with the austere but aspiring architectural expression of Gaul and Brittany are the delicate touches, the rich flowering of the *Alhambraic* and the *Mudéjar* styles. In dignity of conception, harmony of ornamentation and refinement of workmanship, it is noteworthy, as it is likewise for its logical and consecutive treatment, for the classical and felicitous unity of the different orders, and for its lightness, grace and chaste beauty. The designs of the decorative stonework were chiselled into form after the cut stones were placed in their final positions: the equal skill of the small army of artisans who executed the medallion-reliefs, the shields, griffins, garlands, mouldings and minor enrichments is surprising. The various details of the massive structure — which is perhaps on a higher architectural scale than any other secular building in Mexico — are astonishingly perfect. Standing as it does on a spot which will perhaps ere long be the geographical and commercial centre of the modern city, it can scarcely fail to become symbolic of the prescience of the great man who laid not only the corner-stone of this edifice but also that of Mexican progress and enlightenment.

The bronze fitments are Italian in design and workmanship. The splendid great central doors and the entrance are specially noteworthy. The interior has been made unusually attractive by the liberal use of beautiful Mexican onyx from the *Etla* quarries. The polychrome flags adorning the interior represent the 56 countries of the Postal Union.

The private offices of the postmaster-general (*administrador general*) and his subordinates are on the upper floors. The INFORMATION BUREAU is at the N.-E. corner of the lower, or ground floor: the RECEIVING BOXES (*buzones*) are directly opposite. LETTERS for the CITY and SUBURBS should be dropped in the slit marked "*Distrito Federal*"; those for the REPUBLIC in the "*Interior*"; for the UNITED STATES, "*Estados Unidos*"; for EUROPE or elsewhere, "*Exterior*." Above the different windows are the signs: *Lista* (advertised letters); *Poste Restante* (General Delivery); *Certificación* (registration); *Giros Postales* (postal money-orders); *Correspondencia* (letters); *Bultos Postales* (packages); *Aduana* (packages received through the custom-house); *Carteros* (postmen, or carriers); *Caja* (cashier); *Timbres* (stamps).

Printed lists of ADVERTISED LETTERS (consult also the newspapers) are to be seen in the long, narrow frames beneath the windows. Take the number and date of the list and apply for the letter at the window marked *Lista*. GENERAL DELIVERY letters are usually held at the *correo* 30 days before being returned to the point of origin. In calling for letters one can facilitate matters by presenting a visiting-card (*tarjeta de visita*) with his name thereon, as English is not always spoken by the employees. Letters which come marked *Poste Restante* are not advertised.

A striking example of the modern creative faculty, the superb *Palacio de Correos* is in sharp contrast to the crumbling old

School of Mines, or *Minería*, next door on the east. A century ago this structure — the masterpiece of the great *Tolsa* — was considered the finest secular edifice in the Mexican capital.

The **College of Mines** (*Colegio de Minería*), known also as the *Escuela de Ingenieros*, or *School of Engineers*, stands immediately to the east of the Central Post-Office and is one of the most striking edifices in the city. It was erected in 1797–1813 (in the old Aztec precinct of *Nilpantongo*) after plans drawn by the celebrated architect, *Manuel Tolsa*. The structure began to crack and sink soon after its completion, and many have been the ideas formulated for its preservation. The first of these was put into practice (in 1830) by the engineer, *Antonio Villard*, who spent $97,000 with no appreciable results. Repairs on the huge structure are almost constantly under way, but the impression one gains is that it is tottering to its fall. The bases of some of the columns and pilasters have sunk considerably below the street level, and certain portions of the outer walls are badly cracked and out of plumb. By viewing a section of the building from across the *patio* of the Post-Office, or running the eye along the wall flanking the *1ª Calle de Betlemites*, one can get a good idea of its uneven character.

The *Tribunal de Minería*, which was to be housed in the building when completed, was founded May 4, 1777, by *Don Velasco de Leon* and *Lucas de Lasaga*, whose aim was to establish a school of mines that would stimulate mining. Maximilian endeavored to convert the building into a National Palace. The present school possesses a fine library, some cabinets of geological and mineral specimens, and is equipped with modern appliances. The façade has a frontage of 312 feet and is severely classical. The main entrance is adorned with fine Doric and Ionic columns and a balustrade; a line of marble vases carved after Greek designs extends along the roof. Just within the main entrance are several huge meteorites — the fragments of a colossal meteorite called the *Chupaderos* (combined weight nearly 25 tons) which was found, in 1581, near the present town of *Jimenez*, and brought to the City of Mexico in 1893. The placards refer to their history, etc.

The interior of the building is attractive; it is open all day, free to visitors. The main *patio* (86½ ft. square) is surrounded by fine cloisters and arches supported by 20 bulky pilasters with half Doric columns (below), and 22 pairs of graceful Ionic columns above. There are five smaller *patios*, or courts. These, and the splendid stairways and galleries, are finely proportioned. The richly decorated chapel contains two admirable ceiling frescoes (by *R. Jimeno*) representing the *Glory of Mary* and the *Apparition of the Virgin of Guadalupe*.

The edifice is said to have cost $1,597,435, aside from the

various amounts spent in an effort to keep it from tumbling down. The average traveller will therefore be inclined to think that *Tolsa's* real genius lay in his ability to spend so much money on so unpretentious a structure.[1]

The fine structure in course of erection directly opposite the School of Mines is destined to contain the offices of the *Secretaría de Comunicaciones*. The façade is a notable example of the excellent carving in stone that can be done by native workmen.

El Museo Tecnológico Industrial (Industrial and Technological Museum), in the ex-chapel of the Bethlemites, facing the *3ª Calle de Tacuba* (Pl. G, 4), is a sort of permanent museum of national products. Open all day, free. The catalogues are also gratis. Many of the curious plants, fibres, agricultural and other products of the Republic are on view. The museum was opened in 1908. The ch. building which houses the exhibition was erected in 1681, along with an adjoining monastery, and it was long the home of the *Order of the Betlemitas*.

The Religious Order of the Betlemitas (so called because it had for its Patroness the Virgin of Bethlehem) is purely American in origin and was founded in Guatemala (1653 by *Pedro José Betancourt*, who was born in Villaflor, Island of Teneriffe, March 21, 1626, died in Mexico, April 25, 1667) and established in Mexico City in 1687. It was confirmed by Pope Clement XI in 1707. The first *Prefecto General* of the Order was *Fray Rodrigo de la Cruz*, named by a Papal Bull of June 14, 1687. The order existed in Mexico until the promulgation of the *Leyes de Reforma*, when the property reverted to the State.

The *Casa de Manrique* (on the corner of the Calles 1ª Manrique and 2ª Donceles, Pl. G, 4), one-time dwelling of the *Count of Heras*, and long used as the central office in Mexico of the Wells, Fargo Express Co., is one of the best examples extant of the old seigniorial houses. It was probably built late in the 17th century and at that time it must have been one of the finest manorial houses of the capital. The elaborate ornamentation of the exterior, and the fine old doors carved in low relief, are striking.

The Church of Santa Clara (in the 4ª Calle de Tacuba, Pl. G, 4), a cruciform structure now much reduced, was founded in 1579 and completed and dedicated Oct. 22, 1621. Its partial destruction by fire in 1755 necessitated reconstruction, and the portion of the building which now remains, practically dates from 1756. It was celebrated in times gone by for a fine

[1] *Manuel Tolsá* was born Dec. 24, 1757, in *Enguera*, in the Kingdom of Valencia, Spain. He studied art at the Academy of San Carlos, in Valencia. Accompanied by the painter, *Rafael Ximeno*, he sailed thence for Mexico in 1791, to take charge of the class in sculpture at the Mexican *Académia de San Carlos*. He was Sculptor to the King of Spain; Minister of the Supreme Commission of Commerce, Finance and Mines; Director General of the Royal Academy of San Carlos, at Mexico City, and author of the *Equestrian Statue of Charles IV* and of several other works. He made the colossal figures of the *Three Virtues* for the clock-tower of the Cathedral at Mex. City, and the principal figures of the Tabernacle of the high altar in the *Puebla Cathedral*. He died Dec. 24, 1816.

altar piece by *Pedro Ramirez*, but this has disappeared. The tawdry exterior is less showy than the interior, which is newly decorated, with stone floors, German roods and a number of figures in high relief. The 8 stained-glass windows of the *cimborio*, and the 4 wheel windows of the nave are of European and Mexican origin. The painting of the Holy Trinity, beneath the organ loft, is perhaps the work of one of *Ibarra's* pupils. The rather well executed paintings in the spandrels of the dome, and in the apse, are modern, by local painters. The picture of the veil of *Santa Verónica*, which was long worshipped in this church, is now in the ch. of the *Colegio de las Niñas*, described at p. 346. The convent which once stood adjacent to the ch. and which was founded by the *Monjas Clarisas* has been converted to commercial uses.

The Church of San Lorenzo (St. Lawrence), in the 1ª Calle de San Lorenzo (Pl. G, 3), is a landmark in the north-central quarter of the city, and was erected in 1650 with a sum of money given by *Juan Fernando Riofro* to the Augustinian friars. Though somewhat dilapidated, and with a tawdry interior, the church is the chosen place of worship for many of the best people of the capital. Services in English for English-speaking Catholics are held on certain days. The single nave is flanked by seven minor altars. The central figure of the high altar is a *Cristo*, with a St. George and the Dragon on the left and a St. Patrick on the right. The structure is a maze of gold-leaf borne by two marbleized pillars (Corinthian) with gilt bases and capitals. The central figure of the superstructure is *San Lorenzo* holding a gridiron. *San Lorenzo* was a native of *Huesca*, Spain. (He was broiled by Valentianus, Aug. 12, 261, on a slow fire.) A similar figure stands above the main entrance. To the l. of the main altar is a figure, of heroic size, of the *Mater Dolorosa*, facing an opposite altar of which the central figure is a Christ Crucified. The picture in the chapel to the r. of the main entrance is a copy of that of the Virgen de Guadalupe (p. 401). The sacristy contains a few pictures of no artistic value. The ten stained-glass windows of the clerestory are modern.

The smaller of the two entrances leads into the sacristy, above the door of which is a quaint old chapel-bell. The great carved wood door, studded with copper nails and knobs, is a good specimen of old Spanish workmanship. The two tall and massive Corinthian columns which flank the main entrance, the carved stone figures in the niches, and the tile-covered lantern of the dome impart an imposing aspect to the edifice.

The Church of Nuestra Señora de la Concepción faces the *Plazuela* of the same name (Pl. G, 4), dates from about 1541, and was erected by members of the Franciscan Order. Rendered dingy by time and repeatedly cracked by earthquakes, it is now but a tawdry reminder of its one-time magnificence.

The interior decorations are profuse, with a preponderance of gilt. The many polychrome figures of saints are of Spanish origin. The richly carved entrance (one is shut out by a street wall), the fine old gargoyles and the gigantic bulk of the ch., with its ruinous tower, are attractive examples of early Colonial architecture. The Catalonian belfry which surmounts the E. wall is modern. The adjoining convent building was once the most fashionable in Mexico, its one-time inmates having been recruited from the noblest families of the capital. When the estate was secularized by the Reform Laws it was found to be worth a million and a half *pesos*. The neighborhood is not distinguished for cleanliness.

The Church of Santa María de los Angeles (Holy Mary of the Angels) faces the *Plaza de los Angeles* (Pl. G, 2) and stands on the site of the chapel erected in 1600 to house an alleged miraculous image of the Immaculate Conception, called *La Virgen de los Angeles*, hence the name. It dominates a tawdry neighborhood and is noteworthy chiefly for its hodge-podge of architectural details. The image is the object of a special cult by certain classes, and pilgrimages are frequent. According to the ch. traditions the Virgin appeared at a period (1580) when the capital was suffering from a great inundation caused by the overflow from Lake Texcoco. The image, which was found floating on the waves, came to life when picked up, pacified the terror-stricken people, calmed the waters, and has been worshipped to the present day. A prodigality of ornament — a usual characteristic of such shrines — marks the interior of the ch. The pictures in the spandrels of the arches are painted (by local workmen) to represent mosaic work. The chiselled Composite pillars and pilasters have been creditably restored by artisans of the locality. The dome is badly cracked. The odd-shaped towers overlook a pretty little garden (*de los Angeles*) with some parterres of flowers. On the whole the ch. will scarcely repay a visit.

The Jardin Morelos (also called *J. San Juan de Dios*), on the N. side of the Alameda (Pl. F, 4) and between the churches of *Santa Vera Cruz* and *San Juan de Dios*, is noteworthy only for a defaced marble statue (the work of the Italian sculptor *Piatti*) of the revolutionary patriot *José María Morelos*. The statue was chiselled in 1865 by the order of the Emperor Maximilian, and for a twelvemonth it stood in the *Plazuela de Guardiola*, whence it was removed in 1867 to its present site. In transit, the four bronze inscriptions which adorned the sides of the shaft were lost.

The Church of San Juan de Dios, facing the W. end of the Jardin Morelos (Pl. F, 4), dates from 1766 and occupies the site of a chapel erected in 1582 to *Nuestra Señora de los Desemparados* (the forsaken ones). It has a striking recessed portal and a richly carved Baroque façade. The side wall is

finished in a sort of Moresque pattern-work — a relic of the earliest Colonial times. A figure of *San Antonio de Padua* was formerly a conspicuous object in the group of *santos* which still adorn the niches in the façade, but during the riots of 1857 it was toppled from its elevated position and cast into a neighboring ditch. There it remained covered with mud and slime for many years, until some workmen, who were digging a trench near the Alameda, unearthed it and at once spread the report that a miraculous *santo* had been found. It was restored to the church with great ceremony and its cult soon became widespread. Each inch of the clothing of the figure is now covered with *milagros*, or votive offerings, of base metal covered with gold and silver plate; the Indians always bring these in lots of thirteen, since *San Antonio de Padua* is said to have died June 13 (1531).

The Church of Santa Vera Cruz (Pl. F, 4), on the N. side of the Alameda and at the E. end of the small *Jardin Morelos* (which it faces), is one of the oldest (and least interesting) of the city churches. Since its foundation (by *Hernan Cortés*, in 1527) it has suffered many renovations. The earthquake of 1907 so damaged the S. wall that a large portion of it had to be replaced. In 1578 the ch. was elevated to an *Iglesia Parroquial*, and on Oct. 14, 1730, it was dedicated with much pomp. Its historical interest lies chiefly in the fact that here *Cortés* founded (1527) the *Archicofradía de la Cruz*, an organization composed of noblemen whose aim was to comfort, in their last hours, and bury criminals condemned to execution. A Papal Bull of Jan. 13, 1573, conceded to this privileged brotherhood the name of *Santísimo Cristo de San Marcelo*, and a hundred days' indulgence to the faithful who would visit the sacrosanct image to which the *archicofradía* was dedicated. This image, which is highly venerated, was (according to tradition) brought to Mexico by the *Conquistadores*. It was always covered with seven veils and was (and is) known as *El Señor de las Siete Velas*.

The side entrance (facing the Ave. de los Hombres Ilustres) of the church (which is 150 ft. long by 30 ft. wide) is a good example of carved stone. The old dome is picturesque.

The Church of San Diego (St. James), facing the W. end of the Alameda, on the Calle de San Diego (Pl. F, 4), occupies the site of the old Indian *tianguiz* of San Hipólito. It was erected in 1593 by the *Frailes Descalzos de San Francisco* (barefoot friars of the Franciscan Order — often spoken of as the *Dieguinos*, or those of the Order of St. James) and was several times renovated after its dedication in 1621. The present structure dates from about 1800. The long, narrow atrium which flanks the Mexican Herald building is planted with a few flowers. On the r. and l. of the ch. entrance are two curious old tile insets with crosses and Biblical inscrip-

tions. A solitary tower stands to the l. of the entrance, above which, in low relief, is an equilateral triangle, and the Latin inscription: *Sacrosancta Lateranensis ecclesia sub Benedicto XIV.*

The interior is stuffy and over-decorated, with many altars. On the first one to the r., as we enter, is a carved and highly polished wood figure of a black monk. The paintings in the main body of the ch. are uninteresting. The *Capilla de Dolores*, at the r., contains fifteen large paintings by *Francisco Antonio Vallejo;* notable among them the *Exposition of the Body of Christ* and the *Last Supper*, both high above the entrance; the *Oration in the Garden* (high to the l.), a *Virgin of Guadalupe — Refugium Peccatorum* — to the l. of the main altar, and a *Cristo — Refugium Agonizantium* — to the r. The 8 huge square paintings on the r. and l. walls represent scenes from Calvary. In gilded frames on the r. and l. of the altar are bundles containing relics of saints. An inscription above the entrance refers to the dedication of the chapel on Sept. 8, 1788, and to its blessing by Bishop Sacedon in 1852. The paintings are all good examples of *Vallejo's* work.

The **Church of San Hipólito** (St. Hippolytus), which stands at the corner of the *Calles de San Hipólito* and *El Puente de Alvarado*, was begun in 1525 (by the municipality), completed in 1546, and was dedicated to *San Hipólito* because it was on the day of the martyrdom of this saint that the Spaniards besieging *Tenochtitlán* gained their final victory over the Aztecs. Though one of the oldest and most historic of the city churches, it is now shorn of all its tangible glory. When completed it was far from the centre of the Aztec city, on the *Tlacópan*, or *Tacuba* causeway — one of the three great causeways which connected *Tenochtitlán* with the mainland. It marked the spot where 600 Spaniards were killed or maimed on the memorable retreat of the *Noche Triste.* For many years after its erection and on the anniversary of the triumph of the Castilian arms, the coat-of-arms of the Spanish city were conveyed at the head of a splendid procession (*paseo del pendon*) to the church, where a special mass was said for those who fell in the great battles for possession of the Aztec metropolis.

Immediately after the capture of the Aztec stronghold, *Juan Garrido*, one of the *Conquistadores*, undertook to recover the bodies of his slaughtered countrymen and to erect a chapel wherein they could be buried with religious rites. This chapel stood near the entrance to the *Calle de San Diego*, and was long known as the *Capilla de Juan Garrido;* also as the *Capilla de los Mártires.* When the church of *San Hipólito* was completed the bodies were buried therein and the church was called *S. H. de los Mártires* (of the martyrs) — for thus the Spaniards who fell in the struggle to convert the Aztecs from idol worship

to the Catholic faith were considered. The present building dates from 1602, at which time the primitive edifice was practically reconstructed. It was badly damaged by an earthquake in 1754 and was repaired four years later. When the church was redecorated in 1892 many quaint epitaphs were painted over. Built in the wall (out of sight) near the *altar mayor* is (it is said) an iron chest containing relics of the Conquerors, a small arm-bone of St. Hippolytus, bits of old money and other curios of the time when the primitive church was built.

The interior decorations are in doubtful taste. The sacristy contains nothing worth a fee. The first picture on the right as we enter the church is a copy (by *Tiburcio Sanchez*) of the *Virgin of Lourdes*. The next in line (the work of *T. Mosquedo*) depicts various episodes in the apparition of the Virgin of Guadalupe to Juan Diego. In the right transept is a copy (by *Baron de Catli*) of one of Murillo's *Immaculate Virgins*. The picture in the left transept (*T. Sanchez*) is a copy of the original *Sacred Heart of Jesus*. The copy of Murillo's *Sagrada Familia* bears no name. The painting nearest the entrance (*T. Sanchez*) is that of the *Virgen del Carmen:* a gruesome work representing the Virgin, with a child in her arms, raising souls from a flaming purgatory. All the pictures are cramped and awkward copies, poor in attitudes, expression and workmanship.

The time-stained façade and the quaint corner-piece at the outer edge of the atrium are the most interesting objects about the ch. The latter ornaments the angle of the wall and is illustrative of a celebrated Aztec legend referring to the Conquest.

The central figure, in low relief, is of a terrified Indian clasped in the embrace of a gigantic eagle. According to the tradition this Indian was selected by the gods to advise the Emperor *Montezuma Xocoyotzin* that unless he forthwith forsook his reprehensible mode of living, his empire would fall into the hands of strangers. The eagle conducted the Indian to the mansion of the gods to receive the divine message; he was then brought safely back to earth. *Montezuma* failed to profit by the celestial warning and the Spaniards took possession of his kingdom.

Below the figure is a cluster of ancient Mexican arms. The inscription on the elliptical medallion above reads:

"So great was the slaughter of the Spaniards by the Aztecs in this place on the night of July 1, 1520, named for this reason the *Noche Triste*, or dismal night, that, after having, in the following year, re-entered the city triumphantly, the conquerors resolved to build here a chapel to be called the *Capilla de los Mártires ;* and which should be dedicated to *San Hipólito* because the capture of the city occurred upon that Saint's day."

Had not the Government intervened to save this curious relic of the *Conquest* it would have been destroyed when the wall enclosing the atrium was demolished and reconstructed in 1906. The garden in the atrium dates from 1907.

Before the Conquest, the Aztec *Peltacalli* (prison of slaves reserved for sacrifice) occupied the site of the church. It was fortified by the Indians

during the siege, and with the capture of that section of the city, *Alvarado* used the structure as a sort of temporary headquarters.

The Church of San Fernando, in the Colonia Guerrero, at the N. end of the *plazuela* of the same name, is now but a simulacrum of what was formerly one of the richest and finest of the city churches. The tattered remnants of what were once superb mural paintings testify to the one-time magnificence of its interior. The ch. was begun Oct. 11, 1735, and was completed and dedicated April 20, 1755. Its builders were the Friars of the Order of San Fernando, founded in Mex. City in 1693 by *Fray Antonio Margil de Jesus*. It was once a dependency of the Franciscan apostolic college, established by royal order in 1733. The old pink and brown façade is an interesting example of the early Baroque. Above the main entrance is an inscription which advises that "the ch. of San Fernando is united to that of St. John Lateran at Rome and participates in its indulgences." The doors are carved in conventional designs. The ch. was once celebrated for its magnificent *Churrigueresque* altars and *retablos*, all of which have disappeared. The richly carved pulpit is an old example of Querétaro marquetry. There are some indifferent paintings in the spandrels of the *cimborio*, and a number of weather-beaten paintings of immense size on the walls of the transepts, and of the chapels which lead therefrom. The carved balcony — a sort of Moorish *celosia* — above the entrance to the W. transept is interesting. The lateral chapels are neglected and the whole ch. carries an air of tawdry decorum. It was so badly shattered by the earthquake of June 19, 1858, that its entire renovation was necessary.

Facing the ch. is the *Plazuela de Guerrero* with a handsome bronze statue of this revolutionary hero. Commemorative ceremonies are held here Feb. 14, each year, to honor the memory of this man, *General Don Vicente Guerrero*, who was shot at *Cuilapan, Oaxaca*, in 1831.

The Panteón de San Fernando (Pl. F, 3), known also as that of *Los Hombres Ilustres* (illustrious men), adjoins the *Church of San Fernando* and is open all day free (small fee customary) to visitors. The entrance is E. of the ch. proper, through the central door of the three iron grills which run the length of the low stone wall. Of the 1200 or more bodies interred here many are deposited in niches in the walls, after the style of the *Campo Santo* at Genoa. It has been closed to public burials since 1872. The most noteworthy mausoleum in this pantheon is that of the ex-President *Benito Pablo Juarez* (see p. 338), erected July 18, 1880. The sarcophagus, surmounted by a recumbent figure of the Indian patriot, whose head is lying in the lap of a weeping woman emblematic of the nation, is the work of *J.* and *M. Islas*. The dead patriot, celebrated for all time as the author of the famous *Leyes de*

Reforma, is sculptured as asleep in his robe. The effect of the group is striking and the workmanship is suggestive of the latent possibilities of this branch of art in Mexico — one that has long been neglected and for which neither Mexicans nor Spaniards were ever celebrated. A Doric portico borne by 16 massive columns encloses the sarcophagus.

Benito Pablo (Benedict Paul) **Juarez,** one of the most remarkable men in the history of modern Mexico, was born (March 21, 1806) in the small and picturesque Indian *pueblo* of *San Pablo Guelatao* (State of Oaxaca), about 40 M. north-west of Oaxaca City, upon the shore of a mountain lake, which, from the transparency of its waters, — and from the circumstance that swimmers are apt to be drawn under in a mysterious way, — was known as *Laguna encantada* — enchanted lagoon. His parents were pure-bred *Zapoteca* Indians; a race characterized by many sterling qualities. (They are the mountaineers of Oaxaca and by their vigor, boldness and warlike qualities have maintained a quasi-independence.) The home of *Juarez* was a rude adobe hut, with thatched roof; similar to many native homes of rural Mexico. Until he was 12 years of age he knew no other tongue than the *Zapotec* dialect. He learned the Spanish, rudimentary mathematics, and the tenets of the Catholic religion, from a book-binder in Oaxaca, whose employ he entered in 1818. From 1821, at which age he entered a clerical school, he was permitted to study mediæval Latin, canon law, dogmatic theology, philosophy and the restricted curriculum of religious schools. He received the degree of Bachelor of Laws (1832) in the University of Oaxaca, and was admitted to the bar when 28 years old. He held the office of Civil and Revenue Judge of Oaxaca City for two years, acted as Secretary of the Governor of the State, was imprisoned for liberal ideas, and later served as one of a triumvirate into whose hands the executive power of the State was placed. He became associated with *Porfirio Diaz* (a native of Oaxaca), who became "his pupil, the inheritor of his political ideas and the future wearer of his mantle."

In 1846 he was made a deputy to Congress from Oaxaca, and later was elected Governor of the State, whose affairs he administered with prudence and economy. During his incumbency of office, he prepared the first code of criminal laws published in Mexico. At the instance of the *Dictator Antonio Lopez de Santa Anna*, he was arrested (May, 1853), and after spending some time in the prisons of Puebla, Jalapa and San Juan de Ulua (*Vera Cruz*), he was exiled and went to New Orleans where he became a fruit peddler. He returned to Mexico in 1855, associated himself with men of his political beliefs, and in time forced his way to the presidency. One of the greatest acts of his career was the drafting and promulgation (July 12, 1859) of the celebrated Reform Laws (*Leyes de Reforma*) which provided for the suppression of religious orders and the nationalization of ecclesiastical property.

July 17, 1872 (prior to which time he had never known a day's sickness), he was stricken with heart disease, and died the following night. His body was taken to the National Palace, where it lay in state for several days and was visited by thousands of mourning people. It was borne through the streets on the 22d followed by an immense concourse, and was laid to rest (July 22) in the *Panteón de San Fernando*. After his death Congress declared Juarez a "*benemerito de la patria en grado heroica*," and his name was ordered to be inscribed in letters of gold in the chamber of the National Congress. "In vain may we search history for a more wonderful example of human greatness and success — a poor ignorant Indian boy, emerging from the wild mountains of Oaxaca to link his name to some of the most radical reforms the American continent has ever witnessed." Many Juarez relics are preserved in the National Museum, described at p. 298.

Facing the Juarez tomb is the handsome marble monument and bust of *General Ignacio Zaragoza* and the date *Mayo*

5 de 1862. Four bronze eagles adorn the corners of the sarcophagus. The white marble monument to the memory of *Ignacio Comonfort,* President of Mexico in 1855, bears on the E. end the inscription "sacrificed in the Mill of Soria, Nov. 13, 1863." On the N. side is a sculptured bust in low relief surmounted by a bronze eagle and emblems of war. On the S. side is the inscription: "He lived for his country and died because of it." The inscription on the W. advises that he was born in Puebla, March 12, 1812. Many flowers are crowded within the narrow railing.

Hard by the Juarez tomb is that of the noted General Vicente Guerrero, who lies here with his wife, Doña Dolores Guerrero de Riva Palacio.

To the l. of the entrance to the panteón, in a small court, is an interesting red sandstone sarcophagus with M. M. in large metal letters on the end There is a significant absence of name and date on this tomb, which covers the remains of *General Miguel Miramon,* who was executed with the Emperor Maximilian (June 19, 1867) at *The Hill of the Bells* in Querétaro. In the cemetery proper is the grave of *General T. Mejia,* who was also shot with the Emperor and Miramon.

To the E. of the panteón, in course of construction, is what will some day be a splendid new *Panteón Nacional,* to which the bodies of the most celebrated Mexicans now in San Fernando will be moved.

For historical and biographical notes concerning the illustrious dead buried here consult: *El Panteón de San Fernando y el futuro Panteón Nacional,* by *Jesus Galindo y Villa,* Mexico, 1908 (published under the auspices of the National Museum).

The **Calles del Puente de Alvarado,** named for one of the most celebrated and intrepid captains of *Hernan Cortés,* are among the most historically interesting of the city thoroughfares. The three streets (first, second and third) lead from, and prolong, the *Avenida de los Hombres Ilustres,* where it ends at the west corner of the Alameda, past the old church of *San Hipólito,* the converging *Calle de Buena Vista,* and merge their identity into the *Avenida de San Cosme,* of which they are the eastern extension. At the time of the Conquest they formed part of the *Calzada de Tlacópan,* or Tacuba, one of the three great causeways connecting the old island city of Tenochtitlán with the mainland. Along this causeway the harassed Spaniards retreated in dreadful rout on the celebrated *Noche Triste.* For three centuries after the Conquest a bridge, known as the *Puente de Alvarado,* spanned the wide *acequia* (ditch), called by the Indians *Tolteca acalopan,* over which the courageous captain made his famous *salto,* or leap. This bridge stood in the suburb of *Mazatziutamalco,* which spot, according to the historians, was immediately in front of the *San*

Hipólito Church. A commemorative tablet which once marked the spot has disappeared. The bridge was not removed until 1871, at which time the *acequia* was filled with débris.

A house of considerable historical interest stands on the *3ª Calle del Puente de Alvarado*; a huge, gray stone structure (Pl. E, 3) with a curved and recessed front. It was erected early in 1800, by *Manuel Tolsa*, and was long known as *La Casa de la Pinillos*, from the woman who owned it. It is variously referred to as the *Casa de Media Luna* (half moon), *El Palacio de Buena Vista* and *Palacio Bazaine*. It is now used as a cigarette factory. *General Antonio Lopez de Santa Anna*, the Dictator, once lived there, and he decorated the interior in gorgeous style. During the *Second Empire*, Marshal Bazaine, the one-time favorite of Napoleon III and of Maximilian, dwelt therein. In 1865 (June 26) *Bazaine* wedded the beautiful Mexican *Señorita de Peña*. The *Emperor Maximilian* and the *Empress Carlota* were present at the ceremony, which was conducted with great pomp in the *Palacio Nacional*. In the evening, the Marshal received a letter from the Emperor expressing gratitude for his military services, and presenting him the *Palacio de Buena Vista* with its splendid furniture and large garden. A proviso arranged for the house to revert to the Mexican Government should the Marshal return to Europe, and the Gov't obligated itself to pay him therefor $100,000. After *Bazaine* withdrew with his troops, the house remained unoccupied for many years, when it passed again into private ownership.

Prolonging the *Calles del Puente de Alvarado* westward are the broad *Calles de la Ribera de San Cosme* (St. Cosmus), traversing what was formerly one of the healthiest and wealthiest suburbs of the vice-regal city. Before the Conquest, they also formed a part of the great *Tlacópan Causeway*, and along their entire length, to a terminal fountain in the *Calle de Mariscala*, there went a primitive Aztec aqueduct which brought potable water to *Tenochtitlán* viâ *Tlacópan*, from the *Big Spring* at *Chapultepec*. It was partly destroyed during the retreat of the *Dismal Night*, and one of the first orders issued by *Cortés* after the downfall of the city was that it should be repaired. When the Spaniards finally completed it (in 1745) more than two centuries had elapsed; it was a huge structure of 900 arches, each 18 ft. high and 24 ft. wide, and it carried a continuous stream of water 2 ft. in diameter through the open conduit. The old fountain at Mariscala faced the site of the new post-office, and was demolished in 1852; along with it went all the arches on the *Puente de Alvarado*. The *San Cosme* section was removed in 1871, and the remainder, near *Tlaxpana*, in 1889. The old *Garita* (octroi station) of *San Cosme*, opposite the Tivoli (Pl. E, 3), is now used as a barrack. Immediately opposite this *Cuartel* is the

Tivoli del Eliseo, a sort of pleasure-park where picnics and minor celebrations are held. The Americans usually hold their Fourth of July meetings here. The park is shut in by high walls.

The *Parochial Church of San Cosme* (Pl. D, 3) occupies the site of the Aztec *Temple of Mazatzintamalco*, which flanked the Tlacópan causeway and which was stormed and cap-

tured by Alvarado and his men in 1521. As it was then some distance from the Aztec city of *Tenochtitlán*, the Spaniards fortified the temple and used it as a vantage-point whence they could make assaults on the Indian strongholds. After the Conquest the temple was demolished and a sort of hospital was erected (1527) for wayfaring Indians.

The church (entrance from the Calle de Industria) was begun in 1581, but was not completed until 1675. It was dedicated to Santa María de la Consolación, an alleged miraculous picture of whom occupied a place in the main altar. The allegorical painting near this altar is the work of *José Alzíbar* (1762) The large canvas, *Christ on the Cross*, is without merit. The interior is time-stained and tawdry. The carved façade and crumbling tower are hoary with age. Lieutenant U. S. Grant mounted a howitzer in this tower during the American invasion (1847) and bombarded the neighborhood. The old tile-covered dome of the church is a landmark in the vicinity.

The Colonia de Santa María, in the north-west section of the city (Pl. E, 2), is reached by the *Santa María* tram-cars which leave the *Plaza Mayor* at frequent intervals.

The Plaza (called also *Alameda de Santa María de la Ribera*) is an attractive, flower-crowned spot with clean walks, playing fountains and many tall eucalyptus trees. The painted iron benches in the park are generally well filled with the tired element. In the centre of the *plaza* is a small socle whence there rises a stone pedestal surmounted by a life-size bronze figure of *Miguel Hidalgo y Costilla*. On the base of the statue is the inscription "*Hidalgo, 1810.*" Overlooking the *plaza* from the west side is the fine new

Instituto Geológico Nacional, a splendid structure of gray stone, with a right and left wing embellished with a number of graceful Ionic columns, and completed in 1906.

Fine Greco-Roman enrichments are features of the architrave and the handsome carved cornice. Carved inscriptions above the windows indicate the departments devoted to *Geología, Paleontología, Litología, Mineralogía, Geotecnía*, and *Química*. A broad flight of stone steps leads up to the peristyle. Entrance is had through three communicating arches which support a *mirador* on the second story. This portico is adorned with six graceful Ionic columns and an equal number of Ionic pilasters. Between the latter are three fine stained glass windows representing: on the left, the twin mountain peaks called *Las Hermanas* (the sisters), and the *Ruinas de Tepozteco;* in the centre, *La Cascada de Necaxa*, and on the right, *La Erupción del Volcan de Colima*, 24 de Marzo, 1903. Four bronze medallions adorn the interior wall; one of *James Hutton* (by F. Dietze), 1726–97; *W. Smith* (by A. Mathe), 1767–1839; *A. G. Verner* (by Aug. Kraus), 1749–1817;

George Cuvier (by H. Wefing), 1769–1832. A cellular system library (the first installed in a Mex. Scientific Institute) occupies a portion of the upper floor. The four thousand volumes, chiefly in German, treat principally of geology. They are exchanged from time to time, for books of other scientific societies abroad. The landscape views on the colored glass doors giving access to the library represent *Los Organos de Octopan*, and the *Cañon del Puente de Chone*.

The upper rooms are decorated in Greco-Roman style; one of them contains a fresco representing geology and its attributes. The paintings (by *José María Velasco*) on the walls of the upper hall represent terrestrial and marine flora and fauna of remote geological epochs, and the geological features of the *Santa Catarina* (Mexico) region. Two fine stained-glass windows on this floor show the *Barranca* (gorge) *de Teocelo* (State of Vera Cruz) and the *Pilar de Huyapam*, in Tepehuanes (State of Durango). To reach the reception-room (on the lower floor) we cross the vestibule and pass beneath the winding stair which leads to the upper floor. The two handsome colored-glass windows which adorn the east end of this room represent the primitive mining machinery employed in the 16th cent. In the rear are two huge glass doors (leading to the elevator) which portray, in colored glass, scenes in the famous *Wieliczka* mines. The rear rooms contain many cases of paleontological specimens from the different Mexican States. Petrography and Mineralogy are also represented. The front rooms (each with a seating capacity of 400) are used for reunions.

La Casa de los Mascarones (House of the Masks), one of the most elaborate examples of domestic *Churrigueresque* architecture in the city, stands at the cor. of the 4ª Calle de la Ribera de San Cosme and the 1ª C. del Naranjo (Pl. D, 3). The house is a relic of Colonial days and belonged to the *Marquis Don José de Mendoza*, who, at his death in 1771, had spent $100,000 on it; even then the exterior was not finished. The interior was never completed according to the original plan.

The **English Cemetery,** in the suburb of Tlaxpana (V. Pl. C, 3), was founded in 1825 and contains about 10,000 dead. The few monuments are austere in character.

The **American Cemetery** (V. Pl. A. 3) is near Tacuba, and is uninteresting. The old burying-ground on the Verónica Road (hard by the English Cemetery) is now closed.

The **Spanish Cemetery,** in the N.-W. section of the city, near the suburb of Tacuba (Tacuba *tranvías* at frequent intervals from the Zócalo), was inaugurated in 1880 and contains a number of elaborate tombs, chiefly Gothic. Perhaps the most massive is that erected to the memory of Senator *José María Romero*. Noteworthy tombs are those of *Saturnino Sauto*, *Quintin Gutiérrez*, *Nicolás de Teresa*, *Francisco Prida*,

etc. Within the *panteón* is a section of unconsecrated ground where suicides and others are interred.

South-East Quarters of the City.

Conservatorio Nacional de Música. Church of Porta Cœli. Church of San Bernardo. Biblioteca Nacional. Calles de Capuchinas. Churches of Balvanera, and El Colegio de Niñas. Palacio del Conde de Santiago. Church and Hospital de Jesus Nazareno. Churches of San José de Gracia, San Miguel, and San Pablo; Canal de la Viga. Church of San Antonio Abad. Colegio de la Paz. Church of Regina Cœli. El Hospicio de Pobres.

The National Conservatory of Music (*Conservatorio Nacional de Música*), facing a narrow and short *calle* (La Universidad) which leads S. from the S. side (midway) of the Palacio Nacional, is a nondescript, unprepossessing building once celebrated as the University (*universidad*) of Mexico. Free to visitors between 10 A. M. and 5 P. M. It was founded by a royal order of Sept. 25, 1553, and endowed with the statutes and privileges of the University of Salamanca, in Spain. The corner-stone of the present structure was laid (on the site of Montezuma's palace, and on ground later owned by *Don Martin Cortés*, son of the Great Conqueror) June 29, 1584, and was consecrated by Archbishop *Pedro Moya de Contreras*. The edifice was completed in 1590, partly reconstructed between 1785 and 1787, and again in 1909. The spacious court contains some parterres of flowers, and is surrounded by a stately cloister supported by Ionic columns. The finely carved doors on the r. lead to the theatre (*Teátro del Conservatorio*) opened in 1874. It contains a number of medallion busts of musical celebrities and of dramatic authors. The best of the few pictures in the conservatory is a votive picture by *Antonio Vallejo*.

The old Church of Porta Cœli (Door of Heaven), which stands in the 6th Calle de Capuchinas (Pl. H, 5) just around the corner (S.-W.) from the Conservatorio, is now a tawdry and dilapidated resort of the lower classes: At the left of the entrance is a jet-black *Cristo* Crucified. The original ch. was a Dominican foundation, and dates from 1603.

The Church of San Bernardo, in the 4th Calle de Capuchinas (Pl. H, 4), was completed and dedicated in June, 1690, at a cost of $60,000. Having been founded (on the site of a convent built by the nuns of the Cistercian order) without the imperial consent, it was the cause of a long and acrimonious correspondence between the ecclesiastics in Mexico and the *Consejo Real de las Indias*. The convent was finally closed, and later the ch. property was sequestrated by the Reform edict. When the Government took over the property, the institution, though generally considered very poor, was found to possess fifty-four parcels of realty valued at more than half a million *pesos*, besides many investments. After its suppression the ch. building was long used as a storehouse. It is now so hemmed

in by stores and dwellings as to remain almost unnoticed. Its façade makes a pretty picture when viewed from the N. end of the Callejuela,—a narrow, arcade-like lane leading from the Plaza de la Constitución to the Calle de Capuchinas.

The brownish drab interior decorations are new. The Baldachino-like *altar mayor*, with the inscription "*Ecce Tabernaculum Dei Cum Hominibus*," is borne by six fluted Composite columns with gilt capitals. The four side altars contain life-size figures of *santos*. A number of mortuary tablets are let into the walls. The allegorical paintings in the angles of the columns are mediocre. The painting on the wall below the organ-loft, of the Virgin and the Christ Child, is modern. Despite the fresh-appearing interior, the church bears the marks of time, and it will doubtless soon make way for modern commercial establishments.

The **National Library** (*Biblioteca Nacional*) faces the 3ª Calle de San Agustin (Pl. G, 5), and is 5 min. walk south-west of the *Plaza Mayor*. Open (free) to visitors every day except Sundays and holidays, from 10 A. M. to 5 P. M. No fees. The books (nearly 200,000) are in English, German, Spanish, French, Italian and Latin.

According to the records, about 30,000 persons avail themselves of the use of the books during a year. Those most in demand are (according to statistics counted by months) books on general knowledge, 284; on history, 225; on natural sciences, 152; on medicine, 105, and on jurisprudence, 16.

The library is exceptionally rich in books treating of theology, of the Church in New Spain, and of the early history of Mexico. If the visitor is interested in documents referring to municipal transactions during the time of the Spanish Viceroys he is recommended to the *archivo* in the Palacio Municipal, described at page 292.

Catalogues near the chief librarian's desk just within the entrance to the reading-room. The visitor writes his name on a slip of paper, along with the title and number of the book (only one book can be taken at a time), and the librarian indicates the department where the volume is shelved, and the man in charge. When finished with, the book is handed back to the sub-librarian, and the original ticket is secured and returned to the chief librarian at the exit.

The *biblioteca* is housed in the old *San Agustin Church*, erected by the Augustinians (1677–92) on the site of a primitive church which was completed in 1541 and destroyed by fire in 1676. Architecturally it is one of the most imposing buildings in the city, and the handsome, tile-covered dome in the *Mudéjar* style is one of the attractions of the neighborhood where it is located. The old atrium has been converted into a shrub-embowered garden enclosed within a high iron railing. The posts of this (20 in number) are surmounted by busts of Mexican celebrities. Among them are the poets *Francisco Manuel Sanchez de Tagle; Fray Manuel Navarrete,*

Manuel Carpio, José Joaquin Pesado, and the Aztec Prince *Netzahualcoyotl,* called the poet *rey.* The historians are *Francisco Javier Clavijero, Fernando A. Tezozomoc* and *Fernando A. Ixtlilxochitl* (Aztec chroniclers); *Fernando Ramirez, Lucas Alaman* and *Mariano Veytia; Fray Juan Crisóstomo Nájera,* philologist; *Manuel de la Peña y Peña,* jurist; *Carlos Sigüenza y Góngora,* humanitarian; *Leopoldo Rio de la Loza, Joaquin Cardosa* and *José Maria Lafragua,* chemists; *Manuel Eduardo Gorostiza,* dramatist, and *José A. Alzate,* naturalist.

A fine basso-relievo of San Agustin stands above the main portal, and in a niche in the western wall is a large statue of Minerva. The façade, a maze of columns, basso-relievos, friezes and enrichments, is handsome and imposing; perhaps the finest thing of its kind in the Republic. The marble-paved vestibule adorned with two rows of massive Ionic columns, which support the groined ceiling of the old *coro,* is somewhat gloomy. The reading-room — once the central nave of the church — is of huge proportions, with lines of airy pilasters supporting a rich cornice whence spring the arches that support the vaulted roof. It is uncomfortably cool in winter. The lateral chapels and aisles have been remodelled, and now form alcoves for book-cases. An abundance of light pours in through the high octagonal clerestory windows. The wood floor is a huge sounding-board that accentuates the acoustic properties of the structure. In front of the fine window in the apse is a huge coat-of-arms of the Mexican Republic. On the balustrade of the choir loft stands an imposing figure of Flying Time, the work of *Don Epitacio Calvo.* It was the intention to cast this figure in bronze, but the funds were not forthcoming and the clay was bronzed over. The old picture on the wall of the *coro* represents St. Mark's at Venice, and is of no particular merit. Opposite this figure is a huge eagle, emblem of the Republic. Near the entrance are medallion portraits, one of *Benito Juarez,* who, on Nov. 30, 1867, issued the decree establishing the library with the books taken from the University, the Cathedral and various *colegios* and convents; the other of *Antonio Martinez de Castro,* the *Ministro de Justicia* by whom the decree received official authorization. Note the fine architrave which runs the length of the interior, also the attractive enrichments.

On pedestals ranged along the walls are statues, of heroic size, of *Plato, Homer, Aristophanes, Valmiki, Cicero, Virgil, Isaiah, St. Paul, Dante, Alarcon, Origen, Copernicus, Descartes, Cuvier, Humboldt* and *Confucius.* The latter, with his flowing beard (somewhat unusual in China), bears a stronger resemblance to a Russian than to a Chinese. The rising sun on his breast is usually considered the emblem of Japan.

The west wing of the library, now used as a night library,

was formerly the Chapel of the Tercer Orden of the San Agustin ch. Before its renovation (in 1906) it was used as a storehouse for unclassified books. The main library was housed here until the ch. could be made over to suit the exigencies of such an institution. In the corner of the garden is a statue (a gift from the German Emperor, in 1910) of *Baron Alexander von Humboldt.*

Time was when the *Church of San Agustin* was one of the finest and wealthiest in this city of fine churches. It possessed vast landed wealth, many beautiful pictures, and a richly carved walnut-wood choir with carved stalls representing 254 biblical episodes of the Old Testament — the estimated cost of which was $240,000. With the passage of the Reform Laws the ch. became government property, and the unique choir was removed to the National Preparatory School described at p. 360. The great convent which once stretched behind the ch., with its splendid *patios* and celebrated mural paintings, was one of the finest in Mexico. The *artesonado* work of the *portería* was almost as celebrated as the choir stalls. Certain of the old paintings now in the Academy of Fine Arts were removed hence.

"The church proper [says *Mr. Baxter*] lay dismantled for several years succeeding its sequestration under the Reform Laws, and it was several times used as a fortress. It was one of the most sumptuous churches in the city, and the *Plateresque* design adopted for the Library was in its quiet elegance skilfully brought into conformity with the rich adornments of the ch. exterior, which were preserved so far as possible. It was originally proposed, in the reconstruction, to substitute the national arms for the fine old low-relief on the façade, — one of the finest examples of old sculpture in the country. It has a strictly Byzantine quality, particularly in its representation of San Agustin, in gigantic proportions as compared with the adoring monks about him."

The 2ª *Calle de Capuchinas* (formerly the Calle de Cadena), in which stands the city residence of the President *General Porfirio Diaz*, was originally named for the distinguished *Cadena* family who lived here during the early years of the Colonial régime.

The *Church of Balvanera* (in the 5ª Calle de San Agustin, Pl. H, 5), dedicated to *Nuestra Señora de Balvanera*, was begun May 3, 1667, and completed and dedicated Dec. 7, 1671, and is of passing interest only in that it possesses a tower decorated after the style of a crazy-quilt. The ch. contains nothing of interest, and occupies the site of a ch. erected in 1573 by the *Concepcionistas*.

The CHURCH OF THE COLEGIO DE NIÑAS (girls' college), sometimes called COLEGIO DE LA CARIDAD and NUESTRO SEÑOR DE LUNES, a quaint old structure in one of the busiest of the modern streets (4th Bolivar) of the capital (Pl. G, 4), was founded in 1548 by the Franciscan *Fray Pedro de Gante*. It is now under the jurisdiction of the French fathers. Its present air of tawdry decorum, coupled with its over-decoration, is in strong contrast to its one-time splendor — curtailed by the Reform Laws. The chief object of veneration in the ch. is a picture, in a cheap gilt frame, above the *sagrario* of the high altar — a print of the veil of *Santa Verónica*, sur-

rounded by many tiny votive offerings of silver. Hanging above the door leading into the sacristy is a smaller reproduction, also with many oblations. On one of the pilasters in the body of the ch. is a framed document in Latin setting forth the history of the cult. Interesting in that it exemplifies the power of blind faith, is the fact that the oil in the lamps which burn before these pictures is eagerly sought by ailing devotees, who attribute miraculous healing powers to it. When the lamps are extinguished the remaining oil is distributed gratis among the suffering ones, and these votive offerings represent the members of the human body cured by it. The pictures (copies of the original in St. Peter's, at Rome)[1] were once the most venerated objects in the *Church of Santa Clara* (p. 331).

One or two of the chapels in this ch. are like grottoes. The many polychrome figures of saints in high and low relief, as well as the 14 colored pictures representing the stations of the cross, are of German and Spanish origin.

Few of the remaining Colonial houses are older, and few possess a more attractive exterior, than the **Palacio del Conde de Santiago de Calimaya** in the 3d Calle de Flamecos (Pl. H, 5). The structure, of pink *tezontle*, dates from the years immediately following the Conquest, and was erected by *Lic. Don Juan Gutiérrez Altamarino*, a cousin of *Hernan Cortés*. When a hundred years later it passed into the hands of *Don Santiago de Calimaya*, he caused to be laid out a beautiful park in the neighborhood, and for three centuries the street which leads past the S. corner of the house was called *Calle del Parque del Conde*. The great open court, now used as a place to store merchandise, and the grand stairway leading to the second floor, are splendid specimens of the early style of architecture. The fine carvings of the entrance, and the huge wood doors are noteworthy. Running round the roof from N. to S., and thence E., are 17 huge gargoyles (*gárgolas*) carved in stone and representing half cannons — the best examples of this style of work in the Republic. The cornerstone is a huge monolith representing an Aztec tiger, — no

[1] According to certain church historians, *Saint Verónica* was the woman who gave her veil to the Saviour to wipe the sweat from his face when he was carrying his cross to Calvary, and on receiving it back found his likeness impressed on the cloth. This original veil is said to be still preserved at Rome (Church of St. Peter), where it is shown to only a few persons of special rank. It is commonly supposed that the *Saint Verónica* of the legend received this name in mistake, and that it arose from a misunderstanding and corruption of the term *vera icon*, true image, originally applied to the likeness itself. Various ancient witnesses, however, have identified *Verónica* with different persons mentioned in the Gospels. In the legend of the Clementines, *Verónica* is another form for *Berenice*, the daughter of the Canaanitish woman who won from Jesus the recovery of her child. According to the "Acts of Pilatus," and in the writings of Cassiodorus, Reginus, Cedrenus, etc., she was the woman healed by Christ of her issue, who afterward raised to Jesus a statue in bronze at Paneas.

doubt taken from the great Aztec *teocalli* which once stood in the *Plaza Mayor*. History says *Hernan Cortés* placed this stone in position with his own hands.

Few of the city churches are more interesting, from a historical view-point, than that of **Jesus Nazareno** (Jesus of Nazareth) in the 4ª Calle de San Felipe Neri (Pl. H, 5), founded by *Hernan Cortés*, in 1524, under the title of *Nuestra Señora de la Purísima Concepción*. The adjoining *Hospital de Jesus* was established 3 years later. According to the tattered and faded parchment records in the ch., the existing *Sacristía* once formed the *Capilla* of the hospital, — the main body of the present ch. dating from later times. Albeit *Cortés* endowed both institutions with ample funds, it was not till long after his death that the ch. was begun (1575) and completed (1665) and dedicated. About 1663 there came into possession of the organization a celebrated image of *Jesus Nazareno*, and the institution soon became known by that name. This image proved such a revenue-producer that another alleged miraculous image — *Nuestra Señora de la Bala* (Our Lady of the Bullet) — was later acquired, and is now to be seen at the altar immediately facing the entrance. Tradition relates that a poor man of *Ixtapalapan* charged his wife with infidelity and fired a pistol at her, but failed to injure her, as she implored the protection of the image, which promptly moved into range and intercepted the bullet! The inscription on the altar relates that the image was long venerated in the *Templo de San Lázaro* and later in that of the *College of San Pablo of the Agustinos*, whence it was removed to its present place. Immediately to the r. of the entrance, behind a glass on the altar, is a polychrome figure of the Saviour crucified, on a cross of elaborate inlaid work with silver trimmings. This figure, one of the most venerated objects in the ch., represents to many the personification of the original image of *Jesus Nazareno*, and is known as *El Cristo de los Desagravios*. In a glass case at the feet of the rood are many votive offerings. At the r. and l. are inscriptions, in Spanish, to the effect that:

"At 9 P. M. of Nov., 1732, during a fearsome earthquake, the figure became transformed; that it bled so copiously from the wound in its side a sheet was necessary to catch the flow, and when this sheet [still preserved] was opened it was found to be covered with small red crosses." The occurrence is duly recorded in the church records, and sworn to by the clerics who lived at that period.

In the transepts are the remains of the historian *Lucas Alaman*, the celebrated writer *Fr. Manuel de San Juan Crisóstomo Nájera*, and the Catalonian sculptor *D. Manuel Vilar*, one-time professor in the *Académia de San Carlos*. From 1794 to 1823 the bones of *Hernan Cortés* rested here under a fine marble sepulchre within the chancel. The bizarre *Altar Mayor*, with its huge gilt frame and its polychrome figure in high

relief, possesses a sort of attraction. The most interesting part of the ch. is the old

Sacristía, immediately to the r. of the Main Altar. It dates back to the early days, and has the only example remaining in the capital of the richly decorated old wooden ceiling, of the form called *artesonado* or pieced work. It is of cedar (well worth looking at), with the exquisite rich brown tone of the natural wood. The Maltese crosses of the wood, and the rosettes of metal, are gilt against a ground of light blue — now darkened with age. In this room is a huge round table with a top of a single piece. The excellent paintings of the *Sagrada Familia* and the *Purísima Concepción* are unsigned, but they are of undoubted antiquity.

The huge figure of *San Miguel*, which surmounts the tall *campanario*, once served as a weather-cock or *giraldu;* it is now a landmark of the neighborhood.

The **Hospital de Jesus Nazareno,** a long low building, adjoins the ch. and faces N. The first meeting of Cortés and Montezuma took place on the site of this hospital, from which circumstance the edifice was erected here. The exterior is nondescript, but the pretty garden of the interior and the quaint architectural features are attractive. Let into the E. wall is a tablet on which is inscribed, in Spanish: *Hospital of the Clean Conception of the Most Holy Mary and Jesus of Nazareth, the oldest of the Nation, Founded on this famous site of paganism known as "Huitzillan" in the year 1527. Renovated and reëstablished in 1838.*

Immediately to the E. of the *Hospital de Jesus* (in the 5ª Calle Mesones) is the old Church of San José de Gracia (Pl. H, 5), adjacent to a convent (now closed) established by *Fray Garcia Guerra*, under the advocation of *Santa Monica*, for the voluntary retirement of religious women. The cornerstone of the present structure was laid Mch. 19, 1659, and the ch. was inaugurated Nov. 24, 1661. Time was when a celebrated image of the Virgin, worshipped under the title of the *Divina Infantita* (approved by Pope Gregory XVI), and to which many miracles were attributed, drew numerous adherents to this ch. — which is now Protestant. The structure offers but little of interest to visitors. The façade and towers differ but little from those of many of the other city churches.

The Parochial Church of San Miguel (St. Michael), in the 4ª calle of the same name (Pl. H, 5), dates from 1692, possesses one or two unsigned and undated pictures of no great merit, and is devoid of general interest for the tourist. When completed the ch. was dedicated to S. Miguel, and the main chapel to *María Santísima del Pilar de Zaragoza*. Here certain of the city's butchers hold annually (Oct. 18) a service to their patron saint. The renovations in this chapel date from 1850. The twin towers and the *linterna* surmounting the dome are

tile-tipped, and are landmarks of the neighborhood — which contains several coffee-grinding mills and minor manufactories.

Far to the S.-E. of the *Plaza Mayor*, in a tawdry neighborhood not distinguished for cleanliness, stands (in the 1ª Calle de San Pablo, Pl. H, 5) the plain and poor *Church of San Pablo*, which dates from the beginning of the 18th cent., and was built by the Augustinians. A cluster of churches once graced this vicinity, which from about 1575 and onward for two centuries or more was a fashionable district of the new Spanish city that rose from the débris of the Aztec metropolis. Across the upper façade of the ch. is a curious strip of colored tile-work inset with flowers. Near by, on the r., in what was once a fine garden, are the ruins of an old ch., the one-time *parroquía* of the neighborhood, but which was partly demolished and used for a wareroom after the Reform Law edict.

The **Canal Nacional** (often called **Canal de la Viga,** Pl. H, 6) starts from the S.-E. portion of the capital ("La Viga" tramcars at frequent intervals from the *Plaza Mayor*, fare 6 c., time 15 min.) and connects it with the *Lago de Xochimilco*, some 10 M. distant. Flanking this one-time fine stream of water is the jejune *Paseo* or *Calzada de la Viga*, sometime the most fashionable and frequented boulevard of the Colonial city. Time was (60 or more years ago) when most of the beauty and wealth of the metropolis assembled here to see and be seen. Albeit the region is now tawdry, odoriferous and shorn of all its pristine splendor, it is a picturesque spot, particularly on *Viernes de Dolores*, when a gorgeous flower festival is held at the little village of *Santa Anita*, on the bank of the canal just beyond the outskirts of the city. In former times the great attraction of La Viga was the **Floating Gardens** (*Chinampas*), — small cultivated plots of land held together by intertwined plants, and formed into floating islets which have long since joined the continent. The *Chinampas* usually took the form of parallelograms and were sometimes over a hundred feet long.

Many boat-loads of vegetables and flowers (p. 293) reach the city every morning from the upper reaches of the canal, and the early morning scenes along its length are always attractive. Spanning the canal are a number of quaint bridges; formerly certain of these were of wood strung with huge beams (*vigas*), whence the stream perhaps derives its name.

Large flat-bottomed boats (called *canoas*) 18–20 ft. long and 5–6 ft. broad, and smaller craft (*chalupas*) propelled, Venetian-like, by an Indian and a pole, ply for hire on the Viga, and they are often engaged by parties who wish to make excursions to *Santa Anita*, *Mexicalcingo*, *Ixtacalco*, *Lake Chalco* or *Xochimilco*. Bargaining is necessary as there are no fixed prices and the boatmen are apt to demand absurd prices. Even these prices are doubled on Friday before Palm Sunday, and other *dias de fiesta*. The boats are, as a rule, most in demand between 5 and 9 A. M.

The usual fare to Santa Anita and return is $1.50–$2. An agreement should be reached before embarking upon a long excursion. Motor-boats at $2.50 the hr. and $15 the day are also to be had.

At the city end of the canal stand two huge bronze statues, in questionable taste, of alleged inhabitants of the Valley of Mexico before the Conquest. These statues were unveiled (Sept. 16, 1891) at the E. entrance to the *Paseo de la Reforma*, but adverse criticism caused their removal hither. They weigh four tons each, were cast in Mexico, and cost $80,000. At intervals along the canal may be seen the one-time *chinampas*, now stationary and intersected by a multiplicity of tiny canals, along which glide small Indian canoes. The waste waters of the *Canal Nacional*, and the contiguous *Canal de Tezontle*, are utilized to flush the sewers (*atarjeas*) of the capital. The *Comisión Hidrográfica Mexicana*, under the supervision of government engineers, have a number of hydraulic works under project in connection with the *Viga*, *Lake Chalco* and *Xochimilco*, and the distant *Lago de Texcoco*. The traveller interested in the Flower Festival referred to above, is advised to consult the daily newspapers, which usually advertise the *fiesta* in advance. The district through which the canal runs is unclean, and the inhabitants are not distinguished for intelligence or probity. Far to the right of the upper reaches of the canal are *Tlalpan* and the Country Club, described at p. 407.

The weather-beaten old *Church of San Antonio Abad*, flanking the *calzada* of the same name, in the extreme S.-E. portion of the city (Pl. H, 6), was erected in 1628 by certain brothers called *Canónigos Regulares del Orden de San Antonio Abad de Viena* — regular canons of the order of St. Anthony the Abbot of Vienna. The site was that of a hermitage which dated from 1530, and was in consequence one of the first Spanish buildings erected in the New World.

The old *calzada* was pre-Iberian, and formed one of the three principal causeways leading from the mainland to the water-locked city of *Tenochtitlán*. According to early chroniclers it was very wide, and eight horsemen riding abreast could pass along it at one and the same time. The old Aztec fortress of *Xoloc* (god of all double and distorted things) flanked this highway and gave its name to the district. It is referred to as one of the strongest of all the Aztec defences, surrounded by a massive wall 10 ft. high; by a deep moat spanned by a draw-bridge (*puente levadizo*) and surmounted by two high towers. *Cortés* travelled this causeway on his first entrance to the Aztec stronghold, and later he intrenched himself in the *Xoloc* fortress and used it as one of the points from which he besieged the city.

Near by is the equally historic ch. of *Santa Cruz Acatlan* (oftentimes called *San Antonio Abad*), which dates from a later period, and was erected by adherents of the Seraphic Order. It is now a resort of the lower class. (The suburb toward the S. was known in Aztec times as *Xochi-Acatlán*.) The interest attaching to it is purely historic.

The **Colegio de la Paz** (so called in honor of President Ignacio Comonfort's daughter), popularly known as COLEGIO DE LAS VIZCAINAS (Pl. G, 5), by reason of its foundation by three rich Bizcayan merchants of Mexico City in 1732, is likewise known as the COLEGIO DE SAN IGNACIO (*de Loyóla*), to whom it was originally dedicated, and by whose name it was originally called. The handsome chapel is still known by this title. The old structure, in the severe Baroque style, — almost a counterpart of the great *Colegio de San Ildefonso*, — is one of the sturdiest and most impressive relics of Spanish Colonial times to be found in the Mexican capital. The great building, with a frontage (on the *Calle de las Vizcainas*) of nearly 500 feet, covers an area of nearly 25,000 yards, and commands attention by its giant bulk, and by the irregularity of its walls; portions of which have sunk far below the pavement. By facing the edifice and running the eye down the W. side, then along the front from r. to l., one gets a fair idea of how the foundation of this tremendously heavy building has sunk into the yielding soil. Some of the huge walls are many feet thick. The small cubes of red-stained tezontle, of which they are built, formed the favorite construction material in the capital in the 17th and 18th centuries. This one-time beautiful building (which cost over one million *pesos* to construct) now stands in an unsavory neighborhood whose emphatic quality is dirt. A number of tawdry little shops and factories (the annual rental from which yields an income of about six thousand *pesos*) pierce the sides and rear of the Colegio and give the exterior the appearance of a prison or a factory. Hard by the immense central court of the interior are six smaller *patios*, with many corridors and arches. Albeit the huge building possesses many quaint windows, gargoyles and whatnot, the malodorous surroundings detract from a visit. The schools are deserving institutions. In the rear of the huge structure is the Plaza de las Vizcainas.

One square E. of the *Colegio de la Paz*, in the old *Parroquía de la Regina*, and flanking the odoriferous *plazuela* of the same name (Pl. G, 5), is the dilapidated, but once magnificent *Church of la Regina Cœli* (Queen of Heaven), erected in 1573 by the *Concepcionistas*, to whom is also due the newer *Hospital de Concepción Beistegui*, next door on the E. The attractive old tile inset in the tower wall, though now in a ruinous state, is sufficiently intact to acquaint the traveller with the date of its foundation, of the fact that its erection was sanctioned by a Pontifical decree of Pope Gregorio XIII, through a *Nuncio Apostólico* of June 9, 1578, and of the august celebration which in 1773 commemorated the second centenary of its existence; giving also the names of some of the prelates who took a prominent part. The allegorical bas-relief work above the E. entrance is fast crumbling to decay. The one-time attractive,

but now tawdry, interior is interesting chiefly for a dozen or more splendid old gilded *Churrigueresque* altars and *reredos*, each with a maze of figures and figurines, and with many small paintings, some copied after the style of the Murillo School. The best of these *reredos* is at the main altar, at the W. end of the single nave. In the chapel which faces the entrance are three *reredos*, and over the entrance is an inscription with the date 1733, relating to the dedication of the chapel. The tile insets in the red-stained dome are attractive.

El Hospicio de Pobres (Asylum for the Poor), a large and imposing structure on the *Tlalpan* car-line, S. of the *Palacio Nacional* (1 M.), was completed in 1905 at a cost of $1,400,000. It was founded in 1765, by the *Precentor Dr. Fernando Ortiz Cortés;* is operated on non-sectarian lines, and supported by Government. The (1000) pupils are taught useful arts and trades. Some fine specimens of needle-work are made by the girls. The institution is known also as the *Hospicio de Niños.*

North-East Quarters of the City.

Church and Plaza de Santo Domingo. Escuela Nacional de Medicina. The Inquisition. Churches of La Encarnación, Santa Catalina de Sena, Santa Catarina Mártir, San Antonio Tepito, El Carmen, Santiago Tlaltelolco, Santa Ines, Santa Teresa la Antigua. Escuela Nacional Preparatoria (*San Ildefonso*); Escuela de Jurisprudencia. Church of Nuestra Señora de Loreto. Ch. of Santa Teresa la Nueva. Casa de Moneda. Churches of Jesus María, La Santísima Trinidad, La Soledad de Santa Cruz. The San Lázaro District. La Penitenciaría.

Following the *1ª*, *2ª* and *3ª Calles de Santo Domingo* which extend northward (9 squares to the Ave. Peralvillo) from the N.-W. corner of the *Plaza Mayor*, we come to a long, narrow plazuela at the farthest end of which stands (Pl. H, 3) the **Church of Santo Domingo,** all that now remains of the one-time great monastery and central *Church of the Dominican Order* in New Spain. This order, founded in Tolosa, Spain, by *Santo Domingo de Guzman,* and approved by Pope Honorius III, in 1223, was extended to Mexico by the missionary monks of the order, who reached Mexico from Hispaniola June 23, 1526. The first building erected for them was on the site of the present College of Medicine, immediately across the street from the present ch. In 1530 a monastery was built on land adjoining the ch. on the W., and both were destroyed by the great inundation of 1716. When the present ch. was completed (at a cost of $200,000) and dedicated, Aug. 3, 1736, it was considered the finest structure in the city. It is still regarded as one of the best examples of Baroque architecture in Mexico. Enclosed within the high wall,[1] which once sur-

[1] The fine old *Claustro* was built after the Italian style and was one of the handsomest of its kind in New Spain. The walls were adorned with a splendid collection of paintings, by *Miguel Cabrera*, representing scenes in the life of *Santo Domingo*. Several Autos-de-Fe were celebrated in the *Santo Domingo* cloister by the Inquisition.

rounded it, was a fine chapel (dedicated Feb. 19, 1757), known as the *Tercer Orden de Santo Domingo*, and a *Capilla del Rosario*, both long since demolished. The former was the work of *Lorenzo Rodriguez*, and was a fine example of the *Churriguer-esque*. The pretty garden which faces the ch. once formed a portion of the immense atrium.

The still stately façade, quaint tower and fine dome show to good advantage against the green of the palms and flowers. The edifice is constructed of a porous amygdaloid, stained a light wine red, — a favorite color with early Spanish architects. The half-obliterated figures and minor sculptures of the façade, as far as they have survived the riots which followed the Reform Laws, are good examples of Spanish crafts-manship. *Ex-votos*, jubilee-circulars, notices of *difunciones* and whatnot, adorn the massive carved wood doors and the time-stained buttresses. The general appearance of the edifice is one of great age. A small *tendajon* (shop) has burrowed its way, like a cancerous growth, into the W. corner beneath the tower, and a commonplace, narrow secular structure runs the length of the W. side. The fine bells which once hung in the now tottering *campanario* were removed after the passage of the Reform Laws. The tile-covered *cimborio* — visible from a great distance — is the most conspicuous feature of the church. Its windows let a flood of light on the main altar and the transepts. The cruciform and finely proportioned interior is lighted by many stained glass windows of modern make. The lofty Roman vault which springs from the single huge nave is borne by 16 fluted Corinthian pilasters, decorated in white and gold.

We enter beneath the huge organ loft; the first chapel on the left is that of the *Corazon de Jesus*, nearly always closed. The 2d, of *Santa Ana;* 3d, *De la Santísima Trinidad*, and the 4th, one of the most ornate in the church, the *Capilla del Rosario*. This chapel, erected to replace the one severed from the church by the opening of a street through the monastery grounds, is the most revered. The walls are covered with gilt fleur-de-lys, and the ceiling with a painting of the Virgin surrounded by cherubim. Adjacent is the *Capilla de los Dolores*, and beyond this is the *Chapel of El Santo Cristo del Noviciado*. We now come to the fine *Altar de Covadonga ;* a richly carved mass of wood in the *Churrigueresque* style, with many paintings, figurines and sculptures in the recesses, which fills the end of the transept and dates from the erection of the church. The retention of these fine specimens of *Churriguera's* singular art gives an idea of what the old-time splendor of the ch. must have been. The pictures have only their antiquity to recommend them; the saints are carved in the bold but crude manner characteristic of the early Spanish craftsmen. We follow the altar railing (*comulgatorio*), pass through a small door and on

beneath two low arches to a huge carved wood door leading into the sacristy — immediately behind the *altar mayor*. Here the *sacristán* exhibits a number of huge paintings of no artistic value, and a fairly good picture of the Crucifixion and of San Ildefonso — painters unknown. The two heavily carved Spanish chairs, upholstered in faded silk, are used on special occasions, and only by high church functionaries.

We reënter the ambulatory and pass in front of the main altar, which is in a semicircular sanctuary enclosed by a chancel railing, and reached by a short flight of steps. On either side are life-size figures of angels, resting on masses of clouds and flanked by overdressed figures beneath canopies. The superstructure is borne by four massive cream-colored Corinthian columns with gilt capitals and bases. A *Cristo* resting on a silver cloud, backed by a golden sunburst, and adorned with cherubim heads, is the central figure. Six tall Corinthian columns and several figures of the Apostles add an inharmonious mass of color to an ensemble which bears the stamp of mediocrity.

The left transept is filled by the huge gilded *Altar del Sagrario*, a companion piece to the one opposite. It is *Churrigueresque;* with a wealth of rich carving, figurines, paintings and relics. Many gilt lamps swing before these altars, which are rarely free from the smoke of burning candles. Adjacent is the *Capilla de Santa Juana de Aza*. Following this is the *C. de la Luz*. Crossing the exit leading to the *Calle del Sepulcro de Santo Domingo*, we come to the *Capilla de Santo Tomás de Aquino*, wherein one may sometimes see a large glass case containing a seated figure of Christ, — an anguished, sanguinary and thoroughly saddening spectacle. The next chapel, dedicated to *La Virgen de Guadalupe*, contains five interesting pictures of the Virgin, as she appeared to Juan Diego (p. 394). The next, and last, is the *Churrigueresque* chapel of *San José*, with very elaborate carvings.

Above the confessionals are life-size figures, on huge brackets, of *Santa Catalina de Sena; S. Raimundo; S. Catalina Rizi; S. Gonzalo; S. Jacinto; S. Antonio* and others. The stained glass windows of the clerestory are all modern. The color tone of the interior is magenta, which imparts an odd aspect.

The most curious object in the church is the *Santo Entierro* (holy interment), a life-size, recumbent *Cristo* with the head, arms and feet showing : the latter of brown ivory with white nails. This figure (of undoubted antiquity) is wheeled about the church, and at times is placed in certain of the *capillas*. It is much venerated, and the feet are kissed smooth in places. Before the Reform Laws prohibited religious street processions, it was the custom to convey this figure, at the head of a multitude, on Good Friday, to the church of *La Concepción*. It has a counterpart in the shrine of the *Sacro Monte* at *Amecameca*.

The *Capilla del Señor de la Expiación,* on the W. side of the *Plazuela de Santo Domingo,* is a dependency of the church, and formerly stood within the monastery walls. It is the chosen shrine of certain Indians, and the visitor is apt to unwittingly carry away minute entomological specimens which rightfully belong to them. The chapel contains nothing of interest; the altar is a mass of incongruous coloring, and is often so smothered in flowers that their fragrance is almost overpowering. The credulous believe the Dominicans buried much treasure beneath the church before the passage of the Reform Laws, and many excavations have been made in efforts to locate it. The ch. walls were badly cracked by the earthquake of April, 1907.

The Plazuela de Santo Domingo, better known as the *Jardin de la Corregidora Dominguez* (because of the bronze figure of this heroine which adorns it), was long called the *Jardin Juarez,* and is yet spoken of by this name. It is one of the oldest of the city *plazas;* the *portales* (on the west), with their 22 time-stained columns, were erected in the time of the early Viceroys. A number of patriotic Mexicans were shot here during the French intervention. The Guadalupe tram-cars stop near the church.

The **Escuela Nacional de Medicina** (National School of Medicine), opposite the church and *plaza* of *Santo Domingo,* faces the street formerly called *Sepulcro* (sepulchre) *de Santo Domingo.* The building (open all day, free to visitors) which houses the *School of Medicine* was erected 1732–36 as the *Tribunal del Santo Oficio* (Holy Office of the Inquisition) on the site of the first Dominican convent built in Mexico. It was long the headquarters of this detestable organization, and many of the rooms were used as cells for victims. The edifice contains a fine amphitheatre, a very ample and quaint *patio,* an observatory, and a *biblioteca* with about 3,000 volumes, mostly in Spanish. Mexicans have a particular reverence for this house (often referred to as the *Casa Chata* — flat-nosed house — on account of its rounded front) because the celebrated Mexican poet *Manuel Acuña* (comp. p. clx) poisoned himself here (Dec. 6, 1873) over a love-affair. Note the curious architectural feature of the *patio,* the corner pillars, or supports of the upper cloister being missing.

The Inquisition, or *Tribunal del Santo Oficio,* a Spanish institution founded about 1480 by *Tomás de Torquemada* (its first Inquisitor General), began active work in the Spanish Peninsula about 1481. According to the best authorities, from that date to 1808, it burned 34,612 persons alive, 18,048 in effigy, and imprisoned 288,109, the goods and chattels of every one of these being duly confiscated.

The *Dominicans* founded the Holy Office in Mexico City in 1571. The royal order authorizing it was issued Aug. 16, 1570. *Pedro Moya de Contreras* was the first Inquisitor General of New Spain (Mexico), Guatemala and the Philippine Islands, with headquarters in Mexico City. The Indians were exempted from the jurisdiction of the *Santo Oficio,* whose

tremendous powers were exercised against all unbelievers. The principal crimes punished by the society were heresy, sorcery, polygamy, seduction and imposture. Death by burning was the penalty inflicted upon those whose opinions were at variance with those of the church or its instruments. Where the crime was of a mild nature the victims were strangled before being burned. So terrific were the powers of this alleged Holy Office that the Spanish Viceroys in New Spain trembled before its mandates. One redoubtable Viceroy, when called before the officers of the Inquisition, took the precaution of going with a strong body-guard of soldiers, and of advising the Inquisitor that his men had orders to attack the place if he, the Viceroy, did not re-appear on the street in a given time. The first *Auto-de-Fe* was celebrated in Mexico City in 1574, and 21 persons perished. The last victim was the revolutionary patriot and hero *General José María Morelos*, who, after being tortured by the inquisitors as "an unconfessed heretic, an abetter of heretics, a disturber of the ecclesiastical hierarchy, a profaner of the holy sacraments, a traitor to God, to the King and to the Pope," was shot (by the royalists) Dec. 22, 1815.

El Templo de Nuestra Señora de la Encarnación flanks the *4ª Calle de Donceles* (Pl. H. 4), and was erected for the once powerful and wealthy nuns of the *Order of the Concepcionistas;* established in Mexico in 1593. It was begun Dec. 18, 1639, and completed Mch. 7, 1648, and when dedicated its pomp and splendor attracted the attention of all the city, and the structure was considered one of the finest that had been erected in the Colonial metropolis. The one-time fine cloister adjoining was added more than a century later (1790), and until recent times it was considered one of the show places of the city. When this convent and church were secularized by the Reform Law edict, the church holdings were found to be over one million *pesos*. Many splendid pictures that once adorned the walls were removed to the *Académia de San Carlos*, described at p. 308. The faded *Assumption of the Virgin* over the entrance to the chapel beneath the organ loft is a relic of better days. The several-times renovated interior of the ch. shows all the symptoms of the decline of art as applied to ecclesiastical edifices. The darksome sacristy has a dado of blue and white tiles that is an interesting relic of the early adornment of the ch. The time-stained façade, with its massive boss-studded doors and rich carving, is a good specimen of the 17th cent. work. The allegorical subject carved in bas-relief above the E. portal represents the martyrdom of *San Lorenzo*. That over the W. entrance depicts a scene in the life of the Virgin. The profusely decorated dome, with religious inscriptions in tile-work, and the belfry in the *Mudéjar* style are both quaint and attractive.

The Church of Santa Catalina de Sena (Pl. H, 4), on the *3ª Calle del Relor* (3 squares N. from the Cathedral), has been so clipped and reduced that but a small portion of the original structure remains. It was primarily a conventual ch., erected (Aug. 15, 1615, dedicated Mch. 7, 1623) by the efforts of certain women of the Dominican faith, and when the fine old Jesuit College of *San Ildefonso*, hard by, and the then

beautiful convent and ch. of *La Encarnación* were at the zenith of their wealth and popularity, it formed one of the trinity that was a power in New Spain. Relics of its former greatness — and the chief sights of the interior — are the still fine *Churrigueresque* altars and *reredos;* now somewhat marred by time. The *reredo* which occupies the N. end of the single nave is the finest of the three. The many *santos* in high relief, and the score or more medallion paintings almost hidden in the maze of carving and gilding, are not without interest. On the S. wall is a large, unframed painting, *La Virgen del Rosario y La Comunidad,* which is attributed to *Eduardo de Tresguerras* (p. cliii). The convent was suppressed by the Reform Laws, and the present ch., with its air of tawdry decorum, promises soon to go the way of those which 20th century utilitarianism considers a bar to commercial expansion.

Two squares N. of the *Plaza de Santo Domingo* is the dilapidated Church of Santa Catarina Mártir (Pl. H, 3), which stands upon the site (6th Calle de Santo Domingo) of a more primitive ch., and was dedicated in 1662. The foot stone of the Santa, who stands in a niche above the entrance, bears a carved date, 1667. When the ecclesiastical property was secularized, this ch. was found to be one of the wealthiest in the capital. It is now but a shadow of its former greatness, and is scarcely worth visiting.

San Antonio Tepito, facing the Plaza de Tepito (Pl. H, 2), in a neighborhood where soap is made, but apparently never used, is now the chosen temple of a class whose artistic sense is atrophied. The *santos* of the tumble-down little chapel are physical wrecks, and the place is not worth visiting.

Nuestra Señora del Carmen (Pl. H, 3), a very old church facing the Plaza del Carmen (dates from about 1590) with a new façade and a bizarre dome with blue, white and yellow tiles (in the *Mudéjar* style) that serves as a landmark in the neighborhood, was erected by members of the Carmelite order and was redecorated in 1908. Its spick-and-span appearance — heightened by the neat little circular garden facing it — forms a bright spot in a somewhat frowsy neighborhood. The wheel window below the clock is one of the few of its kind to be seen in Mexican churches. The Catalonian *campanario* is quaint. The interior of the ch. is noteworthy for its white marble altars. The new and neat *plazuela,* which stands just to the E. with its palms and parterres of flowers, is indicative of the civic movement toward cleansing the hitherto unsightly spots of the capital. The feast day of *Our Lady of Carmen* is usually observed in this ch. with special ceremonies. The large, factory-like building to the E. of the ch. is the *Pablo Moreno* primary school.

The Church of Santiago Tlaltelolco (Pl. G, 2), in the yards of the National Railways of Mexico, at the *Santiago*

custom-house (*aduana*), was one of the first "domed churches" to be erected in New Spain. Dating from about 1543, it was long the centre of an Indian *parroquía* where certain of the disciples of *Fray Pedro de Gante* taught the Indians "Latin, logic and philosophy." At one time the ch. contained a stone font in which it was claimed *Juan Diego* was baptized. The old school is now used as a government barrack and the ch. as a storehouse for baled cotton.

The Church of Santa Ines (Pl. H, 4), on the corner of the 2ª Calle de Moneda and the 1ª Académia, diagonally across from the *San Carlos Academy*, founded in 1600 (dedicated Jan. 20, 1770) by the nuns of the *Concepciónistas* as a convent, is the customary type of conventual ch. in Mexico, — a long, single nave, with barrel-arched vaulting. The interior, newly decorated and reached through two entrances, is uninteresting. The massive wood doors, carved in low relief, represent scenes from the legend of *Santa Inez*, and suggest bronze treatment. Yellow and blue strips of glazed tiles ornament the dome. After the suppression of the convent, the ch. was dismantled and closed for two decades. It was re-opened June 11, 1883.

In the short and narrow Calle Lic. Verdad (Pl. H, 4), which leads N. from the *Calle de Moneda* and intersects it at the N. side of the *Palacio Nacional*, stands the one-time magnificent, and still very imposing, **Church of Santa Teresa la Antigua** (not to be confounded with S. T. *la Nueva* referred to at p. 363), begun Oct. 8, 1678, and completed and dedicated Sept. 10, 1684. It owes its origin to certain members of the *Carmelite Order of Santa Teresa*, which was established (at *Puebla*) in New Spain in 1604. The important dome was erected near the end of the 18th cent., by *Don Antonio Gonzalez Velasquez*, who came from Spain as the first professor of architecture for the *San Carlos Academy of Fine Arts*. The critical traveller will not fail to note the tipsy character of the structure, the rear of which is sunken and is lower than the façade. The impression one receives is that the church is arching backward in pained surprise at sight of the new structures opposite, and at the general air of progress noticeable in the neighborhood. The old gargoyles and star windows are quaint and attractive. Of the two entrances the S. one is most used. The interior is gloomy, but this is, in a measure, offset by the general air of elegance noted in the fine chapel of *El Señor de Santa Teresa*, with its many pictures, rich decorations (modern) and marbled altar. The sacristy (at the r.) reminds one of a new bank office. The interior of the shapely dome can be studied to good advantage from this chapel. The large picture on the r. wall (notable for its good color) is a copy of the *Transfiguration* by Rafael. The companion picture, on the N. wall, a copy of Titian's *Assumption*, is by the same painter, *J.*

Cordero, and both date from 1857. As the Sacred Wafer is kept on the altar beneath the last-named painting, visitors are not expected to pass behind the railing.

The most venerated object in the ch. is a crucifix alleged to have been brought from Spain in 1545 and placed in a ch. in a mining town (Cardonal) in the state of Hidalgo, where it was known as *El Santo Cristo de Cardonal.* Time destroyed its charm and it was cast into the flames — which refused to consume it. It was then buried, but on being dug up later it was found uninjured, and, what was more marvellous, restored, in a measure, to its pristine beauty. Convinced that a miracle had been performed, the Archbishop of Mexico, *Juan Perez de la Serna,* caused the crucifix to be cherished, and in 1634, his successor, *Francisco Manzo de Zúñiga,* erected a chapel for its safe-keeping. Later, when it was removed to Mexico City, the people of *Cardonal* showed that they had been but little benefited by the divine example, for they pummelled, and so battered, the ambassador, that he was obliged to retire to the hospital. The fame of the image was increased by these happenings, and its cult became so great that the present church of *Santa Teresa* was built for its accommodation. The splendid dome, the chancel, and part of the vaulted roof were badly shattered by the earthquake of April 7, 1845, and a fine and curious fresco by *Rafael Jimeno* — representing the fight between the archbishop's henchmen and the *populacho* of Cardonal — was unfortunately destroyed. Singularly enough, the miraculous crucifix was considerably damaged. Note the semi-circular painting, *The Coronation of the Virgin,* on the N. wall of the nave, above the organ loft. Unsigned and undated.

The **Escuela Nacional Preparatoria** (National Preparatory Military School), housed in the fine old *Colegio de San Ildefonso* (Pl. H, 4), in the *2ª calle* of the same name, is one of the most attractive edifices of its class in the city. It is an unusually massive structure, very large and long, in the severe Baroque style, with two splendid *patios* and a façade of *tezontle* stained a light wine-red. It was completed (by the Jesuits) in 1749 at a cost of $400,000. It covers nearly an entire city block, and the two huge, mediæval-looking doors, and the forty or more quaint windows which pierce the façade, make it highly interesting. The double doors of the W. section, wherein is the Gov't school for boys, are high, finely carved in low relief, and swung, like all those of the early buildings of this class, on massive pivots, let into soffits in the floor and ceiling. The doors are wide enough to admit a trolley-car. Over the entrance is a handsome allegorical tablet in white marble. By passing through the *zaguan* and into the *patio* (no fees) one can sometimes see the students at drill. This cloistered court is a fine example of the old-style, colon-

naded *patio* which, though distinctively Moorish, is credited by many writers to the early Aztec builders.

The E. end of the building, with its cloister, is less attractive than the W. end. Albeit the carved wood doors are made to represent their counterparts at the W. end, they are new and date from 1907. They are much smaller than the other doors, and are surmounted by allegorical figures, and encased in a very good example of a reconstructed Baroque archway. A long line of plain gargoyles runs the length of the roof of the structure, and on a rainy day the streams which spout from them to the street give the effect of scores of tiny waterfalls.

The *sillería* in the *Sala de Actas* once formed the choir-stalls in the old *San Agustin* church, now the *Biblioteca Nacional*. *Mr. Baxter* considers "these exquisitely beautiful choir stalls (somewhat damaged by time and neglect) one of the great artistic sights of Mexico. They are comparable in charm to the best of similar work in Europe, combining the rich and graceful character of the Free Renaissance with something of the quaintly naïve spirit of Gothic carving. Their date is unknown, as well as their authorship, but they probably were made at the time of the dedication of the ch. in 1692. That they were wrought by Mexican hands is apparent from certain touches of local color in various reliefs — such as the depiction of monkeys and other tropical animals in scenes like the Garden of Eden, including the famous Mexican bird, the *guacamayo*. At present these stalls comprise but 135 panels, including the one with the beautiful example of decorative lettering devoted to the customary *Hinc est Chorus*. Beside the large arched panels in each stall, there is a smaller one beneath, and another of the same small size in the back of each seat. The bottom of every seat, which shows when folded up, is also carved with a handsome design. The purely ornamental carving is exceedingly rich, containing many charming heads and graceful figures. The whole design is excellent in form and beautifully proportioned." In this same hall of Ceremonies are two great mural paintings by *José Antonio Vallejo:* the *Holy Family*, accompanied by angels, bears the date of 1761. The *Pentecost* of like dimensions, occupying the wall on the right in what was formerly the sacristy, but is now a portion of the library, ranks as one of the painter's best works. It shows the influence of Murillo very strongly.

Like many of the older buildings in the capital this one is considerably out of plumb. It owes its existence to an order promulgated by the General of the Order of the Jesuits in Mexico to consolidate their several existing seminaries into one institution, and it represents the amalgamation of the old-time colleges of *San Gregorio, San Miguel, San Bernardo* and *San Pedro y San Pablo*. The commemorative tablet (placed

in 1907) in this school refers to one of the first Professors of Chemistry, *Don Leopoldo Rio de la Loza,* who taught here between 1868 and 1872. Beside a full modern equipment the school possesses a fine collection of replicas in chalk of the sculptured masterpieces of Michael Angelo in the palace of the Medicis of Florence; also a library of some 14,000 volumes, chiefly for the school work. Across the street, on the corner of the *Calles de Relox* and *San Ildefonso*, is the new *Escuela de Jurisprudencia* (School of Jurisprudence) in the Greek style, completed in 1908 at a cost of $250,000. The fine *Sala de Actas*, on the 2d floor, is decorated and possesses a handsome *silleria.*

The **Church of Nuestra Señora de Loreto** (Pl. H, 4), facing the long, narrow *plazuela* of the same name, is chiefly interesting to travellers because one side has sunk so deep below the pavement that the edifice seems ready to topple over into the street. It was begun in 1809, and was completed and dedicated Aug. 29, 1816 (cost $517,000), under the superintendence of the celebrated architect *Manuel Tolsa,* in collaboration with *A. Paz.* Differences of opinion with the church authorities led to one of the walls being constructed of hard stone, the other of porous amygdaloid, with the result that soon after its completion it began to sink, — a fatality which seemed to pursue most of the grandiose works of *Tolsa.* The tipsy character of the structure so alarmed the parishioners that it was closed from 1832 to 1850, when competent engineers carefully inspected it and pronounced it safe. Though now in a ruinous state the ch. is still the best example of a distinctively Jesuit edifice in Mexico. It affords — not exactly to its financial advantage — a record of the contempt of fashion and commerce for things ecclesiastical; stranded, as it is, in a tawdry and grimy neighborhood, far in the wake of the city life bent on its westward way. The untidy shop plastered to its E. side wall awakens thoughts of a cancerous growth that will in time destroy what once was one of the finest churches of the Republic.

From a distance the uneven character of the structure is particularly striking. The dome seems to smother it like a gigantic Phrygian cap or a colossal inverted bowl. The plaster has fallen from the pillars and exposed the bricks beneath, and the entire building is the victim of neglect. The rusty iron grill which gives entrance is usually closed after 10 A. M. except on Sundays, as the ch. is non-parochial and the worship differs from that of the *parroquias.* The sacristan resides in the school (*escuela*) at the house number 14, a few doors down the street to the left (W.). Small fee acceptable. The 7 dilapidated paintings on the second landing of the stair leading to his abode refer to episodes in the life of *St. Ignatius.* We enter the ch. through the school yard.

The ch. is cruciform, of the Doric order, with four rotundas that are substituted for the minor branches of the Latin cross. The large painting above the entrance to the *Capilla de San Juan*, through which we pass, is of the *Sagrada Familia*, and is unsigned. In this chapel there is also an indifferent picture of *Our Lady of Loreto*. On the pilaster (left) of the first rotunda (opposite the pulpit) is a fine *San Gregorio* (attributed to *Joaquin Esquivel*) which once hung beneath the choir loft. There is also a *St. Joseph* and *San Joaquin* and a *San Ignacio de Loyola*, founder of the Jesuit Order. In the second rotunda is an *Anunciación* (by *José María Vasquez*) with the date 1817, and another *San Ignacio de Loyola*, also said to have been painted by *Esquivel*. The principal figure of the main altar is the much venerated figurine of *Nuestra Señora de Loreto*, brought from Italy by a Jesuit friar in 1675. The silver crown on the Virgin's head resembles an inverted cartridge.

When this image reached Mexico there was great rejoicing among the confraternity, and the persistent — and somewhat contumacious — monks of the order cast about for a suitable home for their patroness. Many vicissitudes beset them: the Dominicans (founders of the Inquisition) opposed them strenuously; they came into conflict with the University; their order was on the eve of being suppressed (which in reality it was a century later), and for some years they housed their much venerated image in a little chapel built on the site of the baptistry of the old ch. of *San Gregorio*. The fame of the image spread, and in 1686 a larger chapel was built, to be followed, in 1738, by a still larger one.

By the decree of the Spanish *Cortés* of June 25, 1767, their order was suppressed, but it was reëstablished by the royal order of Sept. 10, 1815. Ferdinand VII suppressed it again, but the Mexican President Santa Anna reëstablished it in Mexico, by a decree dated 1853. Its final suppression was due to President Ignacio Comonfort, who issued the order June 7, 1856. During all these troublous times the sturdy monks lived from "pillar to post"; the Loreto Church was their last stronghold in Mexico.

The two mediocre paintings on the walls of the high altar are of *Jesus* and *Mary*. In the rotunda to the right of this is a large picture of *San Ciro Médico, Anacoreta y Mártir*. *The Virgin of Guadalupe*, in the centre, is attributed to *Cabrera*. To the right is a *San Gregorio Papá*, of good coloring, perhaps the work of *Villalpando* or one of his pupils. The central picture of the altar in the 4th rotunda is known as *La Virgen del Refugio*. The remaining pictures call for no particular mention.

The great dome which rises above the rotundas was once beautifully decorated, and was considered the finest in Mexico. It is still thought to be "the grandest in style and proportion, of the city churches." It is now dilapidated and but a simulacrum of its one-time splendor. The interior of the edifice is so out of plumb that a stiffish earthquake would probably send the ch. tumbling to the ground. The allegorical group of the façade is interesting.

The Church of Santa Teresa la Nueva (called the new

to distinguish it from Santa Teresa la Antigua, described at p. 359), a Carmelite foundation dating from 1701, is housed in a huge, fortress-like building, with numerous square and oblong windows overlooking the pretty, flower-decked *Plazuela* and *Jardin de Nuestra Señora de Loreto* (Pl. H, 4). The primitive church was completed and dedicated in 1716, but repeated renovations have damaged it. The spruce little tower at the N.-W. corner is modern. The sombre red paint of the façade is also a recent calamity. The one-time splendid interior has suffered such remorseless "improvements" that it is now of no interest to the traveller. The old gargoyles along the front resemble ancient blunderbusses, and are attractive relics of Colonial days; they point westward toward the modern capital like menacing fingers, and awaken suggestions of inquisitorial wrath and of excommunications against the progress which has left this one-time Carmelite stronghold high, dry and almost deserted in a decadent neighborhood.

The church is rarely open on week days, but the visitor to the *barrio*, though he be denied entrance, is often repaid for his little journey by the sight of the frolicsome crowds of happy school-girls, who at stated intervals pour forth from the adjacent (W. side of the plazuela) *Escuela de Nuestra Señora del Pilar*, and spend their recess in the sunny little garden.

Around the corner from the ch. and plastered against its eastern side, is the new and imposing *Cuartel de Infantería*, of the 23d Battalion.

The **Mint**, or **Casa de Moneda**, in the 5ª Calle del Apartado, near the S.-W. corner of the *plazuela*, is referred to at p. xiii.

The Church of Jesus María (Pl. H, 4), founded by the *Misioneros del Corazon de María* (in the *3ª Calle Jesus María*, 2 squares back of the *Palacio*), is a massive, squat edifice in the so-called Transition style, said to have been originally founded as a convent to be known as *Jesus María*. The authorization for this establishment was given by Pope Gregory XIII, in a papal bull dated Jan. 21, 1578. The two entrances are reached through a long and narrow atrium planted with banana and other trees. The corner-stone of the existing church was laid March 9, 1597, and the ch. was dedicated Feb. 7, 1621. The Patron of the institution is *El Niño Perdido*[1] (the lost Child — referring to Christ's visit to the Doctors of the Church). Symbolic of this incident is the fine painting (name of painter and date unknown) that fills the great arch behind the *altar mayor*. There is reason for believing that this is the work of *Echave the Elder* (p. cxlv),

[1] And it came to pass, that after three days they found Him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard Him were astonished at His understanding and answers. — Luke ii, 46–47.

though it has been attributed to *Cordero*. Its splendid coloring and excellent technique are enhanced by comparison with the two other pictures in the chancel. Adorning this high altar is a handsome, costly and undoubtedly antique candelabrum of fire gilt. (As a rule similar candelabra are of wood covered with gold leaf.) The modern decorations (the work of *Daniel del Valle*) of the ch. are in pleasing colors. Two of the handsome canvases in the sacristy are by the same painter. One of these (above the entrance) represents the *Virgin*, the *Child Jesus* and *Fray Antonio María Clarete*, founder of the order of *Los Misioneros Hijos del Corazon de María*. The picture on the left wall, distinguished by somewhat glaring colors, represents *Clarete* and the *Hermanos* of the Order.

The striking oval picture on the r. wall shows the young *Cristo* debating with the wise men in the temple. The name and date of this picture are lacking, but it is perhaps by the same painter who did the big one over the high altar. The names on the other two pictures are misleading, as they refer to the patrons who paid for the work. The little *capilla* through which we pass to enter the sacristy is very showy, with many electric lights and a contrivance for allowing water to ripple over the stones. Hundreds of electric lamps aid in the illumination of the main body of the ch. The modern stained glass windows are chiefly of German make. Those in the panels of the doors are Mexican. One or two of the old wheel windows which admit light to the nave are worthy of note. Opposite the main altar is the organ loft, reached through a lumber room. The organ is old and wheezy. The unusually small tower and belfry which surmounts the ch., where it is joined to the old convent, impart a bizarre appearance to the weighty edifice.

The narrow *calle* (*de la Moneda*) at the N.-E. angle of the *Plaza Mayor* leads (past the side of the *Palacio Nacional*) to the

Church of La Santísima Trinidad (The Most Holy Trinity) in the *Calle de la Santísima* and near an unkempt *plazuela* (Pl. I, 4). This ch., commonly known as *La Santísima*, begun in 1755 and dedicated Jan. 17, 1783, has, after the *Sagrario Metropolitano*, the most important and elaborate *Churriguer-esque* exterior in the City of Mexico. It is perhaps the work of the same architect, *Lorenzo Rodriguez*, a devoted student of the so-called debased style of *Churriguera*. "The symbolism of the name of the ch., together with the fact that it belonged to the Congregation of St. Peter, finds unique and appropriate embodiment in the adoption of the triple crown of the Papacy for the crown of the tower and the central ornament of the façade. The sculpture of this façade, now in a ruinous state, though decoratively effective, is much inferior to that of the Sagrario." The intricate niches and windings of this one-time

splendid work are now the home of many pigeons — *palomas*. Corners have been knocked from the sculptures, cobbles have replaced the old work at the base, and the entire structure is dirty and neglected. The manifest uncleanliness of the immediate neighborhood adds to the *triste* aspect. The handsome *Churrigueresque* entrance that once gave on the *3ª Calle de San Lázaro*, has been allowed to fall into a ruinous state. It was blocked up for many years, but was reopened in 1909. The iron reja which flanks the street dates from that period. The red-stained *tezontle* of which the side walls are constructed is usually a characteristic of the very oldest houses. The large dome is a strikingly good one; the decorations of glazed tiles set in a dusky reddish plain surface are visible from a great distance. The lantern dome is entirely covered with glazed tiles between the ribs, and the weather-beaten tower, with its decided list toward the street, looks ready to topple under its weight of years.

The finely proportioned interior of the ch. has but little to interest in detail. The large painting on the r. wall, of the *Señora Santa Ana* and one of her devotees, is curious in that collars of real pearls have been attached to the canvas. The somewhat glaring *capilla* on the l., with its gilded columns, dates from 1908. The most revered object in the ch. is the life-size group (modern) of polychrome figures representing the Holy Trinity. The somewhat daring personification of the Supreme Being could have been carried out in better taste. The crown which surmounts the seated figure was stolen in 1907, but was recovered.

The large Parochial Church of La Soledad de Santa Cruz (Pl. I, 4), one of the oldest religious foundations in the city, is said to date from about 1534, — a decade after the fall of *Tenochtitlán*. The existing ch. has doubtless undergone repeated renovations, as the manifestly new façade is surmounted by the government coat-of-arms, and the stone is not the *tezontle* usually employed in the older edifices. According to the ch. chronicles, the older portion of the present ch. was dedicated Oct. 21, 1731, and renovated in 1791. It occupies the site of a ch. built by some of the first Aztec converts to Christianity. A somewhat glaring feature of the gray stone façade is a recess containing a polychrome figure, with voluminous skirts and a spreading gilt crown, of the *Santísima Virgen de la Soledad*. Below the figure, carved in the stone, is the somewhat ambiguous inscription:

Nadie pase este lugar sin que afirme con su vida que María fue concebida sin la culpa original.

No one passes this spot who does not affirm with his life that Mary was conceived without the original sin.

Other niches contain doctors of the ch. The two ordinary towers contain (on the left) a clock and (right) a *campanario*.

The brown dome is surmounted by a lantern with slit windows.

We enter beneath the organ loft. On the N. and S. walls are hundreds of small, square paintings, supposed to represent crucial episodes in the lives of devotees who were "cured," or saved from untimely death, by the miraculous intervention of *la Santísima Virgen*. The pictures are almost as crude as the reasoning of the protagonists. It is the custom of certain devotees of the miraculous image of the Virgin to kneel at the ch. door and edge along on their knees down the entire length of the interior to the *comulgatorio*. A series of clustered columns covered with plaster and paint separate the huge nave from the lateral aisles. The three altars on the r. are overdecorated. Between the two altars on the l. is the interesting *Capilla de la Escuela de la Soledad*, with a number of quaint old medallion-like paintings, a black Christ (life size) crucified, and a curious polychrome group, in low relief, representing the descent from the cross.

The *High Altar*, of white marble, has for its centrepiece the much venerated image of the *Santísima Virgen de la Soledad*. For a small fee the sacristan conducts the visitor to the rear of the altar and thence, by a series of iron ladders, through a small opening to the high, sacrosanct retreat of the Virgin. The footing on the ladder and the upper ridge of the high altar is precarious, and bulky travellers should be satisfied with a distant view. To the r. of the main altar is a huge painting, about 20 ft. square, unsigned and of good coloring, of Christ on his way to Calvary. The ecclesiastics who form a part of the procession as it emerges from the Jerusalem gate are represented in a realistic manner. The companion piece, on the l. of the altar, represents an episode in the life of *Santa Elena de la Cruz*. It is of equal size, and is neither signed nor dated. According to the ch. records they are *antiquísima* (very old), and are perhaps the work of *Echave el Mozo* (p. cxlviii), or a contemporary painter. In the *coro*, at the opposite end of the ch. (reached by a roundabout passageway outside the building), is a large picture representing scenes in the life of *la Santísima Virgen*. The walls of the school adjoining the ch. are hung with dilapidated paintings of great antiquity but no merit. The chief devotees of the shrine of this Virgin belong to the middle and lower classes.

The San Lazaro District was at one time thickly sprinkled with churches, many of which have been demolished. Prominent among these was the *Church of San Lázaro*, founded in 1572 (by the Order of the *Juaninos*) as a leper hospital and known as *El Hospital de San Lázaro*. The original structure cost 80,000 *pesos*, and an idea of its massiveness can be gathered from the hulk which is now dismantled and is used as a factory. The weather-beaten *Ch. of Santo Tomás de la Palma*

(Pl. I, 5), hard by to the S.-E., an Augustinian foundation dating from 1550, is a relic of the palmy days which followed the Conquest. Near this dilapidated ch. is a small structure called *San Gerónimo* (Pl. I, 5), founded by the *Concepcionistas* as a convent in 1586. Its only claim to fame is that here *Juana Ines de la Cruz* (p. cxlix) took the veil and lived until she died in 1695. The cell in which this celebrated *Musa Mexicana* dwelt is still to be seen. At present the ch. stands in a most uninviting neighborhood — one where the frowsy *populacho* expect miracles to be performed without the aid of soap.

The small *Chapel of La Candelaria*, with a Catalonian belfry (Pl. I, 5), is near the *San Gerónimo* ch. and is likewise uninteresting. Not far away is the tumble-down *Church of El Rosario*. *San Antonio Tomatlan*, to the N.-W. of the *San Lázaro* station, is not worth looking at. To the N.-W. of the San Lázaro station is the infamous *Colonia de la Bolsa* (Pl. I, 3), a sort of plague spot for crime, which the Government is trying to stamp out.

The Penitentiary (*La Penitenciaría*), in the E. quarter of the city, is reached by the *tranvía* of the *Peñon de los Baños* (from the *Plaza Mayor* at frequent intervals, fare 6 c.), or on foot by a short walk N.-E. from the *Estación de San Lázaro* of the *Ferrocarril Interoceánico* (Pl. J, 4). The structure forms one of a group comprising the *Escuela de Tiro de Artillería* and the *Rastro Nuevo* — new abattoir. The walk through the unsavory purlieus is not interesting. The building, referred to by delinquents as *palacio blanco* (white palace), is one of the most perfectly appointed establishments of its kind; two stories high, with a superficial extension of 32,700 sqr. meters, and an elevator which ascends to the observation tower, 124 ft. high. The prison is supplied with artesian water, which is pumped into a tank in this *torre*, and has accommodations for over 1,000 prisoners. It required five years to complete and cost $2,500,000. The cells (*celdas*), of which there are 1,000, have steel-lined walls and cement floors; the corridors converge toward a common centre. The system is the Irish Croffton (with some modifications), with two extensive departments for men and women. Besides an immense American kitchen range on which food for one thousand persons can be cooked at one time, the prison (inaugurated Sept. 28, 1900) contains a hospital, a library, baths, and many conveniences. Absolute silence is enjoined on the prisoners, who are usually long-term convicts. Applications for permits to visit the building should be addressed to the Director on the premises.

South-West Quarters of the City.

Belem Prison. La Ciudadela. Instituto Médico Nacional. Churches of El Salto de Agua and La Merced. San Juan Market. San José de los Naturales. Church of El Corazon de Jesus. Escuela Comercial Francesa. Bull-Ring. Colonias Juarez, Roma and Condesa. Panteón Francés.

Belem Prison (*cárcel de Belem* — Bethlehem), in the south-western part of the city (Pl. F, 5), is reached by the *Peralvillo y Belem* tram-line, fare 6 cts. Inspection is permitted, but the prison is not representative. The edifice is one of the oldest in the city (erected 1683), and owes its being to the good *Padre Domingo Perez de Barcia*, who with funds begged from the charitable founded it as an asylum for indigent religious women. It began its career under the name of the *Colegio de San Miguel de Belem* (College of St. Michael of Bethlehem), albeit for many years it was known to the vulgar-minded as the *Colegio de las Mochas* (the cropped ones). For two centuries it was a shelter for the needy and the infirm. Its use as a prison for criminals dates from 1866. The college ceased to exist, and the property passed into government hands with the nationalization of church property.

The prison is usually overcrowded, containing from 5,000 to 6,000 criminals at one time. It is estimated that 100,000 degenerates pass through it in the course of a single year. Dangerous and long-term prisoners are removed to the *Penitenciaría* of the Federal District or to other prisons within the Republic. Executions usually take place in the *Patio del Jardin*. Belem is a microbic spot and should be avoided.

The Citadel (*La Ciudadela*), wherein is housed the Museo Nacional de Artillería (National Museum of Artillery, open all day, free to visitors, no fees), is a long, low building near the Belem Prison (Pl. F, 5), and is used chiefly as a government arsenal. The library contains 4,000 volumes; in the museum are many cannons and small arms used during the War for Independence. The armory is modern in its various departments. The edifice was erected late in 1700, and during the Spanish occupation it was used as a storehouse for war materials. It was frequently converted into a fortress, and in government circles it long bore an unsavory reputation for *pronunciamientos* and *revoluciones*. Take the *Peralvillo and Belem* tram-car (fare 6 c.) and walk two squares to the right, from the prison; or alight from the *Loreto* car (west-bound, 6 cts.) at the Bucareli clock, and walk an equal distance to the south-east. (Compare Pl. E, 4.)

El Instituto Médico Nacional (National Medical Institute) on the Avenida Balderas, in the S.-W. part of the city (Pl. F, 4), dates from 1907 and cost $213,882.54. There is a chair of Natural History, Chemistry, Physiology, Clinical Therapeutics, and Geography and Climate. Particular atten-

tion is devoted to the study of the Mexican fauna and flora, and the stranger interested in seeing specimens and obtaining information thereabout is referred to the director in charge of the institute. The edifice is in the Renaissance style and is attractive.

La Parroquía de la Concepción del Salto de Agua (Pl. F, 5) dates from about the middle of the 16th cent. and faces the square wherein the ruinous remains of the city end of the old Chapultepec aqueduct now stand. The interior of the ch. is tawdry and grimy with years, with some worthless paintings. Note the two queer old wheels of bells, near the high altar. The exterior recalls that of the fine old *San Yldefonso* (p. 360) school; the star windows, the pink *tezontle*, the gargoyles and the quaint niches — from which the saints have all disappeared — all being reminders of the earliest architecture of Colonial times. The Jardin to the N.-W. is that of *Alfonso Herrera.*

The one-time fine fountain (erected in 1779 by the Viceroy *Antonio María de Bucareli*) in the centre of the square is now sadly dilapidated. The tablets let into the sides refer to the date of erection and to the viceroy who ruled at the time.

The Colegio de San Ignacio, 2 squares to the N.-E. of this spot, is described at p. 352.

The tumble-down Church of La Merced, called also *San Pedro de Belem*, one square E. of the Belem Prison and hard by the Salto de Agua, is an old landmark. The main entrance, which is often closed, faces the *Plaza de los Arcos de Belem*, with some tall eucalyptus trees and a government school. The newer entrance gives on to the *4ª Calle de los Arcos de Belem* (Pl. F, 5), and leads through the new chapel of the *Socorro Perpétua*, behind the altar of which one must pass to reach the nave of the older ch. The latter was closed for fifty years after the passage of the Reform Laws. The two time-stained *Churrigueresque* altars in the transepts are good specimens of the early craftsmanship. The eight pictures let into the S. *reredo* are unsigned, as is also the old painting of the Holy Trinity, near the entrance. Above the high altar there is a huge painting, *The Triumph of the Virgin.*

The San Juan Market, in the plaza of the same name (Pl. F, 4), is one of the busiest of the city *mercados*. A host of lovely flowers can, as a rule, be bought here at about half the prices charged in the *Mercado de Flores* (p. 293). Bargaining always necessary. On the west side of the *Plaza de San Juan* is the huge factory of the Buen Tono Cigarette Co., perhaps the largest factory devoted exclusively to the manufacture of cigarettes in the Republic.

The Parochial Church of San José de los Naturales, a weather-beaten structure which dates from the early years of 1800, overlooks (from the N.) the usually crowded market,

and is noteworthy only for its quaint architecture. The odd, Byzantine-like tower, decorated (in the Mudéjar style) with blue and yellow lustred tiles, is a landmark. The twin belfries and the (second) undecorated dome give the ch. an appearance of greater size than the single nave proves it to possess. The entire structure was badly shattered by an earthquake in July, 1858, and the new decorations proved, in an artistic sense, more destructive than the seismic upheaval. The district in which the ch. and market stand was formerly called *Moyotlan*. The old ch. of San Juan de la Penitencia, which prior to 1909 occupied the site of a chapel (on the W. side) erected by the celebrated *Fray Pedro de Gante* (in 1524), was dedicated in 1711, suppressed by the Reform Laws, and finally demolished (1909) by the Government.

The *Church of El Corazon de Jesus*, facing the 1ª Calle de Londres and the 2ª de Roma, in the Colonia Juarez (Pl. E, 5), dates from 1907, and is a fair type of the style of ch. that is springing up in the new *colonias* of the capital. The colored glass windows are of local workmanship.

The *French Commercial School* (Escuela Comercial Francesa) in the Colonia Condesa (hard by the Plaza de Toros, Pl. E, 6) was completed and opened in 1907, and cost $400,000. Though one of the finest schools in the Republic, with interests devoted exclusively to the French Colony (5,000 members and dates from 1821) of the metropolis, as a going concern it proved a failure, and was bought (in 1909) by Government.

The **Plaza de Toros**, near by, is described at p. xcvii. The *Colonias Juarez, Roma* and *Condesa* are mentioned at pp. 263-264.

The Cementerio (or *Panteón*) Francés, the property of the *Sociedad de Beneficencia francesa* (French Benefit Society), on the *Calzada de la Piedad* (La Piedad tranvías from the Zócalo frequently), is well cared for, and contains many handsome tombs and monuments. Though established by, and for, the French Colony, and primarily intended for French people, many rich Mexicans are buried here. The inscription on the artistic iron grill which guards the entrance says: *Heureux qui Meurt dans le Seigneur*. The *capilla* at the foot of the avenue leading from the entrance is where Catholic services are held over the remains of those who die in the faith.

West Quarters of the City.

Calles de Bucareli. Paseo de la Reforma. Museo Zoológico de Chapultepec. Equestrian Statue of Charles IV. Statue of Christopher Columbus. Statue of Cuauhtémoc. Monument to National Independence. Chapultepec Castle and Park. Molino del Rey. Panteón de Dolores.

The *Calles de Bucareli*, a chain of wide streets leading southward from the *Plaza de la Reforma*, were opened Dec. 8, 1775,

and named for the Viceroy *Don Antonio María de Bucareli y Ursúa*. Time was when these streets formed one of the most fashionable paseos in the city. Four lines of splendid trees (1,064 in all) and a large fountain (where the clock tower now stands) were formerly features of it, and the four parallel drives, which were shaded and well kept, were thronged with gay equipages long before the *Paseo de la Reforma* was thought of.

The **Paseo de la Reforma** (Pl. E, 4), prolonging the *Avenida Juarez*, leads from the *Plaza de la Reforma* (wherein stands the bronze equestrian statue of *Charles IV*) through the western part of the city to CHAPULTEPEC PARK, and is the finest and most fashionable *avenida* in the Republic. Its E. terminus is 1,700 yards from the *Plaza Mayor*, and the entire length of the avenue, from the *Caballito* to the Castle gate, is about 2 M. (3,750 yards). It was constructed by the order of the Archduke Maximilian for the double purpose of beautifying the city and establishing a direct road therefrom to the imperial retreat on the crest of Chapultepec hill. When completed (1866) it was known variously as the *Calzada del Emperador*, the *Paseo de Colon* and *Paseo de Maximiliano*. Its present name commemorates the celebrated Reform Laws of the Juarez Government. The Empress Carlota caused a double row of eucalyptus trees to be planted along its entire length, and in time these attained magnificent proportions, and converted the popular driveway into a tunnel arched over with green foliage. With the draining of the Valley so much moisture was taken from the sub-soil that most of the giant trees died and fell. A number of the original trees[1] still stand and flank a foot-path leading N. from near the castle gate. The one defect of this fine boulevard is that its trend is E. and W.; returning from the castle in the early morning one meets the slanting rays of the morning sun; while the glare received full in the face, as one proceeds westward before sunset, is almost blinding. The automobile roads to the r. and l. of the main avenue (between the Cuauhtémoc statue and Luna Park) are very popular. Long lines of carriages, horsemen, cyclists, motorists and pedestrians come and go just before noon and twilight, and the spectacle is very animated. Equipages are supposed to travel westward on the r., and return on the opposite side.

Between the bronze statue and the castle gate are six *glorietas* (bowers), each 400 ft. in diameter, adorned with fine monuments and parterres of flowers. Flanking the roadway are a number of Greek vases and shafts surmounted by bronze statues of national celebrities, the gifts of the various Mexican

[1] A peculiarity of the medicinally charged and very pungent eucalyptus leaves is that they are placed upright, so that both sides are equally exposed to the light.

States. The inscription on the front base of each statue gives the name of the person; that on the side refers to the state and the date. The handsome houses which flank the *Paseo* have all been erected since 1890. — The broad *calzada* which leads S.-W. from the *Paseo* at Luna Park (Pl. B, 6) is the first section of the automobile road which traverses Tacubaya, Mixcoac, San Pedro and other minor towns, and terminates at San Angel. At Luna Park a roadway branches off to the r. of the *Paseo* and connects with the *Calzada de La Verónica*, which in turn passes the old American cemetery and joins the highway leading N.-W. to *Tacuba*, *Popotla* and *Azcapotzalco*. — At the l. of the Paseo, just outside the Castle grounds, is

El Museo Zoológico de Chapultepec (open all day, free) with a somewhat limited collection of animals. The ostriches (*avestruces*) were brought here in 1905, and they form the principal attraction.

The **Bronze Equestrian Statue of Charles IV** (*Estatua ecuestre de Carlos Cuatro*), called also the "Iron Horse" and "*El Caballito*" (the little horse), stands in the *Plaza de la Reforma* (Pl. F, 4), at the head of the *Paseo de la Reforma*, where it joins the *Avenida Juarez* and the *Calles de Bucareli*. Visible from many directions, the statue serves excellently as a landmark for visitors unacquainted with the south-western part of the city. It was the first important bronze statue made in America; Humboldt declared it the second finest equestrian statue in the world; the first being, in his opinion, that of Marcus Aurelius, at Rome. It has ever been unpopular with Mexicans, and it long served as the butt for satirical poems, and pasquinades. It has occupied several sites in the city, and its several removals have caused it to be dubbed *El Caballito de Troya* (Troy).

At the request of *Miguel de la Grua Talamanca*, a royal order granting permission to make and erect the statue was issued Nov. 30, 1795. This Viceroy (the 52d), who was shrewd enough to gain royal favor by the suggestion, was also sufficiently astute to have the cost of the work defrayed by individuals and the municipality. While the work of casting the statue was underway, a gilded wooden model was placed on the pedestal prepared for the original. As soon as it was finished the bronze horse was erected in the centre of the *Plaza de la Constitución*, where it was unveiled Dec. 9, 1803, and where it remained until 1822. During the War for Independence the feeling against Spain and things Spanish was intense, and to preserve the monument from destruction, it was enclosed in a huge wooden globe, painted blue, to hide it from patriotic eyes. This precaution proved insufficient, and the statue was removed to a small corner of the cloister of the University, where it remained, half-forgotten, until 1852.

In April of that year it was decided to move it to its present commanding position — on the site of a fine fountain erected to the memory of the first Mexican President, Guadalupe Victoria, and called *La Fuente Victoria*. The fountain was demolished, the pedestal erected, and the statue was placed on greased wooden skids and started (midnight of Sept. 11) on its journey from the University. It was planned to have it in position by dawn, and thus surprise the populace; but instead, fifteen days and hundreds of men and boys and many horses were required to move the heavy monarch to his final resting-place. On its way thither it was left standing for several days in the *Plaza del Volador*, facing a bronze statue of the Dictator *Santa Anna*, — a statue which at that time occupied the summit of a tall Doric column in the centre of the *plaza*, — where to the intense amusement of the populace these two worthies — the grim, lantern-jawed, hook-nosed Bourbon King of Spain, and the bombastic and pyrotechnic *Santa Anna* — glared at each other.

The height of the statue is 15 ft. 9 inches; the combined weight of the horse and rider, which were cast in one piece, is nearly 30 tons. The fusing of the huge mass of metal occupied two entire days, and it is a noteworthy fact that the immense casting (the work of a Spanish artisan, *Salvador de la Vega*) came from the crude mould intact.

The inscription on the east side of the base says:

"The Viceroy Don Miguel de la Grua Talamanca, Marquis of Brancefort, governed New Spain from 1794 to 1798, and caused to be made this statue of Carlos IV of Bourbon, King of Spain and the Indies. It was erected in the Plaza Mayor of Mexico Dec. 9, 1803, on the birthday of the Queen María Luisa, in the reign of the Viceroy Don José de Iturrigaray. Mexico preserves it as a monument of art." Note the significance of the last sentence.

The inscription on the west side says:

"This statue was fused and moulded in Mexico Aug. 4, 1802, in a single operation. The weight of the metal was 400 quintals. It was the work (refers to the design) of Don Manuel Tolsa, Director of Sculpture in the Academy (of San Carlos), and 14 months were required to chisel and polish it. Don Mariano Arista was President of the Republic; and Don Miguel Lerdo de Tejada, President of the City Council, ordered it placed (in 1852) on this spot."

The imposing **Statue to Christopher Columbus** (*Cristóbal Colon*), in the first *glorieta* of the *Paseo* (Pl. E, 4), was a gift to the city by *Señor Antonio Escandon*, and was unveiled in Aug. 1877. The monument (the work of the French sculptor, *Charles Cordier*) stands on an octagonal gray granite plinth adorned with marquetry work in black stone, reached by four flights of stone steps, and flanked by 8 graceful iron

posts, each upholding a cluster of 5 lamps. An iron railing encloses the plinth. The well-kept little garden, with parterres of flowers, is encircled by 40 volcanic stone pillars and a heavy iron chain. Visitors are supposed to view the statue from a point outside the enclosure. They are cautioned against the small open wells near the pillars, which furnish water, and which are pitfalls for the unwary. Rising from the centre of the zocle is a quadrangular shaft of red granite supporting four seated figures, (all of heroic size), and the central statue. In front (to the r.) is *Padre Juan Perez de Marchena*, Prior of the Convent of Santa María la Rábida,[1] protégé of Columbus on his expedition to the New World; to the l. is *Fray Diego Dehesa*, Confessor of King Ferdinand, and to whose support Columbus owed some of the royal favor; on the W. side, to the r., is *Fray Pedro de Gante*, and to the l. *Fray Bartolomé de las Casas*, known as the Defender of the Indians (compare the fine painting in the San Carlos Academy). The figure of the Great Navigator is strikingly attractive. He stands facing the east, uncovering, with his left hand, the New World discovered by him. With his right hand he gives thanks to Heaven for his success.

On the E. face of the pedestal are the coat-of-arms of Columbus, with the lion and the castle; emblematic of the fact that

"*Para Castilla y Leon nuevo mundo descubrió Colon.*"

In a scroll surrounded by bronze strips are the words "*A Cristóbal Colon, Mayo*, 1877." The inscription below says that the monument was inaugurated Aug., 1877, during the Presidency of General *Don Porfirio Diaz*, with citizen *Don Vicente Riva Palacio* as Minister of Public Works.

In the rear (W.) is a graceful medallion containing a fragment of a letter written by Columbus to Raphadi Saurez. Below is the Latin inscription:

Christophoro Columbo, Hoc æternæ admirationis. Testimonium erigi urbique Mexicanæ offerri voluit. Artonius Escandon anno MDCCCLXXV.

The allegory in bronze (by *Cordier*) on the S. side depicts the rebuilding of the Monastery of Santa María la Rábida; that on the N. represents the island of San Salvador, the first land sighted by Columbus in the New World.

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[1] In this convent, in 1484, Columbus, craving charity with his little boy, was received by the prior, Juan Perez de Marchena. This monk alone (says Richard Ford), when the wisest kings and councils had rejected as visionary the scheme of the discovery of the New World, had the wit to see its probability, the courage to advocate the plan, and the power to prepare the experiment. He must, indeed, share in the glory of the discovery of America, for by his influence alone with Isabel was his protégé Columbus enabled to sail on this expedition. Here also Cortés found shelter on his return from Mexico. In 1846 this convent was ordered to be preserved as a national memorial.

The glorieta in which the monument stands is flanked by the Café de Colon, a small kiosk where a military band plays at frequent intervals, and a number of attractive residences. Eight Greek vases adorn the entrances to the circle.

The Statue to Cristóbal Colon, facing the *Plazuela de Buena Vista* (Pl. E, 3), was erected Oct. 12, 1892, to celebrate the fourth centenary of the discovery of America.

The **Bronze Statue of Quauhtemotzin** (often called *Cuauhtémoc*, and pronounced quah-oo-*tay*-moc), last Prince of the Aztecs, stands in the 2d glorieta of the *Paseo de la Reforma* (Pl. D, 4), and is one of the finest and most impressive monuments on the continent. The work is that of the native sculptor *Don Miguel Noreña*, and is after a design by the Mexican artist *Señor Francisco Jimenez*. The corner-stone was laid May 5, 1878, and the completed monument was unveiled Aug. 21, 1887. Its total cost was $37,800. Twenty-five thousand pounds of bronze were used in the work, 5,000 lbs. of which went into the central figure — which is 16⅔ ft. high. The total height from the ground to the topmost point of the warrior's *penache*, or plume, is 66⅔ ft. The stone, known as *arenisca*, — a kind of basalt, — is from the Loreto quarries near Puebla. The dominating architecture is Aztecan, albeit the whole is a happy blend of various Indian orders. The designs around the edge of the plinth, as well as those which ornament the upper edge of the base, or zocle, are copied from the Zapotec ruins of Mitla in the State of Oaxaca. The bizarre columns of the second story, and their ornamentation, are from the Toltec ruins at Tula. They were selected because of their somewhat unique structure, and because they are unlike the usual Toltec architecture. The various enrichments which run quite around the monument above these groups of columns are modelled after the strange and beautiful ornamentations on the ruins of Uxmal in Yucatan, and Palenque in Chiapas. The serpentine design of the 3d story is Aztec. The attractive bronze panoplies, amulets, trophies and costumes in the recesses are replicas of those worn and carried by the Indian tribes who occupied the *Vale of Anáhuac* at the time of the Spanish invasion.

The plinth is reached by four short flights of steps each guarded by two bronze leopards (each 6½ ft. long), eight in all, whose combined weight is 6,000 lbs. The massive bronze tablets (each 16⅔ ft. long) in low relief are the work of *Miguel Noreña*, and they depict, in a spirited manner, certain salient episodes of the *Conquest*. The votive tablets let into the front and rear of the monument base are by *Gabriel Guerra*. The inscription on the front base commemorates "The memory of Cuauhtémoc and those warriors who fought heroically in the defence of their country, MDXXI." The inscription at the rear says "*Porfirio Diaz*, President of the Republic, and *Vi-*

cente Riva Palacio, Secretary of Public Works, ordered the erection of this monument, MDCCCLXXVII." The inscription below advises that "the monument was erected by order of *Manuel Gonzalez*, President of the Republic, and the Secretary of Public Works, *Carlos Pachecho*, MDCCCLXXXII."

The names in bronze on the base of the superstructure are of *Cuitlahuac*, *Cacama*, *Tetlepanquetzal* (cacique of Tacuba) and *Coanacoch*, all heroic warriors who fought in the unequal struggle with the *Conquistadores*. The tablet showing *Cuauhtémoc* being tortured by the order of Cortés, to force him to reveal the hiding-place of Montezuma's treasure, is admirable and realistic. An Aztec lord, and companion of the Prince, stands by, clad in a tiger skin; his clenched hands and the tense expression of his face show the agony he endures at having to be an inactive witness to the torture and suffering of his sovereign.

As *Cuauhtemotzin* declared repeatedly that he had no revelation to make, the Spanish soldiers became angry and demanded that he be turned over to them. Cortés therefore delivered him into the hands of his soldiery to work their pleasure on him. But the hero who had braved death in many other forms was not to be intimidated by bodily suffering. He bore the infernal pain of the fire with admirable fortitude. When *Tetlepanquetzal* testified his own anguish by groans, and begged his Prince to reveal the location of the gold, *Cuauhtemotzin* rebuked him coldly saying: *¿Estoy yo acaso en algun deleite ó baño?* — Am I taking my pleasure in my bath? This dictum is proverbial in Mexico, and is employed when one has his own troubles, yet is asked to bear those of others.

All that could be wrung from the stout-hearted warrior by his sufferings was the admission that much gold had been thrown into the water. The best divers were employed and Cortés superintended the work, but only a few articles of inconsiderable value were drawn out. In searching a pond in the Prince's garden a sun, or Aztec calendar wheel, made of pure gold, and of great thickness, was found. Prescott says: "Among all the names of barbarian princes, there are few entitled to a higher place on the roll of fame than that of *Cuauhtemotzin*."

One of the tablets represents *Cuauhtémoc* in prison after the downfall of Tenochtitlán. When brought before Cortés the latter was on the *azotea*, or roof of a house in the Amaxac suburb. Cortés received the royal prisoner with demonstrations of friendship, but *Cuauhtémoc*, advancing toward him, reached for the Spaniard's dagger, saying: "*Malinche*, I have done all that I could to defend my city and my people; I can do no more. I stand before you a prisoner, do with me as you will, but first take this poignard and kill me with it." The interpreter *Marina* is a prominent figure in the group.

"*Cuauhtémoc* remained in prison from Aug. 13, 1521, until he was forced to accompany Cortés on his expedition to Honduras in 1524. The Aztecs made repeated efforts to rescue him, and because of this, the soulless Conqueror determined to rid himself of the troublesome prisoner. On reaching the pueblo of *Teotitlac*, State of Oaxaca, one of the Indian converts in the train informed the general that a conspiracy had been set on foot by *Cuauhtemotzin* and the *Cacique* of *Tacuba* to massacre the Spaniards. No sooner did Cortés learn the particulars of this formidable

plot than he caused the Prince and all the Aztec lords in his party to be brought before him. The latter admitted the fact of the conspiracy, but alleged that it had been planned by *Cuauhtemotzin*, and that they had refused to come into it. The Prince and the Tacuban Cacique maintained a dogged silence, neither admitting nor denying the accusation. Such is the statement of Cortés; but Bernal Diaz, who was present, attests that *Cuauhtemotzin* and the Cacique declared their innocence. They admitted that a project for rising on the Spaniards had been discussed, but the Prince had discouraged it from the first, and no scheme of the kind could have been put into execution without his knowledge and consent. These protestations did not avail the unfortunate men, and Cortés, having satisfied, or affected to satisfy himself of their guilt, ordered them to immediate execution.

"When brought to the fatal tree, *Cuauhtemotzin* displayed the intrepid spirit worthy of his better days. 'I knew what it was,' said he, 'to trust to your false promises, *Malinche ;* I knew that you had destined me to this fate, since I did not fall by my own hand when you entered my city of Tenochtitlán. Why do you slay me so unjustly! God will demand it of you!' *Tellepanquetzal*, protesting his innocence, declared that he desired no better lot than to die by the side of his lord. The unfortunate princes, with one or more inferior nobles, were then executed by being hanged (Feb. 28, 1524) from the huge branches of a *ceiba* tree which overshadowed the road."

The Aztec name, *Cuauhtemotzin*, rendered into Spanish, is "The Eagle which descended," *Aguila que descendió*. The Prince's crest was that of an eagle descending to touch a human foot with his beak. This symbol is illustrated on the pedestal (E. face) just below the feet of *Cuauhtémoc*. The statue is inspiring. The attitude of the heroic Aztec, as he stands with spear poised ready to hurl it defiantly at the terrifying enemy, is symbolic of the unquestioned courage of his race. The plumed *penache*, or feather head-dress, denotes his rank. The light *manta* (mantle) which falls from his shoulders was replaced, on state occasions, by a surcoat of the gorgeous feather-work, in which the Aztecs excelled. His breast is covered with a quilted cotton cuirass, —a garment so light and so serviceable that it was adopted by the Spaniards. The pose of the sandal-shod figure is one of stress, courage and determination.

Aug. 21, of each year — the anniversary of the torture of the Prince — a curious festival is held at the base of the monument. Aztec costumes are worn by the participants, Indian dances are performed, and the descendants of the great Prince recall, in the Aztec language, the chief episodes of his life.

El Monumento á la Independencia Nacional, in the 4th *glorieta* of the *Paseo de la Reforma* (Pl. C, 5), the work of the architect *Antonio Rivas Mercado*, was begun in 1901 and completed in 1910 at a total cost of $2,154,000. The foundation, a complicated network of steel, re-enforced concrete and wood piles (65 miles in length), cost $537,000. The 4 obelisks at the corners of the plinth are of *Baveno* granite. The height of the column from base to capital is 78 ft.; the capital measures 12 ft., and the total height of the monument, from the base to the tip of the wings of the crowning figure, is 150 ft. The marble and granite are Italian and cost $15,000. The four seated bronze figures of the socle represent *Paz* (peace), *La Ley* (law), *Justicia* (justice) and *Guerra* (war): each weighs 3,000 kilos, and, with the lion group (which weighs 5,500 kilos) were cast (by wax process) in Florence (*Galli Brothers*) and cost $107,000. Some 20 ft. above the socle is a

marble group, the apotheosis of Independence. The central figure is *Miguel Hidalgo y Costilla*, fugleman of liberty; that at the r. represents Mexico offering him the laurel wreath; that at the l. symbolizes history recording his heroic deeds and sacrifices.

At *Hidalgo's* r. is a marble figure of *Morelos*; *Guerrero* stands at his l. (N.); those facing W. are *Mina* and *Nicolás Bravo*. The statues (all *Carrara* marble) are approx. 11 ft. high and weigh 3,000 kilos each. They are the work of *Enrique Alciati*, Prof. of Sculpture in the *Académia Nacional de San Carlos*. The main group cost $51,500; the four statues $56,000. Four shields, the names of 24 insurgents, and a wealth of bas-reliefs and war paraphernalia adorn the *monumento*. The gilded and winged figure (bronze, 22 ft. high; weight 7,000 kilos) of Victory, which surmounts the shaft, holds in the r. hand a laurel wreath, and in the l. a fragment of a chain emblematic of the bondage which during three centuries was the fate of the beloved country. The figure is beautiful and inspiring; particularly at dawn, when it resembles a golden angel flying to greet the rising sun. In the vestibule is a statue of *Guillén de Lampart*, one of the precursors of Independence. The 158 steps of the caracol stair which leads up through the shaft terminate at the top, whence a splendid panorama is visible. The face of the young woman in the medallion on the door represents the Young Republic of Mexico. The history of the monument is chiseled upon a tablet at the rear near the base.

The style of the structure is a felicitous blend of modern and classic architecture. The seated figures symbolize the fact that Independence, having been gained by force of arms, is now guaranteed by peace, under the dominion of law and justice. The lion, emblem of majesty and strength, when wreathed in laurel and guided by genius in the form of a little child, portrays the Mexican people, who, although covered with glory, are none the less submissive and docile to the call of honor and duty.

Chapultepec (Aztec, *chapulin* = grasshopper, *tepetl* = hill), or Grasshopper Hill (so called from the number of insects of the genus Gryllus which once infested the spot), is a porphyritic pile whose summit is 196 ft. above the Valley, at the W. end of the *Paseo de la Reforma* (comp. plan of Mex. City, Pl. B, 6, also the plan of the castle ground, p. 380), about 3 M. from the *Plaza Mayor*. It was once an island in the salt Lake of Texcoco. The hill is irregular in shape, with a gradual slope to the S., and with abrupt, craggy declivities on the N.-W. and E. Its one-time forbidding sides are now almost smothered in blooming flowers, and terraces are being added from time to time. During the Aztec dominion the hill was a sort of fortress, with a pagan temple on the summit, and the immediate environs constituted a pleasure resort. When Tenochtitlán became an important city, Montezuma II converted the fortress into a summer residence, and here he established his harem, baths, gardens, aviary, fish-ponds and hunting-lodge. It is now the most beautiful spot in the suburbs of the capital, and is justly regarded as the finest artificial park in the Republic. The splendid roads and the magnificent trees are a sustained delight to lovers of woodland scenery. Some of the little waterways, miniature islands and rustic bridges are very picturesque. There is a lack of snakes and noxious insects in the park.

Visitors seldom extend their excursions to the battle-field **of Molino del Rey**, in the rear of the castle grounds, since the spot is interesting only for its historic associations. The government cartridge factory is also in the rear of the park.

The tram-line which skirts the S. side leads to *Dolores Cemetery* (p. 238). The early morning is the best time to visit the *parque;* then all is fresh and attractive, and a saunter through the almost deserted grounds is thoroughly delightful. Guide unnecessary. There is a lamentable dearth of free seats to be had; the spindle-legged chairs sitting in rows at various points (usually far from any beauty spot) are rented by the park custodians (who see to it that the visitor does not sit on the grass) at 5 c. the ½ hour. Mounted guards constantly patrol the avenues, and visitors are cautioned against any infraction of the rules relating to the picking of flowers, etc. In the early mornings of summer the President of the Republic and his wife may often be met strolling through the park. When the police-band plays (by the lake-side, usually at 10 A. M.) the music is well worth hearing.

The *tranvías* which leave the *Plaza Mayor* at frequent intervals for *Chapultepec, Tacubaya, Mixcoac* and *San Angel*, and which traverse the Ave. 16 de Septiembre and the *Ave. de la Independencia*, thence across the upper end of the *Colonia Juarez* and out through the *Avenida de Chapultepec* (flanking the *Colonia J.* on the S.) pass the park gates and stop at the entrance. Time 15 min., fare 10 c. The castle and grounds are outside the city limits, and when employing a cab an agreement, as to what the charge will be, should be reached with the *cochero* before starting. Usually he will want double fare. Visitors who wish to see the castle and park with the least possible expenditure of time will perhaps find cabs the most desirable. Several dollars can be saved, however, and the splendid forest seen to greater advantage if one will take more time and walk to and through it. One entire morning can be spent in the grounds to advantage. Walkers will find an early morning stroll out to the *Paseo de la Reforma* thoroughly delightful and invigorating. From March to Sept. the park gates are opened at 5 A. M. and closed at 7 P. M. From Oct. to Feb. 5.30 A. M. and 7 P. M. The park regulations limit the speed of automobiles: autoists will do well to heed the *Despacio* (slow) signs placed at intervals along the roads. Dogs are forbidden entrance. The prudent visitor will not touch the flowers.

Permits to visit the *Castillo* can be obtained (free) upon application to one's Consul or to the *Intendente del Palacio*, in the *Intendencia* at the National Palace. Permission to enter the castle during the summer (May-Sept.) months, when the president and his family are in residence there, is rarely granted. A simple admission card does not always imply that the visitor is accorded the privilege of seeing all the salons. If this is desired a special permit should be asked for. Visitors without permits are allowed to go as far as the gate of the upper terrace, at the crest of the hill, and to enter the COLEGIO MILITAR (fine views from the roof), — a long, rambling structure prolonging the castle on the W. As there is a dearth of pictures and art objects on view in the castle, one can usually spend the time to better advantage enjoying the wonderful panorama visible from the terraces and corridors.

The huge war-picture (painted by *Francisco de P. Mendoza* in 1905) on the stair-landing of the *Colegio Militar* represents the entry of General *Porfirio Diaz* into Puebla on April 2, 1867. The generals accompanying him were *Juan C. Bonilla, Comandante Carlos Pachecho, Ignacio á la Torre*, and *Francisco Carreon.*

The Park (*Parque*) is most frequented in the morning between 10 and 12 o'clock, and between 3 and 6 in the afternoon. Vehicles usually enter the gate at the end of the *Paseo de la Reforma*, bear round to the r., follow the *Gran Avenida* to its W.

PLANO DEL

BOSQUE DE CHAPULTEPEC

1:12,000

0 500 1000 1500 Engl. Ft.

0 100 200 300 400 Metros

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Casa Mata
Fundicion Nacional de Artillería
Jardin de Propagación
Molino del Rey
Mirador
Prado para Juegos
Panteon de Dolores
Gran Avenida
Gloriota
Glorieta
Caballeriza
Caballeriza de las Aguas
Caballeriza de las Fuentes
Caballeriza Transversal
Caballeriza de las Fuentes
Caballeriza de las Aguas
Caballeriza
Caballeriza
Caballeriza

Calzada de Popotla
Calzada de la Verónica
Club Olímpico
Central
Avenida
Cerro
Pergola
Elevator
Castillo de Chapultepec
Colegio Militar
Court Yard
Casa del Guardian del Castillo
Escalera (Stairs)
Fuente
Big Tree
Bomba Pump. Sta.
Bath
Cafe
Glorieta
Duck Pond
Kiosko
Deer Park
Kerrera
Entrada
Animal Houses
Jardin Zoológico
Lago
Pajaritas
Calzada de Tacubaya
Avenida del Bosque
Glorieta
Luna Park
Auto Road
Paseo de la Reforma
To Mexico City
Acueducto
Ave. de Chapultepec
Tramway to Mexico City
Tramway to Tacubaya, Mixcoac, and San Angel.
N
S
1 Entrada Principal al Parque
2 Entrance to hill-side road to the Castle
3 Tribunal and Montezuma's Tree
4 Cuerpo de Guardia

intersection with the *Calzada del Rey*, and return to the entrance along that Ave. In the early morning the pedestrian usually has the park to himself, as the average Mexican knows but little of the enchanting beauty and freshness of the place just after sunrise. A few horsemen (usually foreigners) venture out about 7 A. M., but the steady stream of fine equipages and automobiles does not begin to show itself until about 10 A. M. Many fine turn-outs and toilettes are features of the afternoon (4–6) parade. The CAFÉ Y RESTAURANT CHAPULTEPEC, just within the entrance, and to the r. of the hill, is usually crowded from noon until twilight. Music. Meals *á la carta*. Immediately facing the entrance from the Paseo (the entrance from the tram-car station is further to the S.) is a circular flower bed and beyond it a music kiosk. To the r. of this is the *Calzada del Castillo*, which we follow to reach the castle entrance. To the l. of this *calzada*, in the rear of the *kiosko*, is the duck-pond, and overlooking it the **Monument to the Memory of the Cadets** who fell during the American war. The inscription on the E. side advises that "this shaft was erected (1880–81) by the Military College Association, to military honor, under the auspices of Presidents Porfirio Diaz and Manuel Gonzalez." On the N. and S. sides are the names of some of the dead heroes. The inscription on the W. face, below the date Sept. 13, 1847, says "this monument stands to the memory of the cadets of the military college who died like heroes during the North American invasion." The President deposits floral tributes on the shaft on each anniversary of the battle.

"After the battle of *Molino del Rey*, which takes rank as perhaps the most strongly contested of any during the war (and, proportionately, the bloodiest; for out of the American force of barely 3,500 men, the casualties numbered 787, among which were 116 killed), the invaders turned their attention to Chapultepec, which was strongly fortified and supplied with several batteries and ample ammunition.

"The American General Pillow takes possession of the unoccupied mill at dawn on the 12th (Sept., 1847) under an ineffectual fusillade from the grove, and at the same time the southern batteries open fire. Blazing fuse and balls whirl fast and furious against the castle, crushing through the walls, and scattering dust and débris upon the defenders. The monumental frame begins to gape in ruins, and even the girdling parapet is torn by noisy shells. But like a lion at bay, it rises in defiance and roars in prompt reply, a counterpart to the song of battle. It is a music of the spheres; but death wields the baton beneath a lurid canopy, wherein Valkyries chant the dread refrain while watching for their prey.

"The aim of the assailing batteries is becoming fearfully precise for the garrison pent up above within the narrow space, the artillerists suffering so severely that toward noon several of the cannon are silenced. But the din and crash do not diminish, for Pillow seizes the opportunity to place the battery just south of the mill, so far held in check by the summit fire; and now the bombardment grows fiercer still, throughout the afternoon, till darkness interferes.

"Despite the damage inflicted, the enemy had gained little by his day's work, save in keeping the adversary in doubt as to his real intent. Santa Anna therefore remained inactive, unwilling to hazard a field movement

with the reserve. Later in the day he visited the castle and made some dispositions, swelling the force in the grove to 500 men. Night brings a cessation of hostilities, but no repose. The noise of preparations for the portentous morrow resounds on both sides, and the soldiers rest on their arms watching for the dawn. Scott had issued orders for an assault both by Pillow and Quitman, led by two picked storming parties of 250 men each, while Worth advances in close support, and Twiggs throws out Smith's brigade to his left to check reënforcements from the city. Early on the 13th the batteries burst forth anew in a lively cannonade along the south front of the capital as well as against the castle. Meanwhile the infantry moves into position for the fray.

"Suddenly at 8 A. M. the roar of artillery ceases, and a significant silence intervenes, the prelude to another struggle. A voltigeur regiment is seen to rush from the crumbling precincts of the mill and flit along the southern wall. Its goal is a redan in a breach of the wall at the southern end of the intrenchments that fringe the western slope of the grove. So quick is the advance that ere a second volley can be delivered the voltigeurs are springing over ditches and parapets, and falling in the rear of the intrenched line, whose defenders are occupied by a simultaneous front attack by the fellow-regiment. Thus surprised, there is no alternative save to fall back among the sheltering trees, where they hold forth awhile against the ever-growing numbers brought up by Pillow. General Perez falls in covering the retreat, but Xicotencatl, worthy descendant of the famed Tlascaltec chieftain, rallies this overwhelmed band to fresh efforts till he also succumbs; and then they break at the foot of the hill. Now the hill batteries direct their fire into the very grove, and shot and shell come crashing through the branches, scattering splinters in all directions, and shaking the heavy moss that hangs like stalactites, or even felling some ancient ahuehuete that for centuries had mutely preached the nothingness of man.

"The fire from the hill is becoming unendurable and, as the storming party is still delayed, Pillow orders the front line to take its place. A few rounds of canister and a fusillade to clear the way, and up charge the voltigeurs, seeking what shelter they can from boulders and projections against the galling rain of bullets. Several officers fall: Pillow himself is wounded; and maddened by the loss, the men rush blindly on, changing the cry of 'Forward' into a wild yell of 'Vengeance!' Ah! the beastliness of war! Good men killing good men: patriots hewing down patriots as if each regarded the other as poisonous reptiles, when indeed there is no personal issue between them. Fools all — they and their masters — blinder than bats, more senseless than donkeys, thus to feel obliged to butcher each other awhile, before settling down to an adjustment of differences on some plan within the domain of reason! But what have wire-pulling politicians to do with right or reason? What care office-seekers, men who spend their lives in their efforts to supplant others and gain for themselves a better place — what do they care who and how many are killed or mangled and buried in the ditches?

"Numbers and impetus prevail; the redan is carried, and so closely are the defenders pursued that the officer charged to fire the saucissons of the mines, just beyond, waits for a moment. That moment saves the pursuers. He is disabled; the saucissons are destroyed, and the rush continues to the crest of the hill. Here the enemy have to pause, however, at the foot of the parapet, from which grape and bullets now pour upon them, tearing wide gaps in their ranks.

"While waiting for ladders, they crouch back behind rocks and into hollows which have been neglected by the engineers, and thence begin to pick off artillerists and sharp-shooters with a precision so terrible as soon to silence the artillery and force the evacuation of the bastion at the knee of the front ascent. By this time Cadwalader, who has replaced the wounded General Pillow, brings up the ladders and fascines; and now there is a rush across the ditch to plant the ladders. The musketry fire redoubles, and down come the first climbers, dead and disabled, and so the next daring stormers; but assailants cluster thick and eager at the foot to take the vacant places, and finally they gain a foothold on the parapet.

"A resistless number follows across the vacated priest-cap and into the precincts of the yard, joined by another party, whose ascent along the south side had been facilitated by a top fire upon its bastion. Light howitzers and captured guns are turned upon the castle and the raised terrace along the eastern verge, mingling their thunder with the sharp ring of rifles, driving the defenders from the windows and roofs, and forcing them over the walls, while covering the entrance of the stormers. A chance shot strikes the staff, and the castle flag bends over, but the next moment it is righted again by sturdy hands, and flutters forth defiantly. The assailants press closer, however, and are already in hand-to-hand conflict with the citadel. The excitement of battle and the loss of comrades seem to have frenzied them, for they rage with a ferocity never before displayed during the war, granting little or no quarter. And few ask it. The very cadets, mere boys of fourteen years and upward, fight with heroic daring, and cheer their elders on as they stand at bay to sell their lives dearly, banishing sombre premonitions and quailing not at death. The blood of stripling and graybeard mingle in their flow, and bear the mournful tidings in the red-tinged waters of the aqueducts. Finally a party gains the roof and strikes the flag; and as the banner of the invaders rises, midst deafening huzzas, a change sets in. The authoritative voice of the officers prevails; the slaughter stops; the vanquished yield. *Bravo* surrenders, together with four generals and 100 other officers, the total number of prisoners on and round the hill being placed at 800." (Bancroft's *History of Mexico*, vol. v, pp. 509 et seq.)

When the first Aztecs entered the Valley of Mexico the W. shore of Lake Texcoco was marked by the spot where the monument to the cadets now stands. Later, during the time of Montezuma II, when the shore of the lake had receded eastward, the present duck-pond was a sizable lakelet; the haunt of the ocelot, eagle, snake, turtle and other pampered symbols of Aztec divinities. To the r. of this pond, in a depression encircled by huge trees, is a cemented skating-rink, free for children. The charge for the swings is 5 c. for each 20 min. A few yards to the S.-W. of the monument is a walled-in spring, — the one-time W. terminus of a great aqueduct which supplied a part of the drinking water to the Aztec metropolis. A half-obliterated inscription in the S. wall advises that the fountain was restored in 1571 by *Martin Enriquez de Almanza*, 4th Viceroy.

The fine aqueduct which the Spaniards destroyed while besieging the city was repaired by some of the early Viceroys and was converted into a "magnificent *acueducto* of 904 gigantic arches." An inscription at the sometime city terminus of this aqueduct, *El Salto de Agua* (waterfall or fountain), near Belem Prison, records that 904 arches supported this vast waterway between the fountain and the *salto*, that it was 4,663 *varas* (yards) long, and that it was begun (referring to the renovation and amplification) in 1677, and completed in 1779. One of the early chroniclers writes: "Sweet water is brought to Mexico from a place called Chapultepec, three miles distant from that city, which springeth out of a little hill, at the foot whereof stood formerly two statues or images, wrought in stone, with their targets and launces, the one of Montezuma, the other of Axaiaca his father. The water is brought from thence to this day in two pipes built upon arches of brick and stone." A few years ago the aqueduct was condemned as useless, and the greater part was demolished. By order (in 1877) of the Government, 25 arches were preserved (on which commemorative tablets are to be placed) along with a quaint fountain, a short distance E. of the (S.) castle gate. The water which flowed over this long aqueduct was called *agua delgada* (thin water) to differentiate

it from another source which provided *agua gruesa* (thick water). History has it that the original aqueduct was built by Prince *Chimalpopoca* in 1417. Before the water was diverted from its source this spring was a rushing, sounding stream that poured thousands of gallons of water daily into the Aztec city. The Spaniards believed that Montezuma had a secret treasure-house near by, and every nook and cranny of the region has been dug over and searched. Tradition avers that on one occasion, in order to placate the anger of *Tlaloc*, God of Water, at the time of a long drought, a great number of jewels, including emeralds, turquoises, gold and whatnot, were thrown into the spring. This belief was strengthened in the minds of the credulous Spaniards because the walls roundabout were formerly covered with Aztec picture-writing, and petroglyphs. Hereabout were buried many nobles and caciques, and until quite recently carved stone fragments marked their graves. At the close of the 18th cent. the epitaphs of *Montezuma*, *Axayacatl* and *Ahuizotl* were still preserved here. During the construction of the castle, the hillsides were drilled and blasted, and many carved hieroglyphs, ideographs and figures of warriors were destroyed. In 1784 the Spaniards maintained a powder-mill hereabout, which was later wrecked by an explosion. The spring halfway up the S.-E. side of the hill supplies some of the water drunk in the city.

At the S.-E. base of the hill is the **Tribunal** (see the Park plan) in the austere Greek style, where civic honors are annually bestowed upon pupils of the Military College, and where memorial services are held to commemorate the anniversary of the cadets who died in defence of the castle during the American invasion. On such occasions an immense crimson curtain is stretched above the tribunal, a wealth of flowers and garlands of leaves are hung roundabout, and the structure is decorated with war panoply, — cannons surrounded by projectiles, swords, stacked-arms and whatnot. Directly facing the tribunal is the

Arbol de Montezuma, the largest tree in the park. It is 45 ft. in circumference, about 200 ft. high, and of great antiquity. With the old *Arbol de la Noche Triste* (described at p. 418) and the *Great Tree of Tule* (in Oaxaca), it forms one of a trinity of giants which are perhaps the only living witnesses of the Montezuma era and that of the Conquest. The view down across the park toward the S.-E., to a splendid group of great trees forming a little circle, is very pretty. Behind the stone railing facing the tribunal is a fish-pond with some tiny gold fish and some large carp. A short walk to the S. of this spot brings us to a walled-in place known as

Montezuma's Bath, surrounded by a beautifully kept flower plot. Many tiny jets of water bubble up from the bottom of the spring. Hard by is the pumping station which draws water from this spring and forces it into the city pipes.

The Forest (*bosque*) of Chapultepec, at the W. and S. sides of the hill (*cerro*), is a beautiful lake-dotted woodland intersected by shaded walks, handsome and splendidly kept drives, running streams and parterres of perennially blooming flowers. It is being constantly enlarged; new avenues and ponds are added every now and then, and young trees are set out. In point of size and general attractiveness it compares

not unfavorably with the Bois de Boulogne, Hyde Park and similar European resorts: it was formerly a chosen duelling-ground, and it is still the predilection of love-lorn persons with suicidal intentions. Many of the avenues (*calzadas*) have attractive names: the ave. known as *Calzada del Rey*, at the S. side of the hill with an E. and W. trend, is perhaps the finest.

A good way to get a comprehensive idea of the park is to follow (to the right) the *Gran Avenida* which starts at the entrance and circles the grounds. Intersecting this is the *Calzada del Lago*, *Calzada de los Poetas*, *C. Transversal*, *C. de los Filósofos* and a number of narrow foot-paths, most of which traverse the *bosque* and give on to the *Gran Avenida* as it flanks the forest on the S. side. The *Calzada del Cerro* forms an inner circle and skirts the base of the hill on which the castle rests (comp. the park plan). By starting from the E. base of the hill and following this *calzada* round to the r., then to the l., we return to our starting-point after a brisk walk of about ten minutes. The longer walk, by the *Gran Ave.*, takes about 25 min.

We follow the *Gran Avenida* round to the r. to its intersection with the *Calzada del Lago*, where there is a fine sheet of water on both sides of the road. The white house to the r. is the Automobile Club (*C. Automóvil*) completed in 1908 at a cost of $35,000. Some of the most aristocratic residents of the city are members. The structure occupies a site on what was once the *Rancho de Anzures*. The arm of the lake was extended past the club-house in 1909.

On the lake there is a *Servicio de Botes;* boats $1 the hr. Difficult to secure on Sundays and feast-days. The water is shallow.

Following the *Gran Ave.* westward we soon come to the Jardin de Propagación y Aclimatación (uninteresting) which flanks it on the r. At the intersection of this ave. with that of El Rey we see, to the r., at the top of the hill, the celebrated

El Molino del Rey (The King's Mill), of historical interest only. To the r. of this is the *Casa Mata* and the battle-field of Molino del Rey, once a famous duelling-ground and now a popular military show-ground. A commemorative monument marks the spot where the Mexicans and Americans struggled for supremacy in 1847. Immediately to the S.-W. is the *Panteón de Dolores* (p. 391). Hard by is a government arms factory, and a pumping-station. Returning eastward along the *Calzada del Rey* we come once more to the entrance, whence we proceed (along the *C. del Castillo*) to the iron grill and the guard house at the N.-E. base of the hill. Passing through the gate we come to the pergola (on the N. side of the road that leads upward and around the hill) which dates from 1907, and has for its base a segment of the old aqueduct which once carried *aqua gorda* across to San Cosme, thence into the city along the *Calles del Puente de Alvarado* to a point hard by the present new Post-Office. In front of this pergola is the elevator shaft which was formerly a cave —

long believed by the Aztecs to be the sanctuary of the uneasy and restless spirit of *Marina*, mistress and interpreter of the Great Conqueror. (The Indians of to-day believe the forest of Chapultepec is haunted by Marina's spirit.) While this elevator offers the quickest method of ascending to the castle, the visitor will gain considerable by following the winding road to the terrace on the S. side. The views as we go up are magnificent. From this favorable situation the fine old forest trees can be seen to splendid advantage.

The old *Ahuehuete* trees (*Taxodium distichum*), of which there are more than 200 in the park, are particularly noteworthy. The larger and older ones are thought to be the relics of a magnificent tropical forest which at one time covered the great Valley of Mexico. Until quite recently these trees were all hung with festoons of gray, trailing Spanish Moss (*Tillandsia asneoides*) which imparted a decided color tone to the entire group and gave the forest a phantom-like appearance. This moss sapped the vitality of the older and less vigorous trees to such an extent that the most of it was cleared away: patches still remain here and there. The boles of certain of the trees are enormous. Decay has eaten into the heart of some of the patriarchs, and to preserve them clay has been inserted: to gain uniformity in appearance this clay has been adroitly tinted and ribbed and made to resemble the bark, so that near inspection is required to distinguish it. Scattered among the giant cypresses are pines (some of them immensely tall), pepper-trees, palms and a host of beautiful shrubs, ferns and flowers.

The Castle (*Castillo*, comp. accompanying plan) which occupies the crest of the hill, and is reached by an elevator which rises through a shaft cut in the solid rock, and by a roadway which ascends from the N. side and winds around toward the W. and S., was begun in 1783 by the Viceroy (47th) *Don Matias de Galvez*, who obtained permission from the King of Spain to erect a summer home here. The premature death of the Viceroy delayed the work, which was later continued by his son, *Bernardo de Galvez*, who succeeded him in the viceroyship. By 1786 the work had already cost the Spanish Crown 300,000 *pesos*, and the King, suspicious of the Viceroy's motive, commanded the work to stop. This alleged *Palacio de Verano* (summer palace), in a commanding position with strong military attributes, fortified with moats and with salient walls and parapets toward Mexico City, and containing, on its N. side, vast subterranean vaults capable of holding provisions sufficient to feed an army, bore too close a resemblance to a fortress masked as a pleasure house. In due time the King's suspicions were allayed, and although the work was not completed, the Viceroy and the Vice-Queen (a woman celebrated for her beauty and virtues; also as being one of the first blondes ever seen in Mexico) dwelt in the castle for a time. With the recall of *Galvez* in 1787, the unfinished structure was permitted to fall into decay. At the beginning of 1800 it presented a sadly dilapidated aspect, and was little more than a wreck. Repairs were undertaken in 1840, and two years later a branch of the *Escuela Militar* was

PLANO DEL

CASTILLO DE CHAPULTEPEC

1:1,100

0 50 100 Engl. Ft. 0 5 10 15 20 25 Metros

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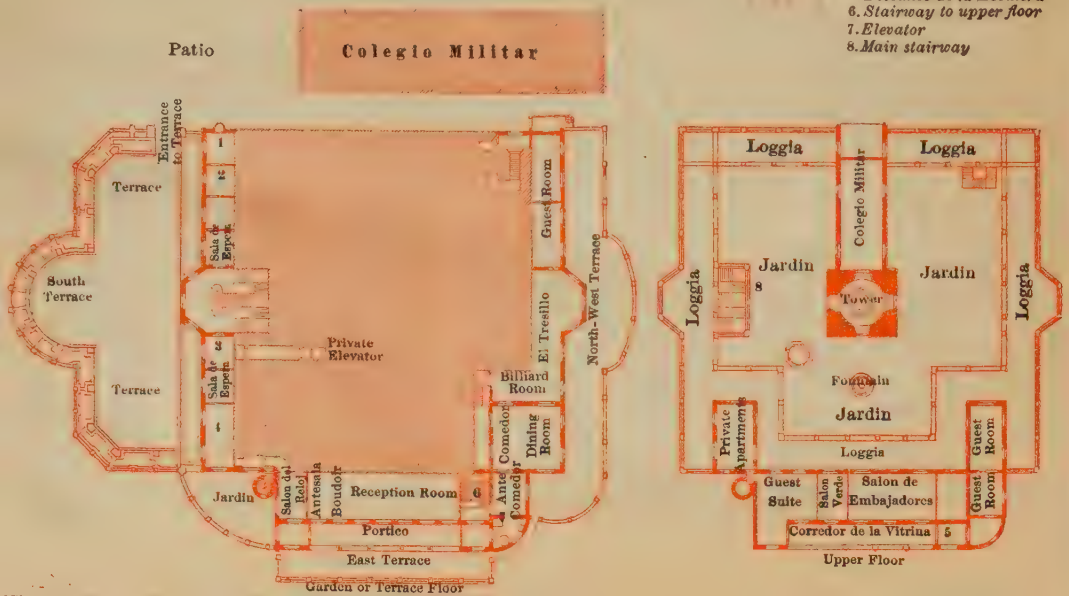
1. *Portería or Conserjería*
2. *Office of the Conserje*
3. *Sala de los Ayudantes del Presidente*
4. *Sala de Acuerdos del Señor Presidente*
5. *Descanso de la Escalera*
6. *Stairway to upper floor*
7. *Elevator*
8. *Main stairway*



installed in a wing of the building. Just prior to the American War it was strongly fortified, and in 1847, when it was stormed and taken by the Americans under *General Pillow*, the students defended it heroically and with great loss.

In 1866 the Emperor Maximilian conceived the idea of converting the castle into a Mexican Miramar, and the imperial architect, *Rodriguez Arangoiti*, was ordered to renovate it and decorate it in the Tuscan style. The building was fitted up luxuriously, the corridors were adorned with voluptuous pictures after the style of those of a Pompeiian villa, and the grounds were terraced and improved. The tangled forest at the rear of the castle was cleared, handsome roadways were cut through it, and the place soon became the prototype of the beautiful *bosque* which to-day delights lovers of enchanting vistas, quiet woodland walks, sequestered nooks and flower-embowered retreats. Hitherto the insecurity of the suburbs and the absence of passable roads had been the great objection to suburban residences, and by order of the *Empress Carlota* the *Paseo de la Reforma* was completed, and a line of splendid eucalyptus trees was planted on each side, along its entire length. To the initiative of the Empress is also due the beautiful hill-top garden, which resembles, in its charming simplicity, the *Pincian Garden* at Rome. Because of the vicissitudes of its construction, the castle shows no distinct and sustained architectural character; but, splendidly poised as it is, high above the beautiful grounds and overlooking the wide Valley of Mexico, it forms with its fine interior one of the most impressive "sights" of the capital.

The varied and elaborate furnishments imported by Maximilian for the adornment of the castle were many. The most exquisite productions of Europe were installed in this *buen retiro*. Numerous marble statues, alabaster vases, an elaborate set of silver-plate used by the royal pair, and many minor objects are now on exhibition in the National Museum. Splendid ceramic curios in the shape of porcelain pieces decorated with the imperial monogram are yet to be found in the antique shops of the capital.

The Entrance to the terrace, on the S. side of the *Colegio Militar*, is through huge gates ornamented with bronze figures of soldiers bearing arms. For centrepieces the gates have medallion portraits of certain of the cadets who perished when the castle was stormed by the Americans. Admission cards are taken up by the *Conserje*, whose office is just within the second gates.

We enter the castle through the small, square *Salon del Reloj*, which contains some handsome antique Spanish carved chairs and a fine (modern) clock. Adjoining this room is the *Salon Rojo* (red room). Crossing the *Antesala del Baño del Presidente* we enter the *Recamara Azul*, noteworthy for some exquisite antique furniture, for the beautiful blue and gold

satin brocade on the walls; for a clock which once belonged to the Emperor Maximilian, and a massive silver epergne which still bears the monogram of that ill-fated monarch. The adjoining *Boudoir*, once the favorite room of the *Empress Carlota*, is now a reception room. The pink satin brocade on the walls and the maple wood-work are modern. In the next room (also a reception room) are a pair of fine Sèvres vases by *Gostier*, and a suite of French furniture, upholstered in Gobelin tapestry, presented by the French Government. The finest room on this floor is the

Comedor (dining salon), finished in beautifully carved Alsatian oak, with a fine (wood) *artesonado* ceiling and some splendid silver epergnes once owned by Maximilian. The panels in the walls are covered with Gobelin tapestries. Very interesting wall decorations are those in *El Tresillo*, also known as the Smoking Room (*el fumadero*), where white silk figures of knights and ladies, appliqued on a maroon satin ground, are engaged in playing battle-door and shuttle-cock, spinning tops, bowling and whatnot, — representing scenes in the life of *Henry III* of France. We return through the dining-room to the stairway leading to the upper floor. The uncomely bronze figure at the newel post is of European origin. Light is admitted through the colored glass let into the roof. On the ceiling around this sky-light (*tragaluz*) are 18 coats-of-arms dating from 1474 to 1867, and representing the sovereigns in whose names the country was ruled during that period. The eagle, with the date 1521, represents the emblem of *Cuauhtémoc*, last prince of the Aztecs. At the top of the stairs is a small landing called *El Descanso de la Escalera*, and immediately to the r. is the fine glassed-in corridor known as *La Vitrina*. The five female figures are *Ceres, Diane, Hebe, Flore* and *Pomone;* the work is of French origin. Opening out on to this *corredor* is the attractive

Salon de Embajadores, a dream of pink and gold in the Louis XV style, with a carpet carrying views of the castle, and with huge silver candelabra that once adorned the apartments of the *Empress Carlota*. The huge gilt chandelier is worth looking at. The president often receives distinguished visitors in this room. At the S. end of *La Vitrina* (note the view obtainable from the little square windows in the glass) are a dainty bath-room and a suite of apartments reserved for distinguished visitors. The porcelain clock, the Persian carpet and the Empire furniture and hangings are attractive. The Private Apartments (rarely shown) of the President's wife are noteworthy for the exquisite satin brocades on the walls and for the Persian carpets. Descending to the floor below we enter, from the S. side of the castle, the

Private Office of the President. In the room adjoining the waiting-room is a picture (the work of *Francisco de*

P. Mendoza in 1902) representing General Diaz receiving the acclamations of his victorious troops in the Plaza at Puebla on the celebrated 2d of April, 1867. On the curved scroll at the foot of the painting is the Proclamation, in Spanish, of the General to his troops:

"Companions in Arms! I wish to be first to pay tribute to your heroism. The entire nation and posterity will later perpetuate your glory. Ye have written another memorable date in this city where Zaragoza immortalized his name on May 5th, and henceforth the 2d of April will loom large on the calendar of National glories.

"I expected much of you; I have seen you answer the country's call to arms at Miahuatlan, and in La Carbonera, in Jalapa and in Oaxaca, and each time you came with the guns taken from the enemy. You had fought naked and hungry, turning your backs upon glory, and yet your exploits in Puebla have gone beyond my expectations.

"A fortified city, with reason termed unconquerable, and which the finest soldiers of the world were unable to take by assault, has yielded to the first efforts of your strength. The garrison and all the immense stores of war material accumulated by the enemy are the trophies of your victory.

"Soldiers: The country is deeply indebted to you. This rending struggle cannot prolong itself. You have given proofs of your irresistible valor. Who would dare to measure forces with the conquerors of Puebla? Independence and Republican institutions are assured: a country with such soldiers can never be oppressed or conquered.

"Intrepid in combat and moderate in the use of victory, you have captivated the admiration of this city by your boldness, and its gratitude by your discipline.

"What General would not be proud to be your leader? While he can count upon you, your friend, *Porfirio Diaz*, will consider himself invincible."

The painting shows the *plaza* bare of the fine trees which now adorn it. The corner room, where the president works, contains a long, richly carved table spread with the portfolios of the Minister of War, Justice, etc. The fine modern clock rings the Westminster chime on a series of 8 bells.

The tunnel elevator connects with these offices through a passage leading into the *ante sala*. The terrace entrance to this elevator is covered by a picturesque kiosk near the marble stair which leads to the upper floor. At the r. and l. of this stair is an alabaster vase with Maximilian's monogram. On the E. and N. sides of the castle, the roofs of the corridors are decorated after the style of a Pompeiian villa. In the *Conserjería* there may sometimes be seen a very elaborate marquetry secretaire of inlaid wood and mother-of-pearl. It is comparatively modern, of Mexican make.

The View from the **Upper E. Terrace** is indubitably the finest of its kind, and one of the most beguiling in Mexico. The eye embraces hundreds of square miles of the S.-W. portion of the grand Valley, which here is sentinelled by the snow-crowned volcanoes of *Popocatepetl* and *Iztaccihuatl*, delimned by the jagged monarchs of the *Ajusco* and the *Pachuca* ranges, and crowned in the centre by the ancient metropolis of the Aztec kings and Spanish viceroys. The gaze rests upon a

score or more clustered villages, each with its church spires and domes glistening white in the yellow light. Usually the Valley swoons beneath waves of sempiternal sunshine charged with the crisp tang of a matchless April morning at the North, and through them, like the softly pulsing current of a subconscious thought, there breathes a monotone of summer insect song and the ceaseless hum of active human life. About the castle the air is redolent of fragrant sub-tropical flowers and alive with bird trillings. The sky which broods above is of a winsome, dimpling blue, quite Italian in its charm and color. The polychrome-tiled domes of the city churches — sturdy reminders of Colonial days — flash heliographic signals across the Valley, and from their tall *campanarios* there occasionally rides down on the wind the deep tones of their ancient bells. The mellow voice of the great bell of *Santa María de Guadalupe*, in the Cathedral tower, is easily heard here, 3 miles from the *plaza*. Lake Texcoco, like a huge, highly polished mirror in a dusty frame, lies beyond the city at the E. To the N. of it is the hallowed shrine of that Indian Princess, the *Virgin of Guadalupe*, and the spires of her sanctuary overlook the magic well, the hill, and the quiet graves of *Tepeyac*. There Santa Anna lies, perchance dreaming regretfully of his part in the American invasion, when alien, hurtling shells burst within and tore the heart of this old castle whereon we stand. At the N.-W. is a range of jejune hills, several white-walled *haciendas*, and the sacrosanct hill and chapel of *Nuestra Señora de los Remedios* — patroness of the Spaniards in New Spain. In the foreground are the peaceful villages of *Tacuba, Popotla, Tlaxpana* and a host of hamlets and *colónias*. Around to the W. is the *Fundición Nacional*, the *Casa Mata*, the battlefield of *Molino del Rey* and the weather-beaten old mill — the military key to *Chapultepec*. Between them and *Tacubaya* at the S., in a shaded grove of weeping willows and Thuja trees, is *Dolores*, the sad, silent, mirthless city of the dead. *San Angel, Coyoacan, Churubusco* and *Tlalpan* string out from W. to E. along the sunlit slopes of *Ajusco*, like huge white cameos on an emerald field. If it be early February a strong glass will show the great color blotches which mark the towns, to be fruit blossoms warmed into fragrant life by an ardent sun. The fine *Paseo de la Reforma* — the *Empress Carlota's* eucalyptus path — stretches like a plumb-line to the equestrian statue of Charles IV — whose predecessor's money built this glorious summer retreat. To the left and right of the *paseo* are the new homes of the capital's foreign residents. The roadway which stretches out toward the N. from the castle is the *Calzada de la Verónica* — named for that tender episode on the road to Calvary. The house in the near foreground, to the l. of this road, is the home of the Reforma Athletic Club.

PLAN OF THE
CITY & VALLEY
OF
MEXICO
1:293,000
0 1 2 3 4 Engl. Miles
0 1 2 3 4 5 6 Kilometros
Made specially for Terry's Mexico
Copyrighted (Es propiedad).
A
B
C
1
2
3
4
5
Huehuetoca
Tajo de Nochistongo
S.Martin
Lecheria
Tepozotlan
Arriba
S.Antonio
Tezoyo
Tepemaxalco
Barrientos
Blanca
Renta
Tulpan
S.Rafael
S.Cecilia
Cuautepec
Sierra
Guadal
Abajo
Chiluca
Calacoayan
Mandia
Castro
Tlalnepantla
S.Monica
Reyes
Tenayuca
Ixtacala
S.Lucas
Santiaguito
S.Cruz
San Jose
Ticoman
Ixhuatepec
Zacatenco
Tepetlacalco
Del Monte
Xocoyahualco
Nopala
Pinillo
Oxipaco
El Cristo
Echagaray
Amealco
Xalpa
Enmedios
Hutchison
La Patera
Tola
Cerro de Tepeyac
Careaga
Xochinahuac
S.Andres
S.Domingo
Xalpa
Rosario
Guadalupe
Ch. of Our Lady of Guadalupe
Rio S. Mateo
Barranca Honda
Naucalpam
Azcapotzalco
S.Catarina
S.Tomas
S.Sebastian
Magdalena
Remedios
R. Chico de los Remedios
Blanco
S.Bernabe
Olaveria
Huitznahuac
S.Lorenzo
Atoto
Leon
Tacuba
Arbol de la Noche Triste
Rio de S. Luis
S.Rafael
S.Esteban
Los Cuartos
Panteon Americano
Panteon Español
Popotla
Buena Vista
Hipo de Peralvillo
MEXIC
Plaza Mayor
Rio Hondo
Morales
Rio Sordo
Rayo
Casa Mata
Fundición Nacional
Chapultepec
Tecamachalgo
Molino del Rey
Panteon de Dolores
(Dolores Cemetery)
Observatorio y Museo
Trejo
Monte
Tacubaya
Piedad
Panteon Frances
La Piedad
S.Bartolito
Palmas
Cuernito
Bezares
Santiaguito
San Pedro de los Pinos
Nativitas
Reyes
Ixtacalco
Santa Fe
Nonoalco
Olivar
Castañeda
Mixcoac
Mixiuacan
Tetepilco
S.Juanico
Enmedio
Rio de los Morales
Rio de S. Borja
Rio de Mixcoac
Miranda
Tlacopac
Churubusco
Cuajimalpa
Cruz Blanca
Tarango
Huicicochea
Coyoacan
Mexicaltzing
Chimalpa
Naranjo
San Angel
Churubusco
Casa de Alvarado
Tlaltenango
Buenavista
La Venta
Acopilco
Club Campestre
(Country Club)
S.Rosa
Pedregal
San Antonio
Maromas
El Desierto
La Magdalena
Coapa
Totolapan
La Cañada
Fábricas de Papel de Peña Pobre
Tlalpan
Monte de las Cruces
Sierra de Ajusco
Chimalcoyotl
Tepepam
Xoco
Xochitepec
Cuernavaca

E
F
G
1
2
3
4
5
Pachuca
Ex Pirámides de San Juan Teotihuacan
Tezoyuca
Santiago
Ixquitlan
Ocoyacac
Tequisistlan
Ixtapan
Papalotla
Grande
S. Bartolo
Chimalpa
Santa María Huitznahuac
San Pablo Acuescomac
Araujo
Atenco
Santa Catarina
Nexquipayac
Río Ixtapan
Río Nexquipayac
Río Xaltocan
Río Grande
Río Chico
Río Magdalena
Magdalena
Tulantongo
Tequila
Solotepec
Santa Ana
Río Texcoco
Concepción
Texcoco
Bueyeros
Río Chapingo
Chapingo
Río San Bernardino
Huexotla
Gama
S. Jerónimo
Tollimpa
LAGO DE TEXCOCO
Montecillo
Nextlalpan
Río Santa Mónica
Cuautlalpan
Xochiaca
Chimalhuacan
Chicoloapan
Costitlán
Chimalco
Huatongo
Atlapulco
Chimalpa
Peñol Grande
Peñol Viejo
Lago de S. María
Atlipac
S. Marta
Tecamachalco
Cerro Pino
Cerro Tezoloi
Cahualtepec
Haztahuacan
Meyahualco
San Isidro
Santa Cruz
Cerro Xotepec
Cerro Santa Catarina
Tlapizahua
Ayotla
Ixtapaluca
Acozac
Zapotitlan
Tlaltenco
S. Barbara
Iztaccihuatl
LAGO DE CHALCO
Popocatepetl
Tlahuac
S. Juan
Tlaxialtonalco
Xico
Tulyehualco
Chalco
N
S

Bayard Taylor thought the most beautiful view in the world was that of the Vale of Cashmere, and after it, the Valley of Mexico from Chapultepec heights. The *vista* has changed since "Montezuma and his predecessors sought distraction from administrative cares and communed with dryad oracles in the hallowed groves of ancient Ahuehuetes," but it is still surpassingly beautiful, with a charm that will scarcely fade from the minds of those who love to view life from the high places.

We may leave the castle by descending the winding stairs near the entrance to the S. terrace. The house at the l. is that of the *custodiano* — usually some retired general of the army. The walled-in space to the r. is the spring whence some of the potable water of Mexico City comes. By following the cement stairs downward we reach the base of the hill near the Tribunal.

The **Panteón de Dolores**, S.-W. of Chapultepec castle (V. Pl. B, 3) on the slope of a hill called *Tabla de Dolores*, reached by the Dolores *tranvías* at frequent intervals from the Zócalo, was opened in 1875, and comprises nearly 300 acres. More than 160,000 persons are buried here. There are many handsome tombs and monuments. Some of the finest monuments are in *La Rotunda de los Hombres Ilustres*, near the entrance. Many of the graves are rented *"en perpetuidad"* at a usual cost (1st cl.) of about $200. Others are rented for five years only, and generally cost (1st cl.) about $60. Unless a new lease is taken at expiry the bodies are removed and thrown into the common *osario* (ossuary), — a bone-pile in the farther end of the cemetery, where bodies of the 6th class are usually interred. Later they are burned with thousands of others. Near by is a cave with many tons of human ashes, skulls, and the remains of disinterred grisly coffins. As the Mexican law forbids religious services at gravesides, these must be held in the chapel erected for the purpose. In one of the vaults is an electrical apparatus employed as a safeguard against burying persons alive. The cemetery is a beautiful spot, vocal with the voices of many birds, and shaded by cedars, pines, China-trees, eucalypti and whatnot. On All Souls' Day it is a mass of bright flowers, brought for the decoration of the graves. Most of the bodies are brought hither in funeral cars belonging to the Mexican Tramway Co.

Environs of Mexico City.

GUADALUPE-HIDALGO. TLALPAN. THE COUNTRY CLUB. CHURUBUSCO. COYOACAN. THE PEDREGAL. SAN ANGEL. LA PIEDAD. MIXCOAC. TACUBAYA. POPOTLA. TACUBA. AZCAPOTZALCO.

The Environs of the capital have a number of special attractions in the several shrines (chief among them that of *Our Lady of Guadalupe*), and pretty suburban towns with their old churches and fine settings. The

most important of these are described below. The plan of the Valley of Mexico is referred to as "V. Pl." to differentiate it from the plan of the city. (See opposite page 391.)

Guadalupe-Hidalgo (usually called Guadalupe and pronounced Wah-dah-*loop*-e), a suburban town (V. Pl. C, 2) 3 miles N.-E. of the *Plaza Mayor*, at once the most sacred and the most popular Catholic shrine in the Republic, is reached by the *tranvías* of the Guadalupe line (in 15 min., fare 10 c. 1st cl.) which start from the N.-E. corner of the *plaza* garden.

The cars pass along the S. side of the Cathedral, then turn N. and traverse one of the oldest sections of the city; passing the quaint *Plaza* and *Church of Santo Domingo*, the *Escuela de Medicina*, the old *Parroquia de Santa Ana* with the ch. of the same name; the *Hipódromo de Peralvillo* and the *Estación del Ferrocarril Hidalgo y Nordeste* (on the r.). After crossing the track of the *Mexican Rly.*, the car-line parallels the old *Guadalupe Calzada* (on the l.), constructed in 1675, and flanked by a double row of *chopos* (black-poplars) and *álamos* (white-poplars). Formerly it was the custom for ostensibly devout pilgrims to traverse this old highway on their knees, stopping and praying at each of the 14 altars or stations of the cross (most of them now demolished) which then stretched between the city and the sanctuary. The lakes of the Valley of Mexico, and the snow-clad mountains of *Popocatepetl* and *Iztaccihuatl* are visible on the r. Near Guadalupe are the ferruginous springs of the *Hacienda de Aragon* (waters about 77° Fahr.), now little frequented. As the cars enter the town they turn to the E., then traverse several narrow *calles*, and finally stop in front of the door of the *Basílica de Guadalupe*, which faces a paved square, a pretty garden, and a bronze *Statue of Miguel Hidalgo y Costilla* (erected by the *Ayuntamiento* in 1886–1899) holding aloft his war standard emblazoned with the image of the Virgin of Guadalupe. The fountain facing the statue is called *La Fuente Guadalupana*. The tram-cars are apt to be crowded on Sundays and holidays.

The Town — named in honor of the Virgin and of the patriot Miguel Hidalgo — stretches around the S. and E. base of the *Cerrito de Tepeyacac* (Aztec — "point of the hill"), and has a population of some 10,000, which is swelled to 60–100,000 during the great pilgrimages (Romerías, peregrinaciónes) which the Indians of the Republic make to the shrine. The houses are usually one story, and the church and hill dominate the landscape. The place wears a perpetual air of joyousness; the country Indians, by their presence, rendering it particularly interesting to foreigners. The house in the *Calle del Bosque*, No. 22 (tablet), was General *Porfirio Diaz's* headquarters in 1867. Before the Conquest, the *Cerro* was the site of an Aztec temple dedicated to *Tonantzin*, protectress of the *Totonoqui Indians*, and goddess of the Earth and of Corn. The little settlement which grew up about the sanctuary after the apparition of the Virgin was called *Tepeaquillo*. It was made a *villa* (town) June 24, 1751, and was raised to the rank of a *ciudad* — with the name of *Guadalupe-Hidalgo* — Feb. 12, 1828. The town was also originally called *Quautlalapan*, which (says *Beaumont*) was corrupted by the Spaniards into Guadalupe. (Historians derive the latter word from

the Arabic *guada*, river, and the Latin *lupus*, its signification then being wolf river.)

The spot is the focus of the most fervent and powerful religious cult in the Mexican Republic, — the holy of holies of the Catholic Apostolic Roman Church, — and it has been for centuries the place toward which the eyes and thoughts of thousands of Mexicans have turned. The keystone of this cult is the alleged miraculous picture of the *Virgin of Guadalupe*, which, according to tradition, dates from 1531, ten years and four months after the *Conquest* of the Valley of Mexico.

The **Shrine of the Virgin** is to Mexicans what the Ganges is to the Hindus, Mecca to the Mahommedans, and Nikko to the Japanese. It is believed that the Indians regard the image of the Virgin as a divine manifestation of their primitive goddess (*diosa*), rather than the divinity of the Spanish-Mexicans, and on Dec. 12 of each year (a *fiesta* which the Indians celebrate with great enthusiasm as their special holy day) the ch. is given over to them; their celebration, unhampered by priests, being conducted in their own way. Foreigners find this unique, but trying. The unhygienic and ignorant Indians overrun the village to such an extent that the problem of preventing pestilence is a serious one to the authorities. The ch. is usually packed to suffocation: the devotees bring habits and an entomological congress as varied as they are astonishing, all the ch. decorations within reach are kissed to a high polish and thoroughly fumigated later, and all breathe freer when the frenzied shriners have returned to their different homes. Many of the pilgrims are wretchedly poor, and to maintain themselves during the journey — which not a few make on foot — they bring curious home-made knick-knacks, pottery, eatables, blankets and whatnot, which they sell along the route and at impromptu stands erected near the ch. and *plaza*. These stands are notable for a kind of small biscuit (*biscocho*) called *Gorditas de la Virgen* (little fat ones of the Virgin), made of *maiz de Cacahuazintla* (a large-grained corn resembling horses'-teeth) from the valleys of *Toluca* and *Tulancingo*. The *gorditas* sell at two for one *centavo*, and the hungry Indians eat them in amazing quantities.

Minor Indian festivals are held Nov. 22; on almost every day in Dec., and on many days during the remaining months of the year. A higher class festival, in which the Archbishop and the Catholic clergy take part, is held on Oct. 12 (anniversary of the crowning of the Virgin) and on Jan. 12.

The original Spanish Virgin of Guadalupe, which is still preserved in a fine camarin in a special chapel adjoining the Gerónimite Convent of Guadalupe, Estremadura, Spain, is a figure of the madonna said to have been carved by St. Luke and presented by Gregory the Great to San Leandro, the Gothic uprooter of Arianism. According to tradition it was miraculously preserved during the six centuries of the Moorish occupation of Spain, and was rediscovered (1330) by one Giles, a cowkeeper

of Cáceres. A hermitage was built for it, then a chapel; it finally passed into the hands of the Gerónimite monks, who, by shrewdly exploiting it, became so rich that in Spain the proverb ran:

"Quien es conde, y desea ser duque
Métase fraile en Guadalupe."

When the *convento de los Gerónimos* was suppressed one of the rooms was found almost filled with gold, and the wine cellars were proportionately rich in choice products of the vineyards.

One cannot but admire the positive genius of Zumárraga in planning that the Virgin appear in Mexico not as the carved figure, nor yet in the likeness of a Spanish woman, but rather in the guise of an Indian princess with some resemblance to the revered goddess *Tonantzin*, thus striking the Indian population at the most vulnerable point.

Those who desire further information on the subject of the Spanish Virgin can consult, *Historia de Nuestra Señora de Guadalupe*, by *Gabriel de Talavera*, Toledo, 1597. With particular reference to the Mexican apparition: *Miguel Cabrera, Aparición de la Virgen de Guadalupe*, Mexico, 1756. (At a meeting of artists in Mexico in 1751 Cabrera was selected to make a copy of the painting for presentation to Benedict XIV. This copy was the most celebrated ever taken. He wrote a lengthy critique on the original to show that it was not painted by any human agency.) *Bernal Diaz, Historia Verdadera.* Many translations and reprints. *Lasso de la Vega, Huei Tlamahuicoltica*, Mexico, 1649; *Boturini, Idea. Hist. Gen. Amer.*, Madrid, 1846; *Vetancurt, Teátro Mexicano*, Mexico, 1698; *Sanchez, Imagen de Guadalupe*, Mex., 1648; *Cabrera, Maravilla Americana*, Mex., 1756; *Florencia, Zodiaco Mariano*, Mex., 1755; *Florencia, Estrella del Norte*, Mex., 1741; *Castro, Octava Maravilla Mexicana*, Mex., 1729.

History: On the morning of Sat. Dec. 9, 1531, an Indian of low birth, one *Quauhtlatohua*, who had received baptism a few years before and had been christened *Juan Diego* (John James), was proceeding from his native town of *Cuauhtitlan*[1] (p. 137) to *Tlaltelolco*, to hear mass and to receive instruction. On his way thither he was obliged to pass the rugged, sterile hill of *Tepeyacac* (called also *Quautlalpan* and *Tepeyac*), on which there grew no vegetation except the cactus and stunted shrubs, and which was seamed with fissures and pierced with cavities. "While crossing the slope of this barren mount, harmonious strains of sweetest music enrapt his attention, and turning his eyes upward in the direction whence the melody came, with increased wonder he beheld an arc of glorious coloring. In its centre shone a brilliant light, such as that shed from a heavenly throne. The rocks around were resplendent with prismatic hues, and seemed to him masses of opal, sapphire, and burnished gold. Gradually he drew nearer, and in the radiance beheld a lady of beautiful countenance and form, who in a gentle and assuring voice called him *Hijo mio*, my son, and bade him ascend to where she stood. When he reached the spot the lady told him that she was the Virgin Mary, and it was her wish that, on the place where she was standing, a church should be built. She then charged him to hasten to the bishop and inform him of her commands. Juan Diego at once proceeded on his mission,

[1] Diego was born at *Cuauhtitlan*, and at the time of the appearance was living at *Tolpetlac*. He was 58 years old.

and told his story to the bishop Fray Juan de Zumárraga. The bishop, however, gave no credence to the tale, and Juan returned to the spot where he had seen the vision. Again the Virgin appeared and bade him on the morrow repeat to the bishop her message. More attention was paid to him on this occasion. The prelate questioned him closely, but telling him that his statements were insufficient, bade him bring some sign from the lady by which he might recognize her divine command. Under the impression that the Indian was laboring under an illusion, the bishop directed two persons to follow him unobserved and watch his proceedings. This was done. And when Juan Diego approached the bridge spanning a small stream which crossed the way, he disappeared from their sight, nor did the closest watch discover him. Returning to the bishop they made their report, and expressed the belief that the Indian was guilty of witchcraft.

"Meanwhile Juan pursued his course, unconscious of the miracle performed in his behalf, and reported to the Virgin the result of his mission. She bade him come to her on the morrow, when a sure and certain sign would be given him. He did not, however, carry out the Virgin's injunctions, owing to the condition of his uncle, Juan Bernardino, who had fallen ill with a fever which the Indians called *cocolixtle*. But on the second day, which was the 12th of December, while on his way to *Tlaltelolco* to obtain the services of a priest for the dying relative, he remembered his neglect, and in his simplicity hoped to avoid meeting the apparition by taking another path. On arriving at a small fountain (now called the *Pocito de Nuestra Señora de Guadalupe*), he perceived the Virgin descending the slope, surrounded by the same effulgence as on the first occasion. The vision dazzled him. Conscience-stricken, yet contrite, he fell on his knees trembling. But the Virgin consoled him, and bade him be in no anxiety for his uncle, who was well already. She then bade him ascend the hill, cull the roses he would there find, and bring them to her in the folds of his mantle. The man obeyed, finding on the barren summit a miraculous garden of roses which shed a delicious perfume. Gathering as he had been bidden, he carried the roses to the holy one, who, having taken them in her hands, gave them back to the Indian, and bade him carry them unseen by any one to the bishop.

"On arriving at the bishop's, Juan Diego unfolded his mantle and displayed the roses as the required sign, and behold, a figure of the Virgin was found painted upon the mantle! Then all acknowledged the holy nature of the apparition and bent their knees in worship. Zumárraga, with priestly hand, took from the shoulders of the native the sacred cloth, and reverently placed it in his oratory. On the following day the prelate, accompanied by his household, and guided by Juan Diego, vis-

ited the spot designated by the Virgin. His mission ended, Juan Diego returned, accompanied by several of the bishop's followers. On their arrival at *Tolpetlac*, Juan Bernardino was found to be in perfect health, and it was discovered that at the same hour in which the Virgin had told Juan Diego of his recovery she had appeared to Bernardino, restored him to health, and expressed her wishes with regard to the erection of a church.

"Far and wide spread the tidings of the miracle, and the crowds which flocked to the bishop's palace to see the divinely painted figure became so great that he placed it on the altar of the Cathedral (at Mex. City) that all in turn might venerate it. There it remained till a shrine was erected on the site indicated by Mary, whither it was transferred in a solemn procession in 1532." The nobility of the Mexican capital prostrated itself before the picture which the Spaniards named *Nuestra Señora de Guadalupe* (in honor of the Guadalupe of the Gerónimites), and the Indians *Santa María de Tequantlaxopeuh*. Juan Diego and his uncle Bernardino became the servants of the Virgin in her sanctuary, and Juan and his wife (Julia María), took the vow of chastity, and thenceforth lived in a little house near the chapel. Juan Diego "died a most Christian death" in the year 1548 (at the age of 70 years), and was buried in the church near the Virgin's shrine.

The "miraculous" apparition set the Mexicans almost delirious with joy and religious enthusiasm. Many of them changed their manner of living, and the deep devotion of some of their descendants can be traced to this happening.[1] The ecclesiastical orders in Mexico immediately set about securing Papal recognition of the apparition, but it was not until 1663, more than a century later, that Alexander VII would even admit the relation of the apparition, and he ordered its investigation by the Congregation of Rites. By this time the image had become the chief object of veneration in Mexico, and it was considered the true Mexican divinity. Dec. 12 was set apart in perpetuity as a day of holy festival in the Mexican Virgin's honor, and a concession for a plenary jubilee to be held on this date was obtained from Pope Clement IX in 1667.

In 1736 Mexico City was visited by a dreadful pestilence, — *matlazahuatl*, — and the affrighted natives promptly elected the Virgin their patron saint. It is said she caused the plague

[1] It had the effect also of stimulating the jealous friars in other parts to active research, with the result that in due course another Juan Diego came into prominence in Tlaxcala, and discovered a spring and a miraculous picture of *Nuestra Señora de Ocotlan* (comp. p. 428). Others were found in swift succession, and soon Mexico was "knee-deep" in *santos* and *santas* "miraculously" disclosed to humble Indian neophytes. Scarcely a ch. but had its divine patroness, many of which are worshipped to this day.

to disappear. The prelates continued their efforts to secure her recognition, which was finally accorded, though grudgingly, by a Papal Bull of May 25, 1754, two hundred and twenty-three years after the first appearance. Henceforth the Virgin of Guadalupe was declared the Patroness and Protectress of New Spain, and the image became the official and venerated symbol of the Mexican church and people.

On the memorable 15th of Sept. 1810, the patriot priest Miguel Hidalgo y Costilla set Mexico aflame by taking a picture of the Virgin from the parish church of Atotonilco, placing it on his banner and declaring her to be the patroness of the Mexicans in their revolt against Spanish misrule. The Virgin was made protectress of the revolution, and Hidalgo's temporary successes caused the rebels to adopt "Guadalupe" as their war-cry. The stimulus to the cause, arising from a religious fanaticism which at critical periods is often more potent than reason, was incalculable. The happy issue of the War for Independence further endeared the Virgin to the nation, and one of the first acts of the congress of the new Republic (Nov. 27, 1824) was to decree Dec. 12 a national holiday. Prior thereto, Agustin de Iturbide, the first Mexican Emperor (1822), created an Order of the Virgin of Guadalupe, with its corresponding decoration. The first president of the Republic, Felix Fernandez, changed his name to Guadalupe Victoria. Succeeding presidents, as well as the Emperor Maximilian, made solemn official pilgrimages to the Virgin's shrine. When the American army under General Scott was in Mexico City in 1848, the Mexicans appealed to the Virgin to remove the soldiers, and soon thereafter a treaty of peace was signed at Guadalupe.

A host of miracles are attributed by the simple Indians to the Virgin whom they call *La Virgen India de Tepeyac*. Other folks less simple believe in her miraculous powers. Within the ch. is a painting which depicts in a spirited manner the first miracle said to have been performed by the image. While the picture was being transported with great solemnity to the first temple erected in its honor, a number of Indians danced in front of the procession. One of these accidentally discharged an arrow which lodged in the jugular vein of another and caused instant death. The yet warm body was carried to the image, the Virgin reached out and removed the arrow, and the dead man returned to life and health!

The **Collegiate Church** (*la colegiata*), completed April 17, 1709, at a (supposed) cost of $3,000,000 (which is no doubt a gross exaggeration), was solemnly dedicated May 1, of the same year. The structure was recognized by a Papal Bull of May 6, 1749. The ceremony of transferring the image of the Virgin from the Cathedral at Mex. City was one of the most gorgeous in the religious history of Mexico. All the civil and ecclesiastical authorities, the students, foreign ministers, monks and nuns of the monastic orders formed in the procession, and the church-bells rang incessantly for days.

The first chapel erected by the order of Bishop *Zumárraga* was soon found to be too small, and it was enlarged about the middle of the 16th cent. Pilgrimages became so numerous that a larger structure (completed in 1622 at a cost of $52,000) was erected on the site of the present *colegiata*. The great inundation of 1629 almost ruined this ch., and the image was removed for safe-keeping to the Cathedral. Albeit the waters did not subside for three years, their ultimate retirement was attributed to the intervention of the Virgin, and in consequence her cult grew prodigiously. So many pilgrims came to the capital to do her homage that the Cathedral would not hold them all.

The ch. is 184 ft. long by 122 wide, and is surmounted by four towers and a dome, the lantern of the latter rising 125 ft. above the floor. The towers are 110 ft. high, and are not distinguished for grace or beauty. Huge Corinthian columns support the superstructure of the façade, which is adorned with niched saints and with marble bas-reliefs depicting episodes of the miraculous apparition. There are five entrances, three at the S., one at the W. opposite the *Jardin Juarez*, and one (now closed but visible from the Tepeyac hill-top) which formerly opened into the convent. Over the wide central entrance is the Latin inscription, *Sacrosancta Romana Lateranensis Ecclesia*. At the E. end of the atrium, which is enclosed by a high iron grill, are many little stalls (*puestos*) where trinkets of all kinds, and with special reference to the Virgin, are offered for sale. Aluminium medallions, ribbons giving the exact measurement of the lady's head, photographs, votive offerings blessed by the padres, and candles (*velas*) are to be found here. A score or more of ambulating kitchens usually stretch along in front of the old convent at the east.

The Interior is impressive and attractive. The color scheme of dark green and gold appeals to the quiet-minded. Double rows of immense clustered Corinthian piers delimn the aisles and nave and support the high, vaulted roof decorated in blue with gold stars. That portion of the ch. immediately about the entrance and the organ loft is decorated *al estilo Bizantino*, while the sides (which are devoid of chapels) were newly decorated in 1887. We enter the basilica through the main entrance at the W. — In the foreground of the W. aisle is a huge mural painting (the work of *Salomé Pina*) representing Fray Francisco Lopez in the act of showing a copy of the painting of the Mexican Virgin to Pope Benedict XIV. The exclamation of His Holiness, "*Non fecit taliter omni natione*," — this was granted to no other people, — is known to every Mexican child that knows of the Virgin. The painting was presented by the Diocese of the state of Querétaro. The bronze inscription below refers to this presentation. The many votive offerings of silver, in the long gilt frames which flank the W. entrance, were put here by devotees of the shrine. The inscription on the small marble tablet below the first frame refers to them, and requests the Virgin to accept them

in gratitude for her many favors. The huge canvas above the entrance, with four paintings in the corners and a long Latin inscription in the centre, depicts episodes in the apparition, and describes the miraculousness of the Virgin. There is a companion piece to this over the E. exit. The next painting (by *Francisco Parra*) was presented by the Bishop of San Luis Potosí, and represents the *Jura del Patronato*, or Oath of Patronage. The next, and smaller picture (the work of *José María Ibarrarán*), represents the Canonical Inquiry, or *Informaciones de 1666*. Each of the four larger paintings cost four thousand *pesos;* the coloring is so much alike that they might easily be taken for the work of a single painter. Let into the floor near the entrance we have just passed is a bronze tablet above the grave of *Antonio María de Bucareli y Ursúa*, one of the best (46th) of the Spanish Viceroys; he died April 9, 1779.

Ascending the stairs at the N. end of the W. aisle, we come to a gloomy chapel dedicated to the Holy Founders of Religious Orders in Mexico, and to San Joaquin. The wheel window of colored glass represents Santa Teresa. Turning to the r. we enter the apse with three altars, dedicated to Santa Rosa, San Pedro, and San José. The stained-glass windows (of European origin) are modern, and were presented to the ch. by prominent Mexicans, whose names appear on them. Lined along the *tras-coro* are nine canonical chairs with carvings above them (in high relief) of martyred saints, and carved wood figures (in low relief) of *santas*. The paintings above the altars are mediocre. The glass squares in the floor admit light to the crypt, wherein are buried many church dignitaries. We now enter the chapel dedicated to *Santa Ana*. Above is a wheel window with a colored glass medallion of Santa Mathilde. The door at the E. side opens into a room fairly filled with cheap paintings of persons "cured" of maladies by the miraculous intervention of the Virgin. The altar in this bay is dedicated to the Holy Mexican Founders of Religious Orders. The auxiliary organ loft is reached through one (the east) of the three doors below the 5 small polychrome figures of saints, and by means of a narrow winding stair (consult the *sacristán*). The floor hereabout is paved with black and white marble squares; that in the older portion of the ch. is of mesquite, which is as durable for ch. floors as teak is for ships' decks.

We now pass through a small nickelled gate, behind the high altar, into the *coro*, which contains a beautifully carved *sillería*, the work of *Salomé Pina*. There are 31 seats in the top row and 16 in the lower. The structure, which is of finely stained mahogany and of exceedingly rich design, is called the *coro de los canónigos*. Portraits of certain of the Popes, allegories of the Rosary, and paintings of the seraphim add

to the richness of the work. The old gilt lectern, and the decorations of the interior of the dome are worth looking at. The rather well executed painting of Christ and St. John, at the rear of the high altar, surrounded by carved brass work, is unsigned. We descend the stairs at the E. of the high altar, and pause to admire the handsome carved wood and silver gateway of the *Sagrario*. In this room there is also some well-carved *silleria*.

We now come to the huge mural painting called the *Primer Milagro de la Santa Virgen* (first miracle of the Holy Virgin) referred to at p. 397. The picture was presented to the ch. by the diocese of Durango, and was painted by *G. Carrasco* in 1895. Following this is the E. exit, flanked by framed votive offerings, a companion piece to those on the W. The next painting (by *Felipe S. Gutiérrez*), presented by the diocese of Zacatecas, depicts the conversion of the Indians to the Catholic faith, after the apparition of the Virgin.

Toribio Motolinia, who kept a record of the baptisms from 1524 to 1539, says that in the City of Mexico and the surrounding villages more than a million children and adults were baptized, an equal number in the district of Teżcuco, and in Michoacan and other provinces over three millions more. In the single year of 1537 above five hundred thousand received the faith. Consult Bancroft's *History of Mexico*, vol. ii. p. 408.

The **High Altar,** which occupies the N. end of the nave and has for its central figure the celebrated *tilma* with the image of the Virgin, is the most interesting object in the ch. Designed in 1802 by the famous Tolsa, it was not completed, because of revolutionary troubles, until 1836. It is a striking structure of marble and bronze, and is said to have cost, with the *baldachino*, nearly 381,000 *pesos*. Four huge columns of Scotch granite, each 21 ft. high and weighing 25,000 lbs., with bases and capitals of bronze (made in Italy from Mexican designs), support the massive, bronze-adorned cupola, which in turn is surmounted by bronze angels and a cross, the latter almost smothered in electric bulbs. The beautiful white portal is Carrara marble, and cost $91,000. The chancel and the sides of the *presbiterio* are enclosed by a massive silver railing rising from a white marble base, the whole a gift of the Viceroy *Bucareli*. This (hollow) railing is said to weigh 24 tons — which is to be doubted. Many of the splendid silver ornaments which once adorned this ch. went to swell Santa Anna's war-chest in 1847; others were sequestrated by the Reform Laws: the whole amounted, it is said, to some two millions of *pesos* in value. Facing the *presbiterio*, just within the *comulgatorio*, and near the entrance to the crypt, is a kneeling figure, of marble (presented to the ch. by the *Escudero y Echanove* family), of the *Archbishop Labastida y Dávalo*, the venerable prelate who conceived the idea of crowning the Virgin. The figure (the work of Nicoli) is of heroic size, and

the attitude is striking. Just beneath the picture, which is surmounted by angels in relief and flanked (on the r.) by a kneeling marble statue of Juan Diego and (on the l.) by one of Bishop Zumárraga, is a splendid gilt *baldachino* reserved for the Virgin's crown.

The Crown of the Virgin, a gorgeous affair, is kept in a steel safe in the sacristy, and is generally exposed to the public view on Oct. 12 (coronation day) and Dec. 12, — the anniversary of the Virgin's appearance to Diego. It can usually be seen through the medium of a small fee adroitly administered to the *sacristán*. The Papal sanction to the coronation of the image of the Virgin was obtained Feb. 8, 1887, and eight years later (Oct. 12, 1895), the ceremony took place with great solemnity and in the presence of upward of one hundred thousand persons. The crown is perhaps the finest piece of jeweller's work in the Republic. It is of Parisian origin (the work of Edward Morgan), cost $30,000, and contains jewels said to be worth upward of eight hundred thousand *pesos*. The gems in its construction and the money for its workmanship were contributed by Mexican ladies. The crown weighs 30 lbs., is 26 centimeters high, 94 wide at the base, and 1 meter 30 centimeters at the widest part of the dome. This ponderous structure of silver, gold and enamel is a maze of angels in relief, stars, ecclesiastical symbols, synodal arms, state shields, the names of bishops and whatnot. The visitor who "tips" the sacristan should insist on seeing the *original* crown, not the copy made for minor occasions and shown to the unwary as the real article.

The **Picture of the Virgin** occupies the centre of the altar, in a gold frame, and is covered with a plate glass thick enough to prevent one determining by what medium it was transferred to the cloth. The picture itself is 6 ft. long by 2 ft. wide, stamped upon a coarse cloth (the *tilma* of Juan Diego) woven of *iczotl*, or *palma-silvestre*. The image covers nearly the entire surface. It is conventional in type, well executed, and, considering its great age, remarkable for the brilliancy of its coloring. The general appearance of the painting is pleasing. The face is less sweet than those usually seen in Murillo's madonnas, or Ribera's *concepciones*, and (perhaps because of the downcast eyes) it lacks the divine qualities of soul which shine forth from the productions of those masters. "The figure appears to stand on a half moon with the points upward. Beneath is the upper half of a figurine of an angel; the extremities being lost in the clouds. The wings and arms are outspread; the right hand clasps the end of the Virgin's cloak; the left, that portion of the tunic which falls in folds across the crescent. A deep shadow lighted by 129 rays of golden light forms the background of the main figure: 62 of these rays reach out to the right; 67 to the left. Light clouds hover about the remoter background and form an airy niche in which the outer shadow and the figure stand. The Virgin's hair is black and is parted in the middle of a smooth and well-proportioned forehead. The brows are thin and symmetrical; the face placid and sweet; the nose aquiline; the downcast eyes are tranquil and half-hidden by the full lids. The mouth is small and somewhat pinched; the chin tapers to a point, and

the color of the face is that of rich cream. The features and complexion are supposed to be similar to those of a noble Indian girl of the period during which Juan Diego lived. The small, well-shaped hands are clasped before her breast. Around the waist is a narrow, violet belt, the knotted ends of which fall beneath the right hand. The tunic, which drops away from the throat to the feet, is rose, — with deeper tints in the shadows, — and is flecked with symmetrical designs in gold. A small, oval gold brooch, containing a small dark circle in which a cross is depicted, pends from the throat-band. The cuffs of the tunic are turned back, revealing an interior garment which clasps the wrists. The Nile-green cloak, which falls from the crown of the head to the feet, is caught over the left arm and drops away in voluminous folds on that side. A wide selvage of a gold color borders the mantle, on which are embroidered 46 gold stars. From beneath the tunic one foot shows, clad in a light gray slipper."

The picture is perhaps of Spanish origin. The work is unlike that of *Rodrigo de Cifuentes*, the first Spanish portrait painter who came to Mexico (in 1523), and it is at variance with the style of *Andrés de Concha*, who also lived about that time, and whose specialty was altar pieces. *Baltazar de Echave, the Elder*, one of the most celebrated painters of his time, and whose versatility could have lent itself easily to the production of such a work, did not flourish until 1600, seven decades after the alleged miraculous appearance of the Virgin. Many celebrated paintings were imported into New Spain soon after the Conquest, and it is quite unlikely that history would have failed to record a painter with an ability sufficiently marked to have produced a similar work. Few Mexicans believe the picture to have been painted by human hands. The celebrated painter *Miguel Cabrera* published a brochure (in 1756) devoted to showing that the picture was painted neither in water-colors nor in oil, nor in any other manner artificial or human. The popular verdict is that it bears a closer resemblance to oil than to water-color or distemper. Its lack of resemblance to an ordinary painting is urged in behalf of its divine origin. It is said that on two occasions the glass was removed and Mexican painters of repute sought to determine the medium, which still remains a secret — to the public. The ch. records refer to a copy of the picture, painted by an Italian and presented to the ch. of San Nicolás at Rome; "the Virgin was repeatedly seen to move her eyes and otherwise evince her intelligent interest in mundane affairs."

The fact that the apparition occurred during the incumbency of Bishop Zumárraga, the bigot who committed the unpardonable offence of burning the priceless manuscripts of the Tezcuco library, the hieroglyphic history of nations unknown, reaching back a thousand years or more, — records perhaps of the earliest Americans, — is significant. Zumárraga died June 3, 1548, in his 80th year. His death was said to have been miraculously made known all over New Spain on the day of its occurrence.

Bancroft points out that the *tilma*, or *ayate*, said to have belonged to Juan Diego, was longer and narrower than the mantles usually worn.

A careful scrutiny of the ch. and its contents is difficult on Sundays and feast-days, when the basilica is usually crowded. At those times it presents a very animated and democratic appearance. Well-dressed Mexicans, foreigners, ragged Indians, crying babies, snooping dogs, blankets with Indian repasts spread upon them, ecclesiastical processions led by small boys swinging incense burners, and others carrying

CHAPEL OF THE WELL
(CAPILLA DEL POCITO)
GUADALUPE

1:186

0 5 10 15 20 25 Eng.Ft.

0 1 2 3 4 5 Metros

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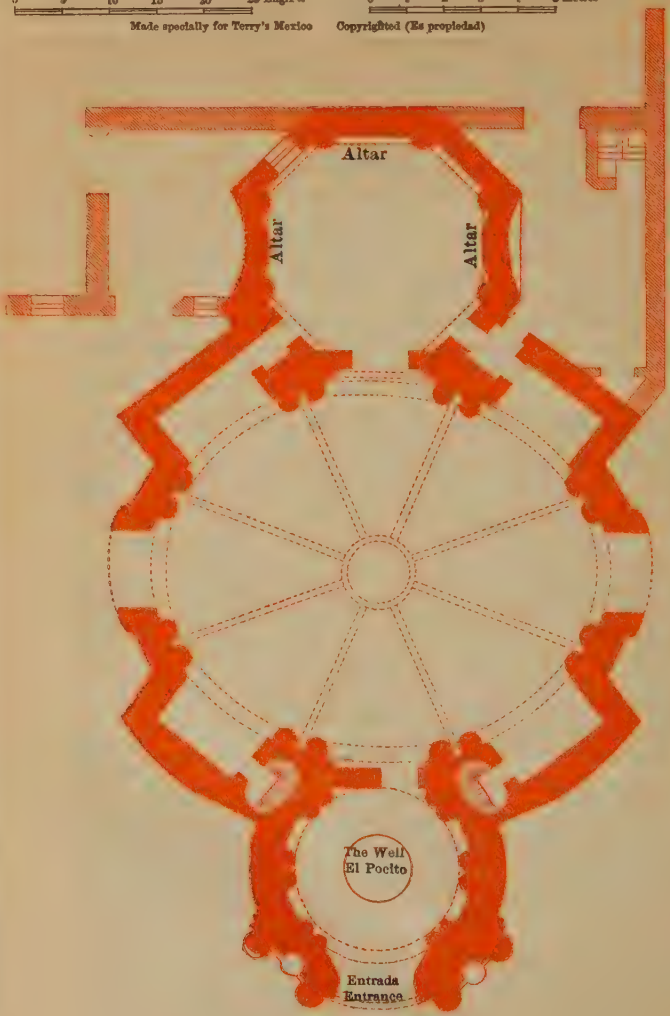

banners and canopies, are prominent features. Less visible, but just as prominent, in a way, are the agile specimens of the *genus Pulex* which the visitor to this sanctuary usually carries away with him. Beggars do not hesitate to sidle up to the stranger and solicit alms "*por el amor de la Santísima Virgen*," and to pester one with importunities. The noise of the crying babies and the pealing organ, the smoke from the incense and from scores of burning candles do not add to one's comfort. Early morning is the best time to visit the ch., as it is then apt to be but partly filled. Visitors are permitted to inspect every part of the ch. except the high altar and the *coro de los canónigos* during services. As a rule tourists have to be content with a distant view of the famous image. A good field-glass aids materially in a minute inspection of it. The visitor who ascends the steps of the *presbiterio* during service will be ordered off.

Flanking the *Colegiata* on the east are the *Church*, and *ex-convent of Santa Coleta*, founded by the Capuchin nuns, and known as *Capuchinas de Nuestra Señora de Guadalupe*. It was not until 1779 that the repeated efforts to found a convent near the church met with success. *María Ana de San Juan Nepomuceno* finally obtained the royal permission (1780), the support of the Council and the ecclesiastical Chapter; and construction was begun in 1782. Alms were solicited, and in 1787 the edifice was completed, at a cost of $212,328. It is much venerated because it housed the picture of the Virgin during the renovation of the *Colegiata*. With the sequestration of church property it passed into government hands in 1863. It was long used as a barrack, and now serves as an asylum for the poor. The darksome cells of the Capuchin nuns and the gloomy *patio* are still intact.

The **Chapel of the Well** (*Capilla del Pocito*, comp. the accompanying plan), two short squares N.-E. of the *Colegiata* (we cross the little *plaza* and turn to the l.) is, next to the ch. itself, the most celebrated spot in Mexico. One of the two elliptical sections of the structure covers the well like a huge dome, the other serves as a chapel, and is an object of veneration to all the Indians who come to the shrine. The edifice has three tile-covered domes, is without towers, and dates from 1777–91. The tiles are blue and white, of Puebla make, with rib-lines in chrome yellow, and the lantern is a landmark in the neighborhood. The plain wall surfaces are a dark maroon. Notable features are the handsome, star-shaped windows. Many of the aristocrats of the Mexican capital aided the architect (*Francisco Guerrero y Torres*) to build this chapel. Fashionable ladies helped the men carry construction materials and did the work of common masons. The poorer workmen gave their Sundays and holidays to the work free. The cost of construction was thus reduced to $50,000, a part of which

was given by the archbishop *Alonzo Nuñez de Haro y Peralta*; the remainder was collected in the form of alms.

We enter through the W. door (open all day, free), step down from the street, and find ourselves on the edge of a bubbling spring impregnated with carbonic acid gas. The waters, which, according to tradition, burst forth from beneath the Virgin's feet when she commanded Juan Diego to gather flowers on the Tepeyac Hill, are brackish, with a temperature of about 70° Fahr. They contain traces of sulphate and carbonate of lime, soda, chloride of potassium, magnesia, silicate of soda and potash, and various organic substances: the taste is disagreeable. The credulous attribute miraculous healing powers to them, and hundreds of bottles of the water are carried away each day by devotees. Pilgrims carry the liquid to distant parts of the Republic and sell it to their neighbors. It is to the Mexicans what the Jordan waters are to the Christian world. Tradition affirms that whosoever drinks of the waters of Guadalupe must perforce return to Mexico. An iron railing encloses the well, which apparently has no outlet, and the waters bubble up to within three or four feet of the pavement. At a counter in this room are sold crosses and medals which are said to have touched the true image of the Virgin, ribbons marked with the measure of her head and feet, bottles for the water (no charge for the latter), amulets and many tawdry gimcracks. Despite the alleged sanctity of the place, commercial greed overrides moral ethics, and many times the real value of the articles is demanded of the unsuspecting.

Passing round the well we enter the Corinthian chapel beyond. The decorations are tawdry and glaring, quite Indian in *motif* and taste. The centrepiece of the high altar is a replica of the image of the Virgin, and the four paintings (mediocre) in the small bays represent episodes in her apparition. The wood tribunal is quaint, and the carved figure supporting it purports to be of Juan Diego. In the sacristy is a pseudo-authentic picture of this worthy. The chapel underwent what was termed a renovation in 1880.

Directly across the street from the main entrance to the Chapel of the Well are the *stone stairs* leading to the summit of the **Tepeyac Hill.** Halfway to the top stands a stone monument in the semblance of a square-rigged ship's mast and sails. Tradition relates that certain mariners, being in dire peril at sea (date unknown), vowed that did the blessed Virgin of Guadalupe bring them safely to the land, they would drag their ship's mast to her shrine and set it up there as a memorial of her protecting power. In due course their tempest-tossed barque sailed into Vera Cruz, and the seamen fulfilled their vow by carrying the rigging on their shoulders to the capital, thence to *Tepeyac*, where they set it up and

built around it, for protection from the weather, the covering of stone. Near the crest, at the right is

La Capilla del Cerrito (chapel of the little hill), called also the *Capilla de Tepeyac*, on the spot where Juan Diego gathered the flowers which sprang up there from the stony surface that the incredulous Bishop might be convinced. For many years the site was marked only by a rude wooden cross held in position by a pile of stones. In 1660 *Cristóbal de Aguirre* erected a small chapel, and endowed it with a fund of $1,000 to provide for an annual service in commemoration of the apparition of the Virgin. The present chapel (erected by the presbyter *Juan Montúfar*, who also built the stone stair leading to it) dates from the beginning of the 18th cent. Its chief features are three quaintly carved wood tribunals, a number of pictures of the Virgin, and many small paintings of persons "cured" by her intervention. The small nave is usually crowded with odoriferous Indians, and as the chapel is poorly ventilated the air is sometimes fetid. A huge wood cross stands before the door and upholds a number of the symbols of calvary. Note the three huge iron railroad-spikes nailed to the centrepiece. The view from the atrium, which is paved with gravestones, is very fine.

The **Panteón de Tepeyac** crowns the hill, and is reached by a flight of stone steps to the W. of the chapel. The terraces below form the *Jardin de Tepeyac*. The view from the portal and from the side portico is very attractive. The eye sweeps over many square miles of the Valley of Mexico, to the glistening spires of the city, the mirror-like surface of the lakes, and to the mountans which hem in the Valley on the W., S. and S.-E. The town of Guadalupe, with its squat houses and the sombre church, stretches away from the base of the hill. The cemetery should be visited if only for the sake of the view.

Perhaps the most imposing monument stands just within the entrance, at the left. The inscription on the base advises that the city council erected the shaft (in 1908) to the engineer *Manuel María Contreras* in memory of the services rendered by him. Some of the tombs are rented for a few years, at the expiration of which the bodies are exhumed and removed elsewhere or thrown into the common ossuary. Others are rented for all time — *en perpetuidad*. By proceeding to the upper terrace we come to the entrance of the middle path, on the l. of which is the tomb of the dictator *Antonio Lopez de Santa Anna*, who lies here in a grave with his wife.

Tlalpan (from an Aztec vocable *tlalli* — earth, and *pan* — upon), 11 M. south of the *Plaza Mayor* (*Tlalpan tranvía* from the S. side of the *plaza*, at frequent intervals, fare 30 c., time 40–50 min.), was formerly called San Agustin de las

Cuevas, from the many volcanic caverns in the immediate neighborhood. The town is the head of the *municipalidad* of the same name (pop. 6,000), and is the farthest, healthiest and one of the most picturesque of the city's suburban places. It lies on the slope of Mt. Ajusco, amid orchards, caves and springs. Many temperate-zone fruits thrive hereabout, and some of the city markets draw their supplies hence. Yellow *chabacanos* (a kind of apricot), fine apples (*manzanas*), and one of the best Mexican pears, *la pera Gamboa* (named for the garden in Tlalpan where it was first produced), are plentiful in season. Some of the orchards are very extensive and are enclosed within high walls. Beside the fruit-trees there are fine Peruvian trees, ash, silver poplars, and chestnuts (*castaños*) in great abundance, and a riot of sweet flowers, — Spanish jasmine, tuberoses, sweet-peas, marguerites, the bizarre Bougainvillæa (p. 442), and whatnot. Immediately after the rainy season, when the flowers show their richest blooms, the spot is unusually attractive; a sort of urban arcadia much to the liking of certain of the city people, who maintain country residences there.

Tlalpan was settled by the Spaniards soon after the *Conquest*, and in 1532 the *Parochial Church* (E. of the *Plaza de la Constitución*) was erected. This ch., known as *Iglesia de San Agustin de las Cuevas*, stands at the foot of a huge yard and overlooks the *plaza*. The clock in the façade was made in Spain for the Mexico City Cathedral, whence it was moved to its present location in 1830. Above it is a single bell in a very quaint belfry. The small interior of the ch. is made to look smaller by the many huge pillars which support the roof. It contains a number of odd little chapels, tucked away in niches formed by the arches. The large painting on the r. of the entrance, *La Sagrada Familia*, is perhaps the work of *Cabrera*. At the r. of the *Altar Mayor* is a small chapel with a *Churrigueresque* altar. A huge painting, *The Descent from the Cross*, which once adorned this ch., has disappeared.

The town was the favorite residence of several of the early Spanish Viceroys, and in 1793 the Viceroy *Juan Vicente de Güemes Pacheco de Padilla* greatly improved it with funds obtained from two municipal lotteries. During the first half of the 19th century it bore an evil reputation because of the great gambling fête held about Whitsunday of each year. Usually at this period the many pretty villas were filled with the gayest and most distinguished residents of the capital, and the *fiesta* was passed in dancing, gambling, dressing and cock-fighting. The Viceroy *José de Iturrigaray* was here in a cock-pit on June 8, 1808, when he received the Madrid *Gazette* announcing the Revolution in Spain, the intervention of Napoleon Bonaparte in Spanish affairs, and the abdication of Charles IV in favor of Fernando VII. *La Feria de Tlalpan*

is still celebrated in a small way (a movable feast), and some gaming is indulged in. From 1827 to 1830 the town was the official capital of the State of Mexico, and during this time a mint was operated here. The new *Palacio Municipal*, completed in 1907 at a cost of $40,000, is the work of the architect *Antonio Rivas Mercado*. It houses the *Treasury*, *Municipal Archives* (among which are some interesting documents relating to the *Conquest*), the *Correo*, *Federal Telegraph* office, and the *Comandancia de Policía*. The visitor may dine in the *Tivoli;* meals $1.50.

The immense *Peña Pobre* paper-mill is located here in the midst of beautiful gardens. In other mills cotton and woollen cloths are made. Immediately N. of the town (on the car-line to M. C.) is the Pedregal — seen to best advantage from the station of *Huipulco*. The *tranvía* runs out from the city across vast level meadows and marshes, past lines of fine trees and the new automobile road (to the right) completed in 1908. The *Club Campestre* (to the l. after leaving the city) and the *Hospicio de Niños* are described further on. The stone shafts visible in the fields as we approach *Tlalpan* are ventilating shafts for the underground conduit through which the water from the *Xochimilco Springs* flows into the city pipes.

The **Mexico Country Club** (El Club Campestre — V. Pl. C, 4), near Churubusco, is reached by the Tlalpan tram-cars (frequent service) in 20 min. from the *Plaza Mayor*, fare 15 c. Cars stop in front of the gate (left) to the spacious grounds. The edifice, a handsome example of the Spanish mission style, dates from 1906, and cost $350,000, including the decorations. The site was formerly the old *Hacienda de la Natividad*. The grounds are admirably laid out, and the extensive golf-links in the rear of the building add to their attractiveness. The artificial lake is fed by artesian water, of which there are many wells. The entrance hall (library on the r., dining-room on the l.) terminates in a grand dance-hall, 120 ft. long by 40 ft. wide. The *cantina* is decorated in Old Flemish. There is a commodious gymnasium with baths. The view from the roof is beguiling. The club represents the fusion (in 1905) of the San Pedro Golf Club, Mixcoac Golf Club, and the Mexico Cricket Club. The club building is the finest of its class in the Republic. Card of admission can be obtained from members.

Churubusco (V. Pl. C, 4), a straggling suburban town (S.-W. of the capital) between *Coyoacan* and the *Club Campestre*, is reached by the Tlalpan and the Churubusco *tranvías* (*Churubusco y San Angel*) in 20 min. from the Zócalo. Fare 15 c. Cars at frequent intervals. It was a town of considerable size before the *Conquest*, and was called by the Aztecs *Huitzilipochco* — place of the war-god *Huitzilopochtli*. The name Churubusco is a Hispaniolized version of Huitzilopochtli. The Spanish friars considered the spot a centre of fetish worship, and after

destroying the primitive temple they erected a church to *Santa María de los Angeles* and *San Antonio Abad.* On the site of this ch., which was destroyed in 1660, the Franciscans erected the present structure and dedicated it to St. Matthew, May 2, 1678. The pretty little chapel of *San Antonio Abad,* nestling against the foot of the tower, is interesting. This chapel was originally entirely covered with lustered tiles, but the walls have lost a large part of their brilliant covering. The ch. contains a few old relics of minor interest. Facing the ex-monastery is a commemorative monument to the Mexicans who fell in the hotly contested battle between the troops of General Pedro María Anaya and the Americans under Generals Worth, Smith and Twiggs. The inscription says, "The monument was erected in 1856 to the memory of those valiant Mexicans who in the defence of their country sacrificed their lives here Aug. 20, 1847. President Ignacio Comonfort and the Mexican Nation gratefully dedicate this monument to their honor and glory." The anniversary of the battle is usually celebrated here by a patriotic society called *La Agrupación Patriótica* — "Gratitud." For a description of the battle, one of the most important fought by the Americans in the Valley of Mexico, consult any of the several war histories noted in the bibliography at p. ccxxxix.

Coyoacan, oldest and perhaps the most conspicuous suburb of the Mexican capital (V. Pl. C, 4), — antedating, in fact, the great city itself in European occupation, — called also *Coyohuacan* (from the Aztec *coyotl* — wolf, and *huacan* — place), has for its symbol a wolf or coyote with its tongue hanging out. Hereabouts, in Toltec and Aztec times, coyotes abounded, and not a few are still known to exist in the adjacent *Pedregal.* Tram-cars (from the S. side of the Zócalo, fare 15 c.) run at frequent intervals. Time 20 min. During the siege of *Tenochtitlán* in 1521–22, *Cortés* made Coyoacan his headquarters, and from here he directed the final assault that reduced the Aztec stronghold to Spanish control.

It was the intention of the Great Captain to make of Coyoacan the Vice-regal seat, and here he erected his *palacio,* a building which still exists (see below). Albeit this project failed, the town was long the chosen residence of the *conquistadores.* To this place the unfortunate *Cuauhtémoc,* last Prince of the Aztecs, was taken when captured, and here he and the Cacique of Tacuba were tortured to force them to reveal Montezuma's hidden treasure.

Cortés believed that the wily Indian Prince had deposited the imperial treasure in one of the many caves in the adjacent *Pedregal,* and when the Prince refused to reveal its hiding place his feet and hands were covered with oil, he was tied to a *viga* (beam), and a fire was built under him (vide Monument to Cuauhtémoc on the Paseo de la Reforma). Albeit the Prince refused to divulge the secret, history affirms that the Span-

iards did find some of the treasure in the *Pedregal;* as well as the spot whence the Aztecs had spirited away the great bulk of the gold and jewels.

The first seat of the Spanish Government in New Spain was established at Coyoacan in Aug., 1521, and the *ayuntamiento* held meetings here until 1523. At the time of the Conquest it was a place of some 6,000 inhab. and was the favorite suburb of the Aztec princes. The principal occupation of the people was salt making. Hard by was the great spring of *Acuecuezco*, whence *Tenochtitlán* drew a portion of its potable water. The town, as well as the suburb of Tacuba and the hill of Chapultepec, stood then upon the margin of the wide Lake Texcoco; many of the houses were built in the water upon stakes, and the canoes entered through the lower doors.

The Palacio de Cortés (now a municipal building), at the N. side of the *plaza*, is a low, rambling structure erected by the Conqueror in 1522. It was made a part of his property, and was included in the grant given him under the title of the *Marqués del Valle de Oaxaca.* The graven arms of the *Conquistador* are still discernible above the main entrance to the *palacio.* On the right is the inscription: *Casa de Hernan Cortés, El Ayuntamiento en 1892.* On the left, on a marble slab let into the wall, is the inscription: *Homenaje al último Rey Azteca. La sociedad Cuauhtémoc* — Homage to the last Aztec King: The Cuauhtémoc society. This so-called palace, which was visited in 1895 by the Eleventh International American Congress, has a sinister history. Here Cortés received *Sinsicha*, the King of Michoacan, when he came to the capital to place his realm under the protection of the Crown of Castile. Immediately after the Conquest, Cortés gave a banquet here to celebrate his victory. Under the influence of the strong Spanish wine which had been recently received from Cadiz, he made a coarse allusion to the alleged relations between his wife, *Doña Catalina Juarez Marcaida*, and one of her Indian servitors. *Doña Catalina* defended herself hotly, and after reproaching him with his amours with the Indian girls, — particularly *Marina*, who was in the palace, — she withdrew to her *oratorio.* Cortés retired soon after, and a little later he aroused the servants and informed them that his wife was dead, — presumably from asthma, albeit the imprints of fingers at her throat pointed to strangulation. The next day the report was current that Cortés had hanged *Doña Catalina*, — an imputation energetically denied by the Conqueror. The unfortunate lady was hurried into a shroud and was promptly buried in the churchyard opposite the palace.

To the W. of the *palacio* is a small old house in which Cortés is said to have lived. Near by is the ancient *Capilla de la Concepción*, one of the first churches erected in New Spain.

The Plaza, facing the *Palacio de Cortés*, is a flower-em-

bowered spot, with many fine trees, banana plants and roses. Many Americans dwell in Coyoacan, now one of the most popular of the city's suburbs.

Directly south of the *Plaza*, facing an extensive garden with some fine old trees and many song birds, stand the ancient **Church of San Juan Bautista** (known also as the *Parroquia*) and the adjacent Dominican monastery; the latter dating from 1530; the former, according to an inscription on the wall, from 1583. This church, with its flat roof and timbered ceiling, is a good example of the type erected (early Franciscan style) in New Spain in the century of the Conquest. The sturdy tower with its quaint belfry and clock is a notably good example of its kind. The side gateway close to the church, and immediately opposite the central *plaza*, "is of uncommon interest as presenting one of the most important examples of Aztec influence in the early architectural ornament of New Spain. The details of this ornament are strongly Aztec in sentiment, and seem largely so in form." When restoring this gateway in 1892 the original stone carvings were preserved. An inscription referring to its restoration may be seen on the inner side of the arch.

We enter the churchyard through this gateway. Above the W. entrance to the ch. is a half-obliterated Latin inscription which declares the church to be the "House of God and the Door to Heaven." The inscription below this one relates to the date of the dedication of the ch. and is barely decipherable. A number of carved ornaments in high relief adorn the façade. The doors are so worm-eaten and dilapidated as to suggest the belief that they date from the erection of the ch.

The interior construction confirms its great age. The long central nave has a new wood floor, in sharp contrast to the stone flagging and the worm-eaten (*carcomido*) benches (some of them with quaint carved inscriptions) that stand beneath the arches and separate the nave from the aisles. Superimposed beams form the ceiling; 16 square and severely plain pillars support the roof, and 16 clerestory windows (including those of the high altar) admit light to the interior. In the aisles, in each square formed by the arches, are altars or chapels, some of them recently decorated and none of artistic value. The *altar mayor* fills the entire end of the long nave; it is in nowise remarkable, and the pictures are mediocre. The sacristy is to the right of the *altar mayor*, and hard by is a small door which opens on to a corridor leading to the refectory, a quaint cloister, and a garden filled with roses and fruit trees. The gilded wood pulpit is new. To the r. of the entrance is a large framed allegorical picture, unsigned.

We pass down the garden to the ancient stone cross surmounting an irregular pile of volcanic stones. According to tradition this cross marks the spot where mass was sung before

the ch. was completed. Another tradition relates that *Doña Catalina, Cortés'* unfortunate spouse, lies buried here. Cortés himself wished to be buried in this garden, and he so stipulated in his last will and testament — a wish that was not respected.

We leave the garden by the W. entrance, through an old gateway tottering with age. By following the car-track westward, along the *Avenida del Benemérito Benito Juarez*, we soon come to the pretty *Plaza de Santa Catalina* (on the r.) with a quaint, diminutive church with some cracked bells aswing in an old *campanario;* a number of unusually tall trees, a rustic kiosk, and some parterres of beautiful roses. We follow the street, which hence onward is called *El Calle Real*, past many low houses and extensive gardens with high stone walls, moss-covered and overhung with ripening pears and quinces and with Bougainvillæa and brilliant flowers. Beyond (¼ M.) on the r. stands the celebrated *Casa de Alvarado* facing a giant tree with stone seats around its base. A shrine and a figurine adorn the entrance, an iron *reja* extends along a portion of the upper story, and a fine garden stretches away in the rear. The house, which dates from the early years of the Conquest, but which has undergone a number of restorations, was built by Cortés' trusted lieutenant, *Pedro de Alvarado*. Its present owner is *Mrs. Zelia Nuttall*, a celebrated archæologist and philologist.

We continue along the *Calle Real* to a quaint stone bridge and the time-stained Indian chapel, uninteresting, of *San Antonio de Padua*. Stretching away to the left is the *Pedregal*, now used as a stone quarry. Beyond this bridge the road dips, passes a garden filled with giant cedars, and then slopes upward toward *San Angel*. As we approach the town the houses become more attractive, and we get glimpses of splendid gardens and villas of wealthy residents. We enter the *Avenida de la Paz* and the pretty *Plazuela del Carmen*. (Comp. p. 413.)

The **Pedregal** (Spanish, stony-place), often called *Malpais* (bad-lands), is a basaltic lava stream some 2½ M. wide, 6 M. long, and from 20 to 50 ft. deep, of great antiquity, immediately S. of San Angel (V. Pl. C, 5), Tlalpan and Coyoacan. It is supposed to have poured from the crater of Ajusco (S.-W. end of the Valley of Mexico), or from the more recently active cone of Xitli (N.-E. of Ajusco), at some remote period beyond the memory of man. Some scientists believe that it came into existence long after the stupendous cataclysm which formed the Valley of Mexico and gave it a geologic identity. Because of the human bones and pottery (the latter of a period a trifle earlier than the Conquest) found under the edge of the lava flow, it is believed to have formed about A. D. 1400, albeit there is no record of it in the early history of Mexico. The traditions of the Toltecs, who entered the Valley at the close

of the 7th. cent., do not mention the *Pedregal*, and it is easy to suppose that it antedates their arrival. The now motionless stream, eloquent evidence of the once tremendous activity of the Mts. around the Valley, is black, irregular and forbidding; filled with caves that were the one-time haunt of brigands and marauders. The contrast between the bleak lava and the pretty gardens which flank it is as sharp as that between the gardens and the desert at Cairo. Narrow Indian trails radiate through the petrified sea of scoria, and near the middle is a picturesque Indian chapel dedicated to the Child Jesus. Numerous quarries have been opened near the edge of the stream, from which basalt ballast for the adjacent highways is taken. Many grim stories of *bandidos*, of travellers lost in the mazes of this bleak region, and of hidden treasure-caves are current among the people; who likewise believe that *Hernan Cortés* located the golden hoard which Montezuma is supposed to have hidden here, and carried it to Spain. The searching parties that have invaded the *Pedregal* from time to time have discovered caverns containing skeletons and a few ornaments.

Unless acquainted with the district the visitor will do well to secure a guide (50 cts.) or be satisfied with a glimpse of the *Pedregal* from its edge. Strangers should not attempt to penetrate it alone. A number of quaint Indian hamlets flank the border, and a Sunday morning walk through it, accompanied by some one familiar with Spanish, is a pleasant experience. By following the road which runs S. past the churchyard of *San Juan Bautista* at *Coyoacan*, or by turning slightly to the l. from the *Calle Real*, between the *Casa de Alvarado* and the Indian chapel of *San Antonio de Padua*, the visitor will get an easy and safe view of it. Time can be saved by planning to visit it on a walking-trip between Coyoacan and San Angel.

San Angel (Holy Angel), 8 miles S.-W. of Mexico City; tram-cars from the Zócalo every 20 min., fare 20 cts. 1st cl., viâ Chapultepec, Tacubaya and Mixcoac, in 50 min. by regular trains; 30 min. by the *rápido* at certain hrs. during the day (also viâ Coyoacan), a popular suburban town (V. Pl. B, 4) in the *municipalidad* of Tlalpan, pop. 11,000, is celebrated for its salubrious air, its handsome country homes surrounded by vast *huertas* (orchards), and for its many fine fruits. Strawberries, pears, apples, apricots, quinces and peaches grow luxuriantly and reach a certain degree of perfection. Albeit the town is 300 ft. higher than the capital, its position on the slope of the mountains which limit the S.-W. edge of the Valley of Mexico gives it a superior climate. Many Mexico City people dwell here because of the lower cost of living and the healthier conditions. (*Hotel Villa des Roses;* prices on application.)

The tram-cars run out between a double row of tall trees,

through which we get fine views of *Popocatepetl* and *Iztaccihuatl*. We skirt the Park of Chapultepec, and pass by the entrance. The valley between Mixcoac and San Angel is covered with unusually large maguey plants which produce some of the *pulque* (p. lxxxii) drunk in the suburbs. The grade slopes upward as the line enters the town. Facing the *Palacio Municipal*, and to the W. of it, is the double *Plazuela del Carmen*, with parterres of flowers, some tall palms and several fountains filled with the muddy water with which the place is supplied. (This should be well filtered or boiled before drunk.) The electric cars proceed through the town to the *Plaza de San Jacinto*, circle it, and return to their terminus at the lower end, near the local market, whence they start back to the Zócalo. Certain cars proceed over a branch line to the *San Angel Inn*, referred to at p. 416.

The *Plaza* contains some fine old trees, a music kiosk (military band Sundays and feast-days), and several playing fountains. On Sundays the Indians of the adjacent hills assemble at a market 1 square to the N.-E., and hold an open-air *tianguiz* just as did their progenitors centuries ago. Impromptu tents or awnings (*toldos*) are rigged up, *petates* (straw mats) are spread upon the sidewalk, and scores of straw-hats (75 cts. to $2 — bargaining necessary), crates of pottery, rolls of cloth, piles of charcoal, vegetables, fruits, and Indian knick-knacks are exposed for sale. Chattering Indian matrons, expostulating dogs, tuneful burros, ringing church-bells and strident-voiced venders impart anything but a peaceful air to the locality. On certain feast-days, notably the *Fiesta de Nuestra Señora del Carmen* (the patroness of the town), held in July, and that of *Nuestro Señor de Contreras*, in August, the *plaza* is gayly decorated with flowers and rows of electric lamps, a popular *kermesse* is inaugurated, society ladies from the capital and from San Angel preside at the gaudily trimmed booths, and the town is thronged with visitors. The lower classes indulge in gambling, cock-fighting, riding on merry-go-rounds, and imbibing the pulque grown in the neighborhood.

At the time of the Conquest, *San Angel* was an Indian suburb of Coyoacan, and was called *Chimalistac*. A Carmelite convent (after the plan of *Fray San Andrés de San Miguel*, a lay brother of the Carmelite Order) was begun here in 1615, and dedicated in 1617 to *San Angelo Mártir*, whence the name of the town which grew up around it. The church was re-dedicated in 1633 to Santa Ana, in honor of its rich patroness, *Doña Ana Aguilar y Niño*. It is still the finest piece of architecture, and the most interesting sight, in the town. We enter the spacious ch. yard through the gate at the right of the *Plazuela del Carmen*, just across the street from the corner of the *Palacio Municipal*. Three time-stained and battered tile domes in the Mudéjar style, each of a different color, surmount

the church and impart an air of great antiquity to it. A flagged walk leads through the illy-kept garden to the atrium and to the entrance — which imparts the impression of being the back door. Just within, on the right and left walls of the single nave, are three curious oil paintings representing *San Serapión Patriarca de Antioch, San Cyrilo P. de Alexandría,* and *S. Dionisio Papá y Confesor.* In lieu of a base-board, a dado of quaint old Puebla blue and white tiles runs clear around the nave.

The first chapel to the left, recently renovated and dedicated to the *Virgen del Carmen,* contains seven old paintings, four of which are on wood, retouched in glaring colors. The one above the entrance bears the date 1800. Contiguous to this chapel is the finest one in the church, handsomely decorated and dedicated to *El Señor de Contreras.* It was erected in 1777 (note the date set in the panel) by *Hermano Juan de María,* and renovated in 1897. The fine old gilded Baroque *reredos* are worth seeing. The first mural painting on the r. as we enter represents Christ in the Garden. The next is the *Flagellation of the Saviour.* The huge paintings on the l. are the *Crucifixion* and the *Descent from the Cross.* None are signed, and while they are attributed to Murillo, they are more than likely the work of *José Rodriguez Juarez* (p. 315). High above the entrance is a noteworthy *Ultima Cena* (Last Supper), unsigned, and of rich coloring. The four round paintings in the spandrels of the cupola arches are of the *evangelistas Saints Matthew, Mark, Luke* and *John.* The small paintings let into the *reredos á la Churrigueresque* are also unsigned.

The central figure in the main altar is a *Cristo* bearing a large cross with silver ornaments on the arms. A silk patchwork quilt serves as an altar frontal to shield it. Beneath this chapel are buried 45 American soldiers who were killed during the Mexican-American war; at which time the adjoining monastery was used as a military hospital and barrack.

The large unsigned painting on the r. of the *Altar Mayor,* in the main body of the church, is the *Patrocinio de Señor San José.* That to the l. represents Saints Thomas, Cyrilo, and John the Baptist (*Juan Bautista*). On the wall between the high altar and the entrance to the *Capilla del Señor de Conreras* is a fairly good panel painted in oil representing *San Simon Stok, generalísimo* of the Order of Carmen. The companion piece across the way is *San Pedro Tomás.*

Over the doorway leading into the *Sacristía* is a huge painting of the Holy Family, the work of *A. Sanchez,* with the date 1779. Skied above the entrance within is a good *San Cristóbal and Santa Bárbara.* The unusually low ceiling of the sacristy is ornamented with a kind of cheap stucco. In the hallway leading to the sacristy is a *San Juan de la Cruz,* by *Luis Becerra.* The most interesting objects in the room

are a series of paintings (by *Cristóbal de Villalpando*, p. cxlix) above an old inlaid *vestuario* or *estante*. The picture on the r. is the *Oration in the Garden;* the next is *San Juan de la Cruz* doing penance; the companion piece is the *Flagellation of Christ*, and, on the extreme left, the *Santo Ecce Homo*. All are good examples of *Villalpando's* work, but inferior to his splendid mural paintings in the Cathedral of Mexico. They are signed, and were painted before 1714. Surmounting the *estante* is an unusually good *Cristo*, in ivory, on a carved ebony cross. The figure, excepting the arms, is carved from one piece.

Adjoining the sacristy is an old refectory now used as a lavatory, with some good tile-work doubtless several hundred years old. Beneath this room, reached through a door in the left wall, is the crypt, once a magnificent vault, still lined with old Spanish *azulejos*, and containing several tombs; one in the main floor bears the date of 1628. The monastery garden is now in a ruinous state. A labyrinth of brick-paved halls, flanked by dark, unoccupied cells, winds through the building; on the walls are many dilapidated paintings, torn and discolored; one of them is of the Archbishop Palafox y Mendoza.

The church (renovated in 1857) is much venerated by the Indians from Ajusco and the surrounding mountains, and on Sundays it is usually crowded by a motley throng. A favorite *fiesta* (common to all churches dedicated to *Our Lady of Carmen*) is the bi-monthly (2d Sunday) *Procesión de la Virgen*. A life-size, polychrome figure of the Virgin and Child is carried about the nave, accompanied by a procession of candle bearers, incense burners and choristers. The feet of the Virgin and the hem of her robe are passionately kissed by the devotees. The crowns of the Virgin and the Child are of very thin gold; the emeralds are spurious. A much venerated image of the Virgin is preserved in a small glass case. The new organ dates from 1907. The old *huerta* (orchard), which once belonged to the convent, has been converted into building lots. The old *"Secreto"* or whispering-gallery, with its strange acoustic properties, and the huge stone cross which dates from the erection of the ch., still remain.

At the top of the *Plaza de San Jacinto*, visible above the low houses which have encroached on the old churchyard, is the weather-beaten *Church of San Jacinto*, with a few old pictures of no value, and some gilded altars. The entrance to the church is through the yard which flanks the *Calle de Juarez*. The tourist will hardly be paid for the time spent in examining this church, which is now but a simulacrum of its former self.

Continuing past the yard we follow the *C. de Juarez* to the small triangular *Plaza de los Licenciados*. A few hundred yards further on, in the *Calle Hidalgo*, is the *Casa Blanca*, a famous revolutionary landmark; now a private dwelling. The battered

coat-of-arms of Spain still shows above the main entrance. Note the curious old rings, set into the wall, and used as substitutes for hitching-posts.

About ½ M. S.-W. of the *Plaza*, reached through the *Calle de la Reina* and several dirty lanes (and by a branch tramline), are the *Colonia de Alta Vista*, and the *San Angel Inn* (rates from $5 a day, Am. Pl.), a favorite resort. Sunday dinners ($3) a specialty. From the roof and the balconies extensive views of the Valley of Mexico can be had. Behind the hotel is a fine orchard with many fruit trees, a host of roses and other flowers, and several cottages. On a clear day the view of the volcanoes from this coign of vantage is splendid.

La Piedad (piety), a suburban town (V. Pl. C, 4) 2½ M. southwest of the *Plaza Mayor*, reached by the *La Piedad tranvías* in 30 min. (fare 15 c.), is a nondescript place which once contained a large cemetery from which the bodies were removed in 1908. The Santuario de la Piedad, with its ex-monastery built in 1652 by the Dominican friars (the inquisitioners), contains a picture of the Virgin and the dead Christ to which is attached the following legend:

In 1650 a monk of the Santo Domingo Order engaged a Roman artist to paint him a picture of Mary with the dead *Cristo*. When the man was ready to sail for Mexico the outline drawing only of the picture was completed. Nevertheless, the monk accepted it. While voyaging to Mexico a dreadful tempest arose and threatened to engulf the ship. The mariners prayed to the picture for protection, promising the Virgin that if she would bring them safely to land, they would, on their arrival at Mexico City, erect a shrine to her memory. When the ship came into port the monks collected alms and erected the temple of *La Piedad*. When the package containing the canvas was opened a very beautiful picture was disclosed, finished to the minutest detail. This alleged miraculous painting was thereafter much venerated. In the ch. is a picture (attributed to *Cabrera*) which represents the storm that was stilled at the Virgin's command.

Mixcoac (Aztec *Mixcoatl* = The Milky Way) lies 1 M. south of Tacubaya (V. Pl. C, 4) on the Mixcoac and San Angel electric car line. Mixcoac car from the Zócalo at frequent intervals, time 30 min., fare 15 cts. Its chief point of interest is the *Jardin de Propagación* (nursery) which supplies the Mexico city parks and *plazas* with flowers. We descend at the Berlin station. The gardens (established in 1902), but a short walk to the right, are open all day, free. An expert horticulturist and about 40 assistants keep the place in order. The list of flowers is limited, comprising dahlias, verbenas, begonias, petunias, heliotropes, marguerites, geraniums and whatnot. Eucalyptus, Ash, Lebanon-cedars, Indian-laurels, Thujas and several varieties of palms are raised for the city supply. Shady walks and avenues are under construction, and the *jardin* is to be made attractive. From the elevated slope one commands a splendid view of the twin volcanoes, of Ajusco, and the fruit gardens of San Angel. The new automo-

bile road from the City to San Angel passes in front of the gardens. The old San Pedro Golf Links are hard by.

One half mile east of Mixcoac is *La Castañeda*, with a popular tivoli, much frequented in summer. Many of the Mexico City people have homes (*casas de recreo*) in Mixcoac.

Tacubaya (V. Pl. C, 3), one of the most attractive, populous (50,000 inhab.) and fashionable of the capital's suburban towns, lies along the slope of the *Sierra de las Cruces*, and is reached by the Tacubaya, Mixcoac and San Angel electric cars (fare 10 cts., distance 4 M., time 20 min.), which leave the Zócalo at frequent intervals. The town is about 1 M. south of Chapultepec, and the fine calzada which passes the castle gate connects it with the *Paseo de la Reforma*. The Tacubaya cars stop at the castle gate going and returning.

The old Aztec settlement of *Atlacuihuayan* (named for a kind of Aztec sling — *atlatli*), founded about 1270, occupied the site of the present town. After the Conquest the region became the property of Cortés and was included in his vast estates. In 1529 the Dominicans established a monastery at the base of the hill, now surmounted by the *Observatorio Astronómico Nacional*, and in due course the ecclesiastical property became the centre of a thriving Spanish settlement. In 1607 *Felipe III* commanded that Mex. City be moved to Tacubaya, but the order was rescinded when the city council showed him that the Crown would have to disburse $20,000,000 to indemnify property owners in the old Aztec capital. The project was revived during the great inundation of Mex. City in 1629, but it met with strong opposition and was shelved.

El Arzobispado (residence of the Archbishop) was transferred to Tacubaya in 1737. Two years later the building now occupied by the National Astronomical Observatory was erected by order of the Viceroy (also Archbishop) *Juan Antonio de Vizarron y Eguiarreta* and dedicated as the *Arzobispado*. It was the home of the National Military College (now at Chapultepec) from 1863 to 1883. The building (finely equipped with modern appliances and a library of 7,000 volumes) is one of the most conspicuous features in the landscape, and commands an extensive view — finer, even, than that from Chapultepec, since the castle itself lies within the range of vision. The main salon is decorated with portraits of great astronomers and with handsome frescoes. The earthquake registering instruments are the best of their kind.

Antonio Lopez de Santa Anna "The Dictator," and President *Ignacio Comonfort* lived in Tacubaya, and here, in 1841, the venomous and extraordinarily active *Santa Anna* planned one of his numerous revolutions. It was the scene (April 11, 1859) of a sanguinary struggle between the Liberals, under *Degollado*, and the Conservatives, led by General *Leonardo Marquez*, known as the "Tiger of Tacubaya," and whose career

of cruelty was almost unexampled. The Liberals (fighting for enlightenment and freedom from the thraldom of the church) were defeated, and many of them executed: but in so brutal a manner that the place was thereafter called *La Ciudad de los Mártires* — city of the martyrs. The anniversary of this battle is celebrated with great solemnity. *Tacubaya* was formerly the chosen residence of the wealth and aristocracy of the capital. Many palatial country houses still stand, surrounded by great parks and shut in by high stone walls.

Popotla (Aztec, *popotl* = broom-corn, and *tlan* — place, called *Popotlan* by the Indian inhabitants), a suburb of Tacuba (V. Pl. C, 3) midway between Mex. City (2½ M.) and Azcapotzalco, reached in 12 min. by the electric cars of the Azcapotzalco line from the Zócalo (frequent intervals, fare 12 c.), is chiefly celebrated as the home of the venerable **Tree of the Dismal Night** — *arbol de la noche triste*, intimately associated with the history of the *Conquest*. This giant Ahuehuete, or Sabino (*Taxodium distichum*) belongs to the family of conifers, and is known in the U. S. A. as the deciduous Amer. cypress; and locally as the Mex. cypress. The wood of this species is remarkable for durability; the branches were anciently used at funerals and to adorn tombs. The tree is an emblem of mourning and sadness. In the even climate of the Mex. highlands it attains enormous size and great age — as is evidenced by the trees of the same species in the forest of Chapultepec (p. 384).

This ancient "tree of the sad night" — perchance the only living witness of the horrors of the Spanish invasion and Conquest — is now bowed beneath the weight of centuries, and is but a simulacrum of its former self. Relicomaniacs have made such serious inroads upon it, that it is now carefully watched, and is protected from relic-hunters by an iron railing (said to have been forged from shackles, chains and instruments of torture used by the inquisition in Mexico) within which no one is allowed. Those who attempt to touch or deface the tree are imprisoned and fined. It was seriously injured in 1872 by fanatical Indians who attempted to burn it. Recently, skilled horticulturists removed all the dead matter from the heart of the tree, thoroughly scraped the living wood and filled the openings with cement, in an effort to prolong its life. Pieces of this tree are preserved in the *Museo Nacional*, at Mex. City, and in the *Museo Naval* at Madrid. *Hernan Cortés* is said to have sat beneath this tree and wept when he saw his sadly reduced army file past after the sanguinary and disastrous retreat from *Tenochtitlán* July 2, 1520.

Hard by the tree is the old *Church of San Estéban*, erected (in the 16th cent.) to commemorate the Sad Night.

Tacuba or *Tlacópan* (Aztec = *tlacotl*, flower-pot, and *pan* — place), 3¾ M. north-west of Mex. City and the seat of a muni-

cipality, is reached by the *Tacuba* electric cars from the Zócalo (at frequent intervals); time, 12 min., fare 12 c.

The town was founded by *Tlacomanatzin, Cacique* of the *Tepaneca Indians*, long before the Spanish Invasion, and it was admitted into the Aztec Confederate States in 1430. Between this period and 1525 it was ruled over by the Aztec Kings *Totoquinauhtzin I, Chimalpopoca, Totoquinauhtzin II* and *Tetlepanquetzaltzin*, — the latter renowned as the last prince of the line, and as the one cruelly tortured, along with *Guatemotzin*, in 1521, by the soldiers of *Cortés*. When *Cortés* besieged *Tenochtitlán* the *Tacubans* joined forces with the Aztecs, and fought heroically in defence of the city. Tacuba was occupied by the Spaniards under Alvarado in May, 1521, and the handsome and flourishing town was partly destroyed. A great number of the inhabitants perished. The place never regained its prestige. In 1530 some Aztec converts built a church here, the walls and arches of which are incorporated in the present *Parroquia*, erected by the Franciscan Friars, and dedicated to St. Gabriel. The adjoining monastery was constructed coincidently with the present church. The cloister contains a number of Aztec relics (taken from the primitive church), among which are some carved stone cylinders supposed to have served as chronological records of the Aztec *Pabas* (priests).

A Passion Play characterized by superstition, quasi-solemnity, much noise and tawdry display, is enacted here by the Indians during Holy Week. Hordes of the Valley Indians assemble to take part in the *fiesta*, and pickpockets, insects of the *genus Pulex*, and microbes abound. The ceremony is interesting to foreign visitors merely as a relic of the idolatrous practices in vogue before the enactment of the famous Reform Laws. The neighborhood abounds in stone relics of the Aztec occupation.

Azcapotzalco (Aztec, *azcaputzalli* — ant-hill, or a spot swarming with people), in the prefecture of Guadalupe-Hidalgo, *municipalidad of Azcapotzalco*, 5 M. from Mexico City (V. Pl. B, 2), is reached by several daily trains on the National Rlys. of Mex., time 20 min., fare 21 cts. (1st cl.), and by the *Azcapotzalco* electric car line from the *Plaza Mayor* (M. C.) at frequent intervals, fare 1st cl. 20 c. The town stands in the midst of fine groves of giant *Ahuehuetes* (cypress trees), and the ancient Indian name is symbolized by a crude figure (supposed to represent an ant-hill) on that side of the parochial church tower which faces the *plaza*.

The place is believed to have been founded in the 12th cent. by *Xolotl*, surnamed the Great; a powerful cacique of the *Chichimecs* or *Tepaneca* Indians. The *Azcapotzalco* Indians conquered the town in 1299, but were driven out (1428) by the Aztecs under the leadership of a cruel and dreaded chief-

tain, *Maxtla*. In the years following it became renowned as the centre of a great slave trade, and also for its skilled artisans in the precious metals. The present population (6,000) represents but a tithe of the former greatness of the town. With the advent of the Spaniards its prestige vanished. They destroyed a great *teocalli* which occupied a commanding site in the centre of the Indian city, and permitted the Dominican friars to erect (1565) their first church and monastery on the site. The church was demolished later to make way for the present *Parroquía*, completed and dedicated Oct. 8, 1702. A great olive garden surrounded the church at one time, and the high wall (very picturesque) was formerly surmounted by life-size figures of certain saints of the Dominican Order. These, along with much of the wall, were demolished Aug. 19, 1821, during a fierce encounter (known as the battle of *Azcapotzalco*) between the Mexican troops under General Bustamante and the Royalist (Spanish) soldiers. In the monastery cloister (open all day, no fees) are several paintings, notable among them a *Santa Ana*, by *N. J. Rodriguez*, and a *Last Supper* and *The Taking of Christ*, by *Juan Correa*. A number of unsigned and equally uninteresting canvases hang on the walls.

The *Plaza Principal*, with its pretty garden, occupies the site of the pleasure grounds which surrounded the palace of the *Tepanec Princes*. The street cars from Mexico City stop here.

South of the railway station (a few minutes' walk) is the old *teocalli* of the Aztec rulers. The line cuts across the ruins which are now but a confused mass of mortar and stone. North of the station (15 minutes' walk) is the *Parque de Ahuehuetes*, of *San Juan Tilihuac:* formerly an Aztec pleasure-ground, and now used for horse-races, picnics and as a promenade. The most notable feature is a group of six *ahuehuetes* of colossal proportions, with interlocked branches, and gnarled roots which serve as seats. According to an Indian tradition a fine spring of crystal water once bubbled up among these roots. It was the favorite resort of the spirit of *Malinche*, a siren who enticed thirsty wayfarers to drink of the waters of the spring, with the result that they at once disappeared never to return. Her siren song is yet heard — by the credulous — at dawn and twilight, and no Indian will then pass the spring. Whosoever enters the grove and places his ear close to the ground will hear (it is said) the spring murmuring and singing far below, and this sound possesses a sort of enchantment for the listener and presages his early demise!

The malign spirit of *Malinche* (or *Marina*) — eternally restless for having leagued herself with the Spaniards — is supposed to also haunt the waters of Zancopinca pond, on the *Hacienda de San Cristóbal Azpetia* (about one mile E. of the monastery and reached by a road which runs past it). A big

spring formerly fed this pond and supplied the Aztecs with water through the *Tlaltelolco* aqueduct. The superstitious Indians believe that many supernatural happenings may be witnessed at this pond. The beguiling spirit of *Malinche* is supposed to emerge at midday (her mornings are passed at the Spring of Chapultepec, where she is a sweet and benign goddess), and her bewitching song — one of infinite allurement — causes men to cast themselves into the waters, whence they never return. The neighboring Indians believe also that her spirit guards the treasures of *Guatemotzin* which, when the water is clear, may be seen glistening at the bottom of the pond! When one suddenly and mysteriously disappears from this vicinity the Indians say that he or she "has drunk of the waters of the Ahuehuete spring, or has seen Malinche at the pond." An annual fair is held here (Sept.) with bull-fights, horse-races, round-ups (semi-wild cattle and *vaqueros* — cowboys), and other features. A sort of crude Passion Play is also enacted here on Good Friday.

43. From Mexico City to Pachuca, viâ the Ferrocarriles Nacionales de Mexico, The Mexican, and The Hidalgo and Northeastern Railroads.

61 M. Two through trains daily in 2 hrs. (fare $2.94 1st cl.) viâ the F. C. Nacional (from the *Buena Vista* station, p. 232), which has the shortest line, and which makes the trip without change of cars. To reach *Pachuca* over The Mexican Railway (station at *Buena Vista*), we proceed over the main line (Rte. 44, p. 424) to *Ometusco*, thence over the *Ramal de Pachuca* (from M. C. 70 M. in 4 hrs.). A third line, Compañía del Ferrocarril Hidalgo y Nordeste (operated by the National Railways of Mexico, station at *Peralvillo*, p. 233), runs (several) trains to *Tepa* and to *Irolo* with a change of cars (69 M. in 3½ hrs.). An attractive feature of this line — which traverses the fertile valley of *Tulancingo* — is the celebrated *Zempoalla* aqueduct, one of the three most notable in the Republic.

Mexico City, see p. 232. — The trains of the National Rlys. proceed N. to *Lechería* (Rte. 31, p. 137), then follow the *Ramal* toward the N.-E. through a pretty country highly cultivated. Some of the wide valleys, dotted with *haciendas* (where many sheep are raised), are very attractive. The country was once densely populated. Many churches are visible in the distance. The plains soon break up into hills covered with cacti in which the aloe, the nopal and the candelabra species are the most prominent. The eye travels over many miles of country devoted to the production of *pulque*.

The trains of The Mexican Rly. proceed E. over the main line (Rte. 44, p. 424) to *Ometusco*. The *Pachuca* train stands on a siding at the same station. The environing country, including the rounded hill-tops, is under cultivation, and spiky maguey plants are omnipresent features of the landscape. During the dry season the highways are ankle deep in dust. The branch

line curves toward the N. and penetrates a hilly country dotted with cacti and pepper-trees. The hills are jejune and impregnated with alkali. At *Zempoalla* a *diligencia* conveys passengers to the (1 M.) town for 25 c.

Pachuca. — **Arrival.** The Rly. Station is about 1 M. from the centre of the town - a long, dusty walk. Cabs 25 c. *Tranvías* 5 c.

Hotels. *Gran Hotel Grenfell Antigua Casa de Diligencias*, on the W. side of the *Plaza de la Independencia*. $2.50–$3 Am. Pl. *Hotel Central* (on the car line) near the *Teátro*. $2–$2.50 Am. Pl.

Pachuca (8,000 ft.), capital of the *State of Hidalgo*, with a population of 40,000, is one of the greatest, as well as one of the oldest, mining centres in the Republic. One of the first Spanish settlements in New Spain was established here. Following the discovery of the first mine by the Spaniards in 1534, the output of mineral became enormous. The old *Trinidad* mine alone produced silver to the value of forty millions of *pesos* in ten years. Hundreds of mines honeycomb the hills which encircle three sides of the town, on the edge of which there are several reduction plants for the amalgamation of the silver ores. The place has all the aspect of a mining camp. It lies at the head of a wide gulch, and the hills which slope sharply upward from the ends of the streets (some of which are called *cañones* or gulches) form a sort of pipe through which there almost continuously draws a thin, disagreeable wind — *un airecillo muy molesto*. The hillsides are perforated by tunnels around which lie terraces of gray tailings. The white stone shafts, which are conspicuous features of the hills, delimn mining claims. One of the largest reduction plants (*haciendas de beneficio*) stands at the base of the hill near the top of the town. In some of the older plants the "patio process," invented here in 1557 by *Bartolomé de Medina*, is still employed: albeit this simple method for amalgamating the Mexican silver ores was of transcendental importance to the country, and was widely used for nearly four centuries after its discovery, it is now being replaced by the new cyaniding process, which is more efficient and economical for extracting silver from dry or silicious ores.

The very irregularity of the narrow, winding streets imparts a picturesqueness which is heightened by certain quaint old houses — relics of the early Colonial times. Prominent among these edifices is the

Caja, in the *1ª Calle las Cajas*, a bizarre, fortress-like structure erected in 1670 (by *Don Sebastián de Toledo, Marqués de Mancera*) as a treasury for the Royal tribute. The Casas Coloradas (red houses), built near the close of the 18th cent. by the *Conde de Regla*, are now used as government offices and are uninteresting. *The Church of San Francisco* (at the lower end of the town) was erected in 1596. The old conventual building adjacent is now a government barrack.

The uninteresting *Church of La Asunción de la Virgen*, in the *Plaza de la Constitución*, dates from the 17th cent. Hard by, almost hidden by

little market stalls, is an imposing marble statue (erected in 1888) to *Miguel Hidalgo*.

The *Teatro Bartolomé de Medina*, on the main street, was erected in 1893 to the memory of the man who invented the "patio process." The fine Banco de Hidalgo, overlooking the *Plaza de la Independencia*, is modern.

The **Environs of Pachuca** are more interesting than the town itself. Beyond the hills is the celebrated *Xixi Mt.*, at the foot of which are curiously shaped rocks of immense size, the *Peñas Cargadas*, or Loaded Rocks. On the *Hacienda de Regla*, there is a huge basaltic formation spoken of as the *Giant's Causeway of America*. Cliffs over 150 ft. high enclose a wide and deep basin known as *Metlapiles:* the walls are immense basaltic columns, split by a gorge through which rushes a great volume of water that tumbles into the basin. "In one place the great columns are crowded out, as though by the superincumbent weight of the earth, or as if the giant that fashioned them had bent them outward from the perpendicular face-line of the cliff when in a state of fusion. The bed of the river that flows down toward the *barranca* is paved with hexagonal and pentagonal blocks." Visible in the distance, in the same Mt. range, are the noteworthy *Organos de Actópan*, distinguishing features of the *Sierra de Pachuca* — in which Pachuca lies.

The **Real del Monte Mine**, 6 M. distant, is said to be one of the most extensive mining properties of the world. Several mines form a group which, since 1905, have been operated by an American company. The original owner, *Pedro José Romero de Terreros*, a muleteer, bought the main mine (in 1739) for $60,000. Soon thereafter it came into bonanza, and before 1781 it had yielded nearly fifteen millions of *pesos*. *Terreros* gained international renown by his extravagances. He loaned the King of Spain a million *pesos*, and presented him with several warships fully equipped, for which he received a patent of nobility and became the *Conde de Santa Maria de Regla* (p. 295). Near the close of the century a subterranean river burst into the mine, flooding and ruining it. *Alexander Von Humboldt* visited it in 1803, and his report of the almost fabulous wealth, drowned out by the waters, gave rise in England to a mining craze which for wild speculation almost equalled the Mississippi Bubble. In 1824 there was formed in London the famous *Real del Monte Company*, and a *Captain Vetch*, of the Royal Engineers, and 350 Cornish miners and their families were sent out along with three ship-loads of machinery which was laboriously dragged up the mountains from Vera Cruz. Albeit the mines were in a ruinous state when the new company took them over in July, 1824, the shares rose rapidly in value, and during the ensuing year par value shares of £100 sold in the open market for £16,000. The marked optimism of the usually prudent London bankers gave rise to extravagance and mismanagement at the mines. In 25 years four million sterling had been spent for a gross return of three millions, and in Oct., 1848, the company went into liquidation. In 1850 a local company bought the property for $130,000, and immediately thereafter the great *Rosario bonanza* was uncovered. Within a few years over eighty millions of *pesos* were extracted. The present owners are said to have paid $4,000,000 for the property.

Hidalgo State (an *Estado del Centro*), with a pop. of 605,000 and an area of 23,101 sqr. kilom., is one of the most mountainous of the Mex. states, and is bounded on the N. by *San Luis Potosí* and *Vera Cruz*, on the E. by *Puebla*, on the S. by *Mexico* and *Tlaxcala*, and on the W. by *Querétaro*. It is named in honor of the revolutionary patriot *Miguel Hidalgo y Costilla*. The *Tulancingo, Zimapán, Jacala, Zacuatilpám, Hueyutla* and *Pachuca* ranges of the *Sierra Madre* system cross the state: the highest peaks are *Tapetillán, Crestón, Cerro Alto, Cresta de Gallo, Los Organos* (see below), and *El Cerro de Navaja*, — the latter over 10,000 ft. This Mt. is near the great *barranca* of *Izatla*, celebrated as the spot whence the Aztecs obtained the brilliant black obsidian (*iztli*) out of which they fashioned knives, and many minor cutting instruments, as sharp as steel. The *cerro* contains an apparently inexhaustible supply of this volcanic glass. There are several curious caves in the vicinity. *Los Organos de Actópan* (called also *Los Frailes* — the friars) are of

singular formation and resemble the huge pipes of an organ — hence their name. A fine stained glass window representing these odd peaks may be seen in the National Geological Institute (p. 341) at Mexico City. On the highway between *Xochicoatlán* and *Malila* one crosses the *Peña Partida*, a fine natural *barranca* caused by the separation of two gigantic hills in the neighborhood. Near the small *Pueblo of Zempoalla* (on the *F. C. Hidalgo y Nordeste*, p. 421) is a magnificent old aqueduct (one of the three most celebrated in the Republic), the work of the *Franciscan Friar Francisco Tembleque*. The S. and W. regions of the state are flat. The *Valley of Tulancingo* — one of great beauty — possesses many cotton mills.

The climate is cold in the highlands and temperate on the plains. Splendid fruits thrive in the latter region, and the chief agricultural products are rice (and many other cereals), *ixtli* (fibre), *pulque* (p. lxxxii), *jalap*, sarsaparilla, green peppers (Aztec=*chilli*), coffee, tobacco, and a wealth of minor products. In the *tierra caliente*, or lowlands, the forests are thronged with fine woods, notably mahogany, white and red cedar, rosewood, walnut, ebony, and whatnot. Splendid pine forests clothe the slopes of some of the hills in the highlands, and myrtle and a host of shrubs and trees are features of the temperate zone. The state is one of the most highly mineralized in the Repub.; gold, silver, copper, mercury, iron, lead, zinc, antimony, manganese and plumbago are found, as well as sulphur, jasper, marble, red-ochre, kaolin, lithographic-stone, opals and so on. Statistics credit the state with an annual production of metals valued at six millions of *pesos*. About 120 mines are in operation, beside 50 reduction works for the treatment of the finer metals, and several for smelting iron ore.

43a. From Mexico City to Puebla.

208 K. Ferrocarril Interoceánico. Two trains daily in about 5 hrs. (fare $6.25 1st cl.) over the Jalapa Division. The line traverses one of the greatest pulque-producing (p. lxxxii) regions in the Repub., and vast quantities of the *blanco neutli* are brought into the city each morning from the huge *haciendas* which lie contiguous to the line.

The trains start from the *San Lázaro Station* (see p. 233 and Pl. J, 4) and pass out through the tawdry E. quarter of the city. The huge *penitenciaría* (p. 368) is visible on the l., as is also the broad *Lake Texcoco*. The town of (39 K.) *Texcoco* is mentioned at p. 499. The scenery between the city and 90 K. *Irolo* is much like that of Rte. 44, below. Beyond *Irolo* the line curves broadly toward the S. and traverses many miles of fertile land devoted exclusively to wide *magueyales*, or *pulque-haciendas*. At 100 K. *San Lorenzo*, a typical *hacienda* is seen; the cluster of buildings enclosed within mediæval-looking walls resembles a fortress. The line climbs into the hills and describes many sweeping curves. The splendid views of *Popocatepetl* (p. 463) and *Iztaccihuatl* (p. 464) on the l. are inspiring. As we near *Puebla* the rly. enters a fine farming country where maize, wheat and alfalfa are the staples. The old hill-top *Church of Cholula* (p. 518) is descried on the r. 208 K. **Puebla**, see p. 508.

44. From Mexico City viâ San Juan Teotihuacan and Tlaxcala to Puebla.

MEXICAN RAILROAD & EL FERROCARRIL DE TLAXCALA.

To *San Juan Teotihuacan* (45 kilom.); several trains daily in 1 hr., fare $1.35. To *Puebla* (186 K.) in 5½ hrs., two trains daily, fare 1st cl.

$6.25. Trains run (from the Buena Vista station, at Mexico City) eastward over the main line to *Apizaco Junction*, thence to their destination.

Mexico City, see p. 232. We pass out through the N.-E. quarter of the city, toward *Guadalupe*, thence skirt the shore of *Lake Texcoco*. The stations between Mex. City and *Apizaco* are mentioned at p. 497, Rte. 52. 28 M. San Juan Teotihuacan.

The VILLAGE of **San Juan Teotihuacan,** skirted by the small river of the same name, is within easy walking distance of the rly. station, across a level and safe country. A species of buckboard is usually to be found waiting the arrival of trains, and it carries passengers at 50 c. each. A branch rly. line is under construction, and an electric tram-line from Mex. City to the pyramids is proposed. A good plan is to devote an entire day to the ruins by taking an early train from Mex. City and return to the capital in the evening. If one can secure a letter of introduction (obtainable through one's Consul or from the *Secreturio* of the Gov't. Department of Public Instruction and Fine Arts) to the government officer in charge of the work, he can spend the day to better advantage. For the last two years experts have been at work restoring the mounds. While the work is in progress soldiers guard the monuments day and night. To those who bring the proper letters a local guide is usually furnished by the inspector. A little *meson* in the village provides indifferent food at a low price. A score or more Indian girls, with rich brown faces and snapping black eyes, await the traveller's arrival, and usually succeed in wheedling him into purchasing a clay mask, a bit of obsidian or nephrite (comp. p. xciv), or a very friable idol of doubtful paternity. Many of the alleged antiques offered for sale near the ruins are spurious.

"Historians concur in the belief that in the remote and mighty past a great perigrinating tribe, guided, possibly, by the lure of wealth, or land or liberty, came to Mexico, bringing with them the knowledge of a symbolic art reflecting that which still exists on the banks of Father Nile. The mysterious route, undoubtedly followed for some set purpose, is marked on the American continent by colossal monuments that even the destructive hand of time seems not to violate." These unknown people left behind them, from Yucatan to Sonora and thence into Arizona and Colorado (U. S. A.), ruins so stupendous that the traveller regards them in silence and awe. *Palenque* (p. 567) with its temples and palaces, *Chichen-Itza* (p. 581) and *Uxmal* (p. 580) with their Buddha-like shrines, *Cholula* (p. 518) and *San Juan Teotihuacan* with their gigantic mounds, inspire the same sentiment of admiration and respect. When the Spaniards invaded Mexico four centuries ago the ruined cities of Mexico were practically in the same condition as they are to-day. To Cortés and his amazed followers, they were as much a mystery as they proved to the many savants who followed them.

The *Tzacualli*, or Sacred Pyramids of San Juan Teotihuacan (Aztec—"City of the Gods"), known also as the Pyramids of the Sun and Moon, lie 27 miles N.-E. of Mexico City, and are considered the two largest artificial mounds in America. Seen from the rly. they appear squat and nondescript; it is only when one stands near them and views them from the plains from which they rise that their true proportions are apparent. Their origin is buried in the remote past, and the confusing legends and

traditions referring to them throw but little true light on their history, or that of the people who erected them. Certain Indian fables date their erection from the epoch of the gods; more concise historians attribute them variously to the *Toltecs*, the *Olmecs*, *Acolhuans*, the *Totonacs* and to other tribes antedating these. It is known that they are of pre-*Toltec* origin, and it is believed that they are due to some tribe which flourished in the very earliest period of *Nahua* supremacy. They are intimately associated with *Toltec* and *Aztec* annals, and with the latter people they were a cult. Certain of the *Aztec* high priests dwelt here, and hither came the *Aztec* kings to be crowned. A great *Toltec* city is supposed to have surrounded the pyramids (*pirámides*), and its destruction is credited to barbarous tribes superior in numbers and strength, and inferior in civilization, to the Toltecs. Many *Aztec* and *Toltec* traditions refer to the mounds, which were the *Mecca* of both tribes. The name *Teotihuacan* is one of the very earliest preserved in *Nahua* annals, and there can be but little doubt that the pyramids are older than those of *Cholula* (p. 518), or that they were built at least as early as the 6th century, the commencement of which is regarded as the *Toltec* era in *Anáhuac*. They are said to have served as models for the Aztec *teocalli* of later times. (For further information under this head, consult Bancroft's *Native Races*, vol. iv, and *Ensayo de un Estudio Comparativo entre las Pirámides Egipcias y Mexicanas*, by Antonio Garcia y Cubas, Mexico, 1871.) The lineal extension of the mounds is about 4 kilom. from N. to S. and 3 from E. to W. The largest, *Tonatiuh Itzcuatl* — House of the Sun — is about 761 by 721 ft. at the base and 216 ft. high. The irregular and narrowing summit is about 59 ft. from N. to S. and 105 from E. to W. (These measurements are only approximate as the government work of excavation will necessarily alter them.) According to tradition a splendid temple once crowned this platform, and contained a gigantic statue of the Sun, made of a single block of porphyry, adorned with a heavy breast-plate of gold and many minor embellishments of silver. The original form of the mounds was supposed to be temple-shaped. They are constructed of blocks of basalt and trachitic rock covered with earth that is now being removed. The Pyramid of the Sun is almost equal in volume to the celebrated Pyramid of Egypt.

About ½ M. to the N. of the Pyramid of the Sun is the Pyramid of the Moon (*Mextli*), about 151 ft. high, with a base measuring 511 by 426 ft. The crowning platform is about 19 ft. square. The hill is terraced, like its companion, and traces of an ancient structure, perhaps a tomb, are visible on it. Both pyramids are composed of "five layers or coats of earth and volcanic rock, each layer a complete pyramid in itself; its outer surface being faced with masonry and then plastered over with a thin coating of cement or fine mortar. These layers, superimposed, resemble a nest of boxes." When the outer layer is removed it will reduce the size of the Pyramid of the Sun about 4½ yards on each side. The recent excavations have brought to light stairways, which zig-zag to the summits, polychrome decorations and, in the Pyramid of the Moon, on its S. face, an entrance which leads into a dark well, about 15 ft. deep, faced with carefully squared stones. According to *Señor Garcia Cubas* (the erudite Mexican archæologist), the axis of this gallery coincides exactly with the magnetic meridian. Two tall peaks rise from the distant ridge of hills, one exactly S., the other N., and it is claimed that if a line were drawn from one to the other it would pass exactly over the apices of both pyramids.

South of the Pyramid of the Moon, skirting the W. base of that of the Sun, is the curious avenue called *Micoatli* — Path of the Dead (in Spanish — *Camino de los Muertos*). Flanking either side are many tumuli, some of which, when opened recently, disclosed sarcophagi of wrought stone in which were human bones, obsidian knives, terra-cotta heads, and other fragments of pottery. The clay heads are supposed to be the effigies of buried priests and kings. Of the many hundreds that have been exhumed, no two were alike in feature. Some show a striking resemblance to ancient Egyptians, thus bearing out the theory held by many that the first Mexicans were of Egyptian origin. The street begins at the square on the S. side of the P. of the Moon and extends to the

ravine S. of the P. of the Sun. The remains of sidewalks, made of cement, coated and painted red and white, are visible along this street. Painted frescoes have also been uncovered. Hundreds of smaller mounds cluster near the two main structures. One of the former (uncovered by *Señor Leopoldo Batres* in 1906) revealed a symmetrical, truncated pyramid with a house over and around it — now known as the House of the Priests. The excavations have disclosed two strata, an *Aztec* superimposed above a *Toltec*. In the latter, highly varnished black pottery has been found. Also terra-cotta heads, unmistakably *Toltec*, with broad faces and flat noses. Those found in the *Aztec* stratum have long faces and Roman noses. Many arrowheads and fragments of pottery lie just beneath the surface of the surrounding land. During the last decade a number of curious, carved monoliths have been taken from the pyramids and transferred to the National Museum at the capital (p. 298). In 1907 a splendid lot of jadeite (comp. p. xciii), obsidian pieces and shell objects were uncovered. One of the most noteworthy pieces was a jadeite mask, of the face of some dead monarch, with the brow covered by the *Copilli*, or early Mexican diadem. Future discoveries here are to be preserved in an archæological museum that will be built to hold them.

86 M. *Apizaco*. The train on the branch line (*Ramal de Puebla*) leaves from the same station. The line trends southward across a fairly level country. *Popo* and *Iztaccihuatl* are visible on the r., and the beautiful, snow-clad cone of *Malintzi* on the left. Midway between *Apizaco* and *Puebla* is the small station of *Santa Ana*, where passengers bound for the quaint town of *Tlaxcala* board a train of the *Ferrocarril de Tlaxcala* (several trains daily, time 1 hr., fare 50 c.).

The old **Town of Tlaxcala** (alt. 7,500 ft., pop. 3,000), in a small valley surrounded by hills once crowned by the defences of the ancient Indian capital, is but a simulacrum of its former greatness. At the time of the Conquest it was the capital of an independent oligarchy governed by several powerful chiefs whose fealty to the Spaniards made their conquest of *Montezuma's* empire possible. It was then said to contain upward of 30,000 inhab. The most interesting sight in the town is the weather-beaten old Church of San Francisco (founded in 1521), approached by an "exceptionally picturesque paved way, tree-shaded and ascending to the arch of the former monastery entrance, which is flanked by a sturdy old bell-tower." The hill-side is terraced, and the outer wall of the atrium and the outlying *campanario* are on the brink of a considerable descent. The venerable interior is remarkable for its timbered roof with beautifully carved old cedar beams — from the forests of Tlaxcala, whence came the lumber used in constructing the brigantines employed in the siege of the Aztec capital. The ceiling under the *coro* is a fine example of *artesonado*-work. The adjacent large chapel of the Tercer Orden has several good *retablos* of carved and gilded wood. That of the high altar is a sturdy example of the style (Renaissance, or Plateresque) that preceded the *Churrigueresque* (p. cxxxii). The pulpit on the right is famed as the first from which the gospel was preached on this continent. It is inscribed: "*Aquí tubo principio al Santo Evangelio en este nuevo mundo*" — Here the Holy Evangel had its beginning in this New World. The pulpit shows every mark of great age. Equally interesting is the time-stained font in which the four chiefs of *Tlaxcala*, the first converts to Christianity, were baptized. The inscription says: "In this font the four senators of the ancient Tlaxcalan Republic received the Catholic faith. The religious act took place in the year 1520; the minister was *Don Luis Diaz*, chaplain of the conquering army, and the godfathers, *Captain Cortés*, and his distinguished officers, *Don Pedro de Alvarado*, *Don Andrés de Tapia*, *Don Gonzalo de Sandoval*, and *Don Cristóbal de Olid*. To *Maxicatzin* they gave the name of *Lorenzo;* to *Xicotencatl* that of *Vicente;* to *Tlahuexolotzin* that of *Gonzalo;* and to *Zitlalpopoca* that of *Bartolomé*.

The *Capilla de Guadalupe* has a fine old screen of carved and gilded

wood. The *retablo* of the old altar within has scenes from the life of the Virgin, painted in 1669. The *Altar de Dolores* dates from 1661, and was erected by *Diego de Tapia*. In the Council Room of the *Casa Municipal*, facing the *plaza*, is a small museum of pictures and relics of ancient *Tlaxcala*.

The **Santuario de Ocotlan**, one of the most celebrated shrines in Mexico, stands on a hill (*Cerro de Ocotlan*), about 1 M. S.-E. of the *plaza*, on the site of the palace of *Maxicatzin*, a *Tlaxcalan* prince of the old days. According to tradition it marks the spot where, in the early years of Spanish rule, a miraculous spring gushed forth to reward the quest of a pious Indian at the time of a water-famine and the visitation of a great small-pox plague. The name *Ocotlan* (Aztec, *ocote* — pine, and *tlán* — place) is so called for the great pine trees which once clothed the hill. "It has been a famous place of pilgrimage for centuries, and enormous sums have been lavished upon the embellishment of the church. The narrow bases of the towers and the overhang of the upper portions are an unpleasant feature, giving an effect of top-heaviness. The interior was partially modernized between the years 1852 and 1854, at the expense of *Doña María Josefa Zabalza;* happily in much better taste than is usual with such procedures. An inscription near the entrance relates that the work in the chancel and transepts was left untouched because of its antiquity and excellence. A notable feature of this interior is the treatment of the transept and chancel as a unit, separated from the body of the ch. by a construction resembling a theatre proscenium. The effect of this part is something overpoweringly magnificent, the *Churrigueresque retablos* of the high altar and the transept altars lining the walls with a superb incrustation of gilded wood-work, while the dome is treated in similarly rich fashion. The contrast of this space, resembling an enormous enchanted grotto, with the simply treated body of the ch. is something extraordinary. It was no mean talent, that of the Indian sculptor, *Francisco Miguel*, who devoted 25 years to the execution of this work, together with that in the *camarin*. The latter is a marvel of *arabesque* stucco-work, with an attractive color-scheme of gold and metallic lustre of green on a white ground, with other brilliant colors for accent. The dome has a blue ground with a circle of gold on scarlet. There is a circle of polychrome figures of apostles around a blue ground, receiving tongues of flame from the Holy Spirit, symbolized by a white dove in the center. The feet of these apostles rest upon a circle of white-and-gold cloud. The room is exquisitely furnished with richly carved *estantes*, benches, tables, etc. There is a silver altar with a figure of solid gold in the shrine. The floor is covered with a beautiful and quaint old Mexican tapestry, thick and heavy. The mural paintings in oil by *Villalobos*, representing the *Virgin of Ocotlan* and a life of the Virgin, are hardly worthy of their surroundings, and those on the walls of the handsome sacristy, painted in 1764 by *Magon*, the Puebla painter, are worse than mediocre." (Sylvester Baxter.) The extraordinary façade of the *Santuario*, as well as the tiled and floridly ornamented front of the *Church of San José*, suggest that *Tlaxcala* lies within the sphere of the architectural influence of Puebla. The crown of the figure of the *Virgin of Ocotlan* is beautifully wrought in gold, emeralds, rubies, and diamonds. The ceremony of the coronation, which was authorized by a special Papal Bull, occurred May 12, 1907, in the presence of the special Papal Delegate and many archbishops from various Mexican cities. The tradition of the appearance of the Virgin to the Indian *Juan Diego*, in 1541, is much like that of the *Virgin of Guadalupe*, described at p. 394.

Tlaxcala (a corruption of the Aztec *Tlax-callán* — Land of Corn), smallest of the Mexican states (one of the *Estados del Centro*), with a pop. of 172,315 and an area of 4,132 sqr. kilom.; high on the great Central Plateau, covering a territory corresponding almost exactly to that of the ancient *Tlaxcalan Republic*, is bounded on the N., E. and S. by the state of Puebla and on the W. by Mexico. The capital, *Tlaxcala*, is 7,500 ft.

above the level of the sea, and is, from a historical view-point, one of the most interesting spots in the Republic. The mean altitude of the region is 6,600 ft., with the magnificent snow-capped peak of *Malintzi* (13,690 ft.) or *Matlacuéyatl*, as the culminating point. The region is very mountainous; the eastern slopes of the *Popocatepetl* range mark the W. portion of the state, while to the E. is the *Peñon del Rosario* (11,200 ft.). Many minor peaks rise in pointed grandeur; while skirting their bases are fine valleys and plains, prominent among the latter the *Llanos de Apam*, celebrated for many maguey plants and for *pulque fino* (p. lxxxii). The *Valle de Huamantla* (p. 497) is the finest in the state. The climate of *Tlaxcala* is cold and dry. Snows are frequent in the mountainous region. The flora is limited; agriculture is the chief industry, with wheat as the staple product.

The first **wheat** in Mexico was accidentally introduced, it is believed, in some rice brought with the stores of the Spanish army, and was first planted before 1530. From that humble beginning, the wheat crop of Mexico has steadily increased, until, at the present day, this cereal finds congenial surroundings everywhere on the plateaus. The Mexican wheat is of the best quality, and may be compared with the finest foreign grain. In the state of Puebla, near *Cholula*, the common harvest is from 30 to 40, but frequently exceeds 70 to 80 for one. In the Valley of Mexico it produces 18 or 20 fold. The wheat is threshed in the primitive manner of the ancient Egyptians, with horses to tread it out, on a floor of pounded earth. The product is then thrown into the air and winnowed out.

Historical Sketch. "The character and institutions of the *Tlaxcalan* nation, in many respects the most remarkable in *Anáhuac*, were noteworthy. The *Tlaxcalans* belonged to the same great family with the *Aztecs*. They came on the grand plateau about the same time with the kindred races, at the close of the twelfth century, and planted themselves on the western borders of the lake of *Tezcuco*. Here they remained many years, engaged in the usual pursuits of a bold and partially civilized people. From some cause or other, perhaps their turbulent temper, they incurred the enmity of surrounding tribes. A coalition was formed against them; and a bloody battle was fought on the plains of *Poyauhtlán*, in which the *Tlaxcalans* were completely victorious. Disgusted, however, with their residence among nations with whom they found so little favor, the conquering people resolved to migrate. They separated into three divisions, the largest of which, taking a southern course by the *volcan* of Mexico, wound round the ancient city of *Cholula*, and finally settled in the district of country overshadowed by the *Sierra de Tlaxcala*. The warm and fruitful valleys, locked up in the embraces of the rugged brotherhood of mountains, afforded means of subsistence for an agricultural people, while the bold eminence of the *sierra* presented secure positions for their towns. After the lapse of years, the institutions of the nation underwent an important change. The monarchy was divided first into two, afterwards into four separate states, bound together by a sort of feudal compact, probably not very nicely defined. . . . Thus a chain of feudal dependencies was established, which, if not contrived with all the art and legal refinements of analogous institutions in the Old World, displayed their most prominent characteristics in its personal relations, the obligations of military service on the one hand, and protection on the other. This form of government, so different from that of the surrounding nations, subsisted till the arrival of the Spaniards. . . .

"The various arts of civilization kept pace with increasing wealth and public prosperity. . . . This prosperity, in time, excited the jealousy of their neighbors, and especially of the opulent state of *Cholula*. Fre-

quent hostilities rose between them, in which the advantage was almost always on the side of the former. A still more formidable foe appeared in later days in the *Aztecs*, who could ill brook the independence of *Tlaxcala* when the surrounding nations had acknowledged, one after another, their influence or their empire. Under the ambitious *Axayacatl*, they demanded of the *Tlaxcalans* the same tribute and obedience rendered by other people of the country. If it were refused, the *Aztecs* would raze their cities to their foundations, and deliver the land to their enemies. To this imperious summons, the little republic proudly replied, 'Neither they nor their ancestors had ever paid tribute or homage to a foreign power, and never would pay it. If their country were invaded they knew how to defend it, and would pour out their blood as freely in defence of their freedom now, as their fathers did of yore, when they routed the *Aztecs* on the plains of *Poyauhtlán*.' This resolute answer brought on them the forces of the monarchy. A pitched battle followed, and the sturdy republicans were victorious. From this period, hostilities between the two nations continued with more or less activity, but with unsparing ferocity. Every captive was mercilessly sacrificed. The children were trained from the cradle to deadly hatred against the Mexicans; and, even in the brief intervals of war, none of those inter-marriages took place between the people of the respective countries, which knit together in social bonds most of the kindred races of *Anáhuac*.

"In this struggle the *Tlaxcalans* received an important support in the accession of the *Otomies*, a wild and war-like race originally spread over the table-land north of the Mexican Valley. Their courage and fidelity to the nation of their adoption showed them worthy of trust, and the frontier places were consigned to their keeping. The mountain barriers by which *Tlaxcala* is encompassed afforded many strong natural positions for defence against invasion. The country was open toward the east, where a valley of some six miles in breadth, invited the approach of an enemy. But here it was that the jealous *Tlaxcalans* erected the formidable rampart which excited the admiration of the Spaniards and which they manned with a garrison of *Otomies*. Efforts for their subjugation were renewed on a greater scale after the accession of *Montezuma*. His victorious armies had spread down the declivities of the Andes to the distant provinces of *Vera Cruz* and *Nicaragua*, and his haughty spirit was chafed by the opposition of a petty state whose territorial extent did not exceed 10 leagues in breadth by 15 in length. He sent an army against them under the command of a favorite son. His troops were beaten, and his son slain. The enraged and mortified monarch was roused to still greater preparations. He enlisted the forces of the cities bordering on his enemy, together with those of the empire, and with this formidable army swept over the devoted valleys of *Tlaxcala*. But the bold mountaineers withdrew into the recesses of their hills, and, coolly awaiting their opportunity, rushed like a torrent on the invaders, and drove them back, with dreadful slaughter, from their territories.

"Such was the position of *Tlaxcala* at the coming of the Spaniards; holding, it might seem, a precarious existence under the shadow of the formidable power which seemed suspended like an avalanche over her head, but still strong in her own resources, stronger in the indomitable temper of her people; with a reputation throughout the land for good faith and moderation in peace, valor in war, while her uncompromising spirit of independence secured the respect even of her enemies. With such qualities of character, and with an animosity sharpened by long, deadly hostility with Mexico, her alliance was obviously of the last importance to the Spaniards, in their present enterprise. It was not easy to secure it. . . ."

Hernán Cortés and his bold *Conquistadores* had left *Cempoalla* August 16, 1519, on their famous march to the Aztec capital, but it was many days later that they appeared on the borders of the *Tlaxcalan* possessions. The *Tlaxcalans* had been made acquainted with the advance and victorious career of the Christians, the intelligence of which had spread far and wide over the plateau. They were now much embarrassed by an embassy, sent by *Cortés*, demanding a passage through their terri-

tories. A great council was convened, and a considerable difference of opinion prevailed among its members. At last the opinions of an ancient chief,[1] *Xicotencatl*, prevailed. His son commanded a powerful army of *Tlaxcalan* and *Otomi* warriors near the eastern frontier. He was to fall with his force at once on the Spaniards. If victorious, the latter would then be in their power. If defeated, the senate could disown the act as that of the general, not of the Republic. For a description of this battle, in which the Spaniards were victorious, see Prescott's *Conquest of Mexico*.

From *Santa Ana* the train continues to run in a southerly direction, with *Malintzi* always in view on the l. The stations are unimportant. 116 M. PUEBLA, see p. 508.

[1] A fine painting, *El Senado de Tlaxcala*, by *Rodrigo Gutiérrez*, now in the San Carlos Academy at Mexico City, depicts this momentous council.

VII. SOUTH-WESTERN MEXICO.

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45. From Mexico City to Cuernavaca (*thence to Puente de Ixtla, Iguala, and Balsas*).

293 Kilom. Railway. One through train daily. From Mexico City to *Cuernavaca* 4 hrs. (fare, $3.67 1st cl.); to *P. de Ixtla* 7 hrs. (1st cl. $5.54); to *Iguala* 9 hrs. (1st cl. $7.28); to *Balsas* 12 hrs. (1st cl. $8.97). Excursion rates at certain seasons; consult the newspapers or the rly. officials. — The train (best views from the l. side of the car) leaves from the *Estación de Buena Vista* on the *Calle de las Estaciones* (20 min. from the *Plaza Mayor* in the tram-car marked *Santa María*, fare 6 c.); 10–15 min. by cab from the chief hotels; fare 50 c.

The line describes a wide curve (to the l.) traversing *milpas* bordered by single rows of tall cypresses or by lines of spiky maguey plants. Far to the r. is the celebrated shrine of Guadalupe, with its famous well, church, and hill-cemetery.

5 K. *Santa Julia*. Rly. crossing. We approach the *Castillo de Chapultepec* (p. 379) perched on the craggy heights of Grasshopper Hill. Beyond are the spires of the city and the encir-

cling brown hills, racing round like figurines in a puppet show. The rly. skirts the edge of Chapultepec Park; to the l. is the King's Mill and the battlefield of Molino del Rey, memorable for a sanguinary struggle (Sept. 8, 1847) between the Americans under General Worth and the Mexican defenders of the Castle. (Comp. p. 381.)

The Americans fought under great disadvantages and against heavy odds; finally capturing the old mill, then considered the strategical key to the castle and the city beyond. General U. S. Grant was the first to enter the mill after its capture. The monument visible in the open field hard by was erected to commemorate this struggle. The long, low buildings to the left are government ammunition factories. Some huge pumping stations (city water) are also located here.

Just before reaching 13 K. *Tacubaya* (p. 417) we get a splendid view of the castle and the hill, practically unobstructed by trees. To the r. is the *observatorio* (p. 417) with its squat domes dominating the surrounding country. The train crosses parched fields planted with long, symmetrical rows of aloes.

Lines of country Indians trot by laden with long ladders, crates of pottery, vegetables, chickens and whatnot for the city markets. Certain of the *haciendas* resemble old fortresses, with huge environing walls surmounted by conning-towers, — relics of the time not long ago when all the suburbs of the capital were unsafe, and when *bandidos* made of this region their constant abiding-place. The leaven of progress working in the minds of the *hacendados* expresses itself in the small plantation cars which cross and re-cross the plantations, and in the crowds of *sarape*-clad *peones* at work in the fields. — 17 K. *Mixcoac* (p. 416), a quaint old garden-like suburb (tram-cars from Mex. City at frequent intervals, time 30 min., fare 15 c.), with pretty *plazas*, pink, blue and white houses, and several crumbling old churches, — tottering relics of Colonial days. The town is celebrated for its fine orchards, the one-time monastery gardens of the early ecclesiastics who loved the simple life, the fruitfulness of the earth, and the warm sunshine of this chosen retreat. 19 K. *Miranda.* The line dips into a small valley. Nopal cacti, with green, knob-like *tunas* growing around the edges of the spiny pads, and tall organ, or candelabra cacti form the fences about the homes of the natives. 22 K. *Olivar.* The mission-like building far to the l. is the *San Angel Inn* (p. 416). The train climbs steadily, and the wonderful panorama of the Valley in retrospect unfolds itself. The rails are laid in a succession of reverse curves, and they wind in and out through apple and peach orchards where a wealth of pink geraniums climb and bloom in sunny security on the white-washed walls. Groups of half-nude Indian children chase the cars, begging with one hand, and offering flowers and fruit for sale with the other. 29 K. *Contreras.* 31 K. *Eslava.* Pines take the place of agaves, and soon the train crosses great

patches of volcanic scoria, lichen covered; the outpourings of *Ajusco Mt.* in ages past. The view from the l. as we advance up the Mt. side is magnificent. The beautiful *Vale of Anáhuac* — according to Bayard Taylor, second only in beauty to the Vale of Cashmere — spreads out far below like a gigantic relief map with Tlalpan and the Pedregal in the foreground; *Coyoacan* (the first American home of *Hernan Cortés*) and San Angel in a line beyond; Tacubaya and Chapultepec to the l.; the City of Mexico, with its tiled domes and towers glistening in the middle distance, Lake Texcoco and many minor lakelets far to the r., and Guadalupe and a background of bare brown mountains on the extreme left. To the r., not far from the foothills, on the edge of a grove of trees, are the brown walls of Churubusco, scene of a desperate combat, during the American invasion of 1847, for the possession of Mexico City. The old Indian town of Xochimilco, enshrined in its olive gardens, the one-time favorite summer home of the Aztec *Tzins*, resembles a microscopic toy town from this great height. The engineering difficulties of this rly. were great, and a retrospective view shows line after line of rails zig-zagging down the mountain to the distant valley. The superb, snow-clad peak of *Popocatepetl*, and the long white ridge of *Iztaccihuatl* are in full view, and the train seems almost on a level with their hoary summits. The air carries a frosty tang in its thin, whining voice. The train traverses a comparatively level stretch of Mt. top. We cross and re-cross the old post-road between Cuernavaca and the capital, passing patches of burned timberland and groves of evergreens.

47 K. *Ajusco* (Aztec = source of the streams) with many burros laden with freshly cut timber from the nearby woods. Much charcoal (*carbon de leña*)[1] comes from hereabout. The charcoal burners are clannish Indians recognizable by their sooty faces and their reticence. Stretching away from the station are miles of pine lands marked by glades and groves. Meagre little streams, sometimes showing thin ice along their edges, trail across the open, and a hurtling wind whistles almost constantly through the trees. The old crater wall is near here. The train crosses a country strewn with fantastic-looking rocks showing evidence of violent volcanic activity. Many of the low hills are mere masses of fused boulders, resembling great black segments attracted to a magnetic centre. The constant cutting of wood for the City market is thinning the dense forests of pine which once covered the land hereabout. 58 K.

[1] Charcoal (*carbon de leña*) to the value of about seventeen millions of *pesos* is consumed annually in the Federal District; the consumption in Mexico City is about $15,000 a day. The burners (*carboneros*) bring it in from all quarters, and offer it for sale in crates (*huacales*), or bags. The charcoal made from oak timber is said to be the best. The shops where it is sold are called *expendios* or *carbonerías*.

Parres. 62 K. *La Cima* (the summit), 9,895 ft.; the highest point on the line; about ½ M. higher than the Valley of Mexico and nearly 2 M. above Broadway or the Strand. The landscape is marked by a succession of small hills and grassy valleys dotted with shaggy oaks, pines, and woodcutters' huts made of green saplings or rly. ties placed perpendicularly. Hard by the station is *La Cruz del Marqués*, a huge stone cross marking the territory granted by the Crown to *Cortés*, as Marquis of the Valley. *Cortés* and his men passed near here in 1521 on their march from *Cuernavaca* to *Tenochtitlán*. 67 K. *El Toro*.

75 K. *Las Tres Marías* (three Marys), so called from three pine-clad hills in the vicinity. The southern wall of the crater is soon crossed, and the train begins its journey downward toward the *tierra caliente*. — 92 K. *El Parque;* point of departure for the ruins (near by) of *Tepoxtepec* (p. 452). The view (from the r.) is very fine, and *Cuernavaca* is visible in the far distance. Thousands of square leagues of smiling valley-land, hemmed in on three sides by sun-warmed hills, brown near their base and blue where they cut the sky-line, wheel into view as the line zig-zags along the terraces cut into the Mt. side. From the pine belt we look down upon a luxuriant vegetation from amid which rise the feathery plumes of tall palms. Before one can mark the difference, the train has passed from the *tierra fria* to the *tierra templada*, and the thin, whistling air of the Mt. tops is soon replaced by the warm, sweet air of summer. The effects of the southern exposure upon the vegetation growing on the mountain side is very marked. The train traverses patches of jungle and old church-gardens alive with bird notes, with the chirping of happy insects, and redolent of tropical fruits and flowers. Brilliant orchids are seen in some of the trees, and through the open car windows are wafted vagrant rose leaves and the sweet, fugitive, penetrating odor of Spanish Jessamine. 108 K. *Alarcon*. 111 K. *Ramon*. The spires and domes of *Cuernavaca*, like heliographic signal towers, are visible far below in the valley. The sun-lit Mt. slopes are crossed by long, finger-like streams of lava that at one time plunged down from *Ajusco's* crater. Quaint Indian *pueblos*, ruinous churches, giant palms, flamboyant, fig and orchard fruit-trees, and broad plantations of sugar-cane are features of the sun-bathed landscape. The view far away toward the S.-W., past *Cuernavaca* and to the rift in the blue hills, beyond which lie *Acapulco* and the Pacific Ocean, is very beguiling. A more attractive summer landscape could scarcely be imagined. The train reaches the valley (of *Morelos*) level, sweeps grandly to the r., runs for some distance across a luxuriant country swooning beneath waves of heat and sentinelled by the snow-capped volcanoes, and soon halts at *Cuernavaca*. (See p. 436.) For a continuation of the journey to *Balsas*, viâ *Puente de Ixtla, Iguala*, and *Balsas*, see Rte. 47, p. 456.

46. Cuernavaca.

Arrival. The town (visible in the distance) lies 1 M. or more S.-W. of the rly. station, and is connected thereto by a tram-line whose cars meet trains and pass near the chief hotels. (Economical for those not burdened with luggage and who have bespoken lodgings. Time 10 min., fare 12 c. 1st cl.) Returning, these cars usually leave the *plaza* ½ hr. before the arrival of trains. Rickety carriages seating 2–4 persons with space for a number of hand-bags; $1 for each vehicle ($1.50 if drawn by four horses) or for as many as can crowd into it. Trunks to the town 50 c. Deliver checks to the hotel runner. For a small fee the *cochero* will carry a trunk on the seat beside him. A short-cut, for walkers, lies through *El Parque* (p. 447) near the foot of the station yard, thence to the l. down the hill and beneath the old *acueducto*.

Hotels (comp. p. xlvii). Most of them in the centre of town or within 5 min. walk of the *tranvía* terminus, at the *Plaza Principal*. In the tourist season (Jan.–March) lodgings should be spoken for in advance. Special rates for a week or more can be arranged for at any of the hotels.

Hotel Morelos (Pl. C, 4), flanking the *Plaza Juarez*. Attractive *patio* and fine roof-garden, whence splendid views are obtainable. Best rooms are on the 2d floor. Single rooms, Am. Pl. from $5; with bath from $8 up. Eng. and Sp. spoken. — Hotel Bella Vista (Pl. C, 4), facing the *Plaza Juarez*. Eng., German, and Sp. spoken. Best rooms on the upper floor from $4 up, Am. Pl. Spacious arcade and a flower-embowered *patio*.— Hotel Moctezuma (Pl. C, 3) on the *Ave. de Matamoros;* $3 to $6, Am. Pl. — Hotel San Pedro (Pl. C, 4), facing the *Plaza Juarez*. French, Sp. and Mex. cuisine. $2.50 to $5. Special rates for families in all the hotels.

Hotel El Pericon, American management, in **Colonia Miraval** (Pl. C, 2); new, modern, fine views, golf, tennis, swimming-pool, children's playground, $6 per day, Am. Pl.: special monthly rates. **Furnished Cottages** with service (meals in hotel) by week or month: rates on application.

English Tea Rooms (Pl. B, 3), *Mrs. Norman King*, 5th Avenida Matamoros, 5. Clean and popular. Travellers' lunches put up. curios, antiques.

Borda-Garden Curio Store (Pl. B, 4), adjoining the Borda Garden *Mrs. C. B. Woods*. Tea and luncheon, attractive curios. Guides to *Cuernavaca* are obtainable here. Also American groceries; biscuits, tinned goods, etc.

Baths (comp. p. lii). *Morelos Baths and Swimming-Pool*, in the Ave. Guerrero (Pl. C, 3), one min. from the *plaza*. Warm baths (*agua tibia*, in the tub) 50 c. *Baño Ruso* (in hot chamber) 50 c. Shower-bath (*regadera*) 15 c. 5 c. extra for towels.

Banks. *Banco de Morelos*, in the Ave. Matamoros.

Golf Links at the Country Club in the Miraval Colony (Pl. C, 2).

Cuernavaca (Sp. = cow's horn) on a long ridge shaped something like a horn; chief town in the *District of Cuernavaca*, capital of the state of Morelos with 7,000 inhab., justly renowned as a health resort and much visited by Mexicans and foreigners alike, lies in a highly picturesque region well watered by the Tepeyete River.

Cuernavaca is a Castilian corruption of the *Nahuatl* word *Cuauhnahuac* — "near the woods" — a name given it by its *Tlahuica* founders. The Spaniards catching at sound rather than sense, re-named this — along with many Mexican towns. The situation of the town on a narrow ridge aided them in their efforts to find a Spanish word that would take the place of the (to them) unpronounceable one supplied by the *Tlahuicas*. Though at an elevation of 4,500 ft. above the level of the sea, it has a southern exposure so sheltered by the mountain barrier on the N. that its climate is as soft and genial as that of a much lower region. It is a thoroughly delightful open-air sanitarium, and the health of the people, thanks to the benign climate, bears out the reputation of the town as a health resort. The magical charm of the place is further enhanced by

PLANO DE
CUERNAVACA
1:15,000
0 500 1000 1500 2000 Engl. Ft.
0 100 200 300 400 500 600 Metros
Made specially for Terry's Mexico
Copyrighted (Es propiedad)
A
B
C
D
E
1
2
3
4
5
Pueblo de Tlaltenango
Colonia
Miraval
Calzada á la Estacion
Estación del Ferrocarril
Ferrocarril
El Parque
Carmen Romero Rubio de Díaz
Plaza de toros
Capilla de Guadalupe
Iglesia Católica Mexicana
Plaza de Zaragoza
Hotel Moctezuma
Iglesia de Tepetates
Baños Morelos
English Tea Rooms
Correo
Banco de Morelos
Hotel Bella Vista
Hotel San Pedro
Hotel Cuernavaca
Hotel Morelos
Plaza de Juarez
Teatro Porfirio Diaz
Iglesia de Guadalupe
Jardin del Palacio de Cortés
Jardin de la Borda
Plaza del Congreso
Catedral
Templo del Tercer Orden de San Francisco
Palacio de Cortés (P. del Congreso)
Palacio de Gobierno
Las Casas
Camino á Chapultepec y La Fuente
Camino á Atlacomulco y Acapatzingo
Salto de San Antonio
Pueblo de San Antonio
Alameda
Ferrocarril á Balsas
N
S

its beautiful views, some of which are the finest in Mexico. They are to be seen to great advantage from the *miradores*, or conning-towers, which rise above the flat roofs of some of the houses. The town has about it a venerable quaintness that is very attractive. The weight of centuries rests upon its ancient buildings, which are hoary with age and seem tottering to their fall. Their wood-work is worm-eaten (*agusanado*), their red brick or tiled floors are worn thin by generations of feet, their great, copper and iron studded Moorish doors appear ready to fall from their pivots or their primitive hinges, and their walls are stained a hue which only centuries can impart. The streets are narrow, cobble-paved, tortuous and clean. Some are flanked by fruit-laden mango trees or flowering oleanders, and from a distance the town appears to repose in the midst of a great shaded and flower-embowered garden. It is a town of fountains and running water. Cold mountain streams rush and gurgle beneath some of the stone-flagged sidewalks, and as one walks along there comes to the ear a sound of rushing water: if this be not confined in a central sluice-way, one has but to lift one of the worn flags with its rusty, iron-imbedded ring, to see a miniature torrent dashing along in quest of a lower level to "wind somewhere safe to sea." A part of the town water supply is obtained from the fine subterranean springs at *El Parque* (p. 447), whence it is drawn off in masonry conduits to a splendid old *acueducto*, which it crosses before entering the upper reaches of the town. (The *El Parque* water has a decided laxitive tendency on certain constitutions, and to nullify this, the hotels which use it, serve distilled water (*agua destilada*) — which the guest should be sure to ask for.) Some of the drinking water comes from a newly discovered (1907) spring in the hills back of *Miraval Colony* (p. 448). This colony, with its club-house and attractive cottages, is the most popular in the neighborhood. Tourists are usually interested in a wide-spreading tree — said to be the only one of its kind in the region — that grows in the front yard of a native dwelling on the *Calle de San Pablo*. The Mexicans call it the *Arbol de Dinamita* — dynamite tree — (also *Arbol de Habas de San Ignacio* — beans of St. Ignatius), because when mature, the oddly-shaped pods (if kept in a warm place) burst with considerable force (dangerous) and a loud report, and scatter the flat, round seeds to a surprising distance. The pods are on sale (8 c. each) by the owner, and they make bizarre curios. The tree is perhaps *Strychnos nux-vomica*, from the seeds of which the deadly strychnine (*Strychnos Ignatii*) is extracted. — Seeds known as Tears of Job (*lágrimas de Job*), referred to at p. 59 (and brilliant red beans) are offered for sale at the hotels and on the streets. The innocent-appearing youngsters who peddle them have the commercial instinct shrewdly developed, and bargaining is necessary. A long string for which 50 c. or more is asked can generally be bought for 25 c.

Historical Summary. *Cuauhnahuac* was the ancient capital of the *Tlahuicas* and the most considerable place, for wealth and population, in this part of the country. It was tributary to the Aztecs, and a garrison of this nation was quartered within its walls. The place was assaulted and captured by *Cortés* and his men in April, 1521, and Charles V was so pleased with his success that he included *Cuernavaca* in the thirty cities which he gave to the Conqueror. It remained for many years a part of his estate, and was finally willed by him to his direct descendant, the *Duke of Monteleone*. After the return of *Cortés* (1530) from Spain, he took up his residence at *Coyoacan*, but later came to *Cuernavaca* where "he erected a stately palace, and henceforth made the city his favorite residence. He superintended his vast estates, and devoted himself to bringing them into proper cultivation. He introduced the sugar-cane from Cuba and erected sugar-mills and other works for the manufacture of the raw material." — The region contains many carved stone relics of the early inhabitants. In the suburbs of the town are rocks carved with huge lizards and covered with petroglyphs.

The **Palacio de Cortés** (Pl. C, 4), seat of the state legislature and of the local government offices, a castellated edifice which faces the *Plaza de Congreso*, on a shelf of land which

slopes away sharply in the rear and terminates in a deepish, verdure-choked *barranca*, is one of the oldest buildings in the Repub. if not in America. It was begun by *Hernan Cortés* in 1530, and a half-obliterated inscription, in old Spanish, on the third arch of the *Sala de Recepción* advises that it was completed (evidently refers to renovations) in 1767. A pretty garden stretches in front of the *palacio*, the façade of which is defaced by several lines of new tin guttering (a bit of unwarranted desecration) and by repeated "renovations" in doubtful taste. The conical clock-tower on the N.-W. corner is a recent addition, as is also the meteorological observatory on the roof. A winding stair ascends to the E. and W. loggias on the second floor. Opening on to the W. loggia is the *Sala de Recepción* (Audience hall), a large arched room newly decorated in a medley of tints — the national colors predominating. Portraits of military heroes (*Galeana, Morelos, Allende, Josefa Ortiz de Dominguez, Miguel Hidalgo, Juarez, Zaragoza, Guerrero, Mina, Matamoros,* and *Bravo*) and a handsome painting of President *Porfirio Diaz* adorn the room, which is flanked on two sides by railed-in benches. The desk of the executive stands at the N. end.

Leaving the audience hall by the main entrance we turn to the l. and proceed through the building to the rear loggia; on the right of the *pasillo* is a room devoted to the government archives; above the door is the inscription, in Spanish: "General *José María Morelos*, illustrious commander, national hero and sincere defender of freedom, who spilled his blood on the gallows and thus fructified the holy cause of Mexican Liberty, was imprisoned here the 6th, 7th, and 8th, of Nov. 1815. General of Division *José Ceballos*, dedicates this remembrance to him MDCCCLXXXI." — A small caracol stair, at the extreme end of the corridor, winds to the roof. Immediately to the l. of the exit is a low wall over which one gets a peep into an interesting *patio* — the city prison — in the older part of the building. A fountain plays in the centre of this well-like court, and cobblers, *tortilla*-venders, and hawkers of wooden platters, hats, sweet-meats, cigarettes and whatnot, cater to the wants of the prison and of the garrison. In the opposite wall of this cavernous *patio* is a pair of ancient doorways, solidly walled-in, and the grim face of the stones leads one to speculate on what lies beyond; whether the bones of one or more victims of the rude and not always wily conqueror, or merely those of some unfortunate unable to harmonize his religious scruples with the tenets of the alleged Holy Inquisition. We round the highly tinted observatory building and proceed to the N. end of the *azotea*, whence there spreads away a view of unusual charm. The topographical irregularities of the surrounding country, and the sharp contrast between the tropical, flower-decked, palm-dotted valley and the cold snows of the vol-

canoes which start up at the horizon, are noteworthy. In one grand sweep the eye embraces sections of the frigid, the temperate, and the torrid zones. Directly back of the *palacio* the land falls sharply away, forming a gorge filled with vegetation and enriched by a rivulet. Then it spreads abroad in a succession of rising hills which blend finally with the range in which *Popocatepetl*, *Iztaccihuatl* and *Ajusco* are the crowning points.

Unless it be in the rainy season (June–Sept.) the valley sleeps in a changeless sea of warm sunshine, and a more peaceful spot could scarcely be found on this side of Hesperides. The red-tiled, time-stained roofs of the tinted houses nestling amid green, flower-bespangled foliage, and with *patios* that resemble those of Pompeii, — except that tall palms rise from many of them, and a wealth of magenta *Bougainvillæa* hides many of them from view, — remind one of certain views in Sicily and along the Ionian Sea. Country villas dot the hillsides, just as those of Naples cling to the skirts of Vesuvius; the same Spanish-Roman bridges are here, hoary with age and idealized by the brilliant flowers that glorify their massive sides; here, also, are the old Roman highways, Iberianized, built by *Cortés* to facilitate the Conquest of the Valley of Mexico; and but for the rich vegetation which clothes the hills, they would all but pass for those of Tuscany or Greece. Over these hills and adown the roads come and go groups of patient donkeys and plodding Indians, — the latter descendants of the once lordly *Tlahuicas* (p. 43), now a sad-visaged, taciturn lot, humbled to the dust by the conquering invaders. Lees of a fast vanishing race, these Indians may often be seen threading the *Cuernavaca* streets, or squatting in the busy *mercado*, before little piles of crude pottery, from the sale of which they eke out a precarious existence. They keep well to themselves; dwelling in the quiet country, rarely mixing or intermarrying with the Spaniards or Mexicans, and apparently preferring the customs and traditions of their own race. To the far left, as we face the *volcanes*, are three humps on a long ridge, *Las tres Marías* (the three Marys), which the train skirts in its descent to the *Morelos valley*. To the left of these hills, near a dip on the sky-line, is *Huichilac*, once a post-station on the old diligence road between *Acapulco* and the Mexican capital. The clump of trees near the rly. station conceals *El Parque* (mentioned at p. 447). Far to the l., almost in line with the clock tower of the *palacio*, is the locally celebrated shrine (p. 448) of *Our Lady of Tlaltenango*. Beyond, and toward the hills, is the *Buena Vista fábrica* (p. 449). The bright green field far to the r., near the base of the hills, is a portion of the old *Cortés* estate, with the sugar-mill of *Atlacomulco* (p. 451); between it and the town, slightly to the r., stands *Acapacingo* (p. 452), the one-time summer bungalow of the *Archduke Max-*

imilian. The ruins of *Xochicalco* (p. 453) lie far beyond the hills to the l. of the Cathedral. The old *Chapultepec Church* (p. 450) flanks the road which leads country-ward past the N. corner of the *palacio.* The pine-clad ranges of *Zempoalla* and *Ajusco* cut the sky-line on the W. and N.

From the front of the palace a commanding view is had of the square, the business section, and all that part of the town W. of the *Plaza de Congreso.* In the foreground rise the churches, massive and bulky; to the r. of the Cathedral is the *Borda Garden* (p. 441), and beyond this a line of green hills The view is beguiling. The low, Spanish-Moorish houses with slit, lancet-like windows and iron bars; the narrow, cobble-paved streets twisting and turning through the somnolent town; the *plaza* dotted with strange-looking Indians, fruits, country products and picturesque Mexicans, all form mosaic-like bits in a wonderfully rich and attractive setting. The knowledge that the Great Conqueror himself perchance often stood by the same battlemented wall, and drank in the details of the graceful picture, imparts romance and emphasizes the belief that perhaps nowhere in Mexico is the panorama more entrancing. And one's enjoyment and serenity of mind are indubitably heightened by the knowledge that no greedy government minion limits one's time or demands outrageous entrance fees to the *palacio*; that no voiceful cicerones are permitted to harass the quiet-loving spectator, and that no covetous, tip-soliciting blatherskites lurk near the exit.

On emerging from the palace, we step to the end surmounted by the clock tower and enjoy the pretty vista visible from the top of the street which leads down past the building and out toward the country. It is one of the finest in the town and should not be missed. The deep gully over which the eye travels is dotted with the peaceful homes of the natives; the crest of the hill is crowned by a fine pair of emperor palms, and the whole is idealized by the snow-capped peaks which mark the sky-line. In front of the *palacio* is a statue to the memory of *Carlos Pacheco.* The bronzed fence which encloses the base resembles a row of huge upright tomahawks, but it does not detract from the maimed, pathetic figure which stands above. The inscription (in Spanish) at the foot of the figure reminds one that *Carlos Pacheco* (a valiant soldier) "was the second Constitutional Governor of the *State of Morelos,* and that General *Jesus H. Preciado* (Governor in 1894) erected this statue to him." The one on the left relates that "He defended his country during the French invasion, and was wounded in the assault on *Puebla,* April 2, 1867." On the r. tablet we read that "He reorganized the public administration of the state, and established the railway between Mexico City and *Cuauhtla.*" The inscription in the rear says, "He was General of a Division, Minister of War, Governor of the Federal District, Minister of Public Works, Constitutional Governor of the *State of Chihuahua,* and was born Oct. 16, 1839, and died Sept. 15, 1891." The lines on the base recall that the monument was completed and erected Sept. 15, 1895, and that the then governor of the state was Citizen *Manuel Alarcon* — for whom the garden in front is named.

The *Mercado* (market), near the *Iglesia Católica,* is an attractive and busy spot where many fine fruits, vegetables, straw hats (made in *Leon,* p. 124), Indian pottery, and a host

of articles of native manufacture (bargaining necessary), can be bought. On market-days the place is thronged with booths, and many stands are erected on the contiguous streets.

The **Borda Garden** (*Jardin de la Borda*, Pl. B, 4), open from 6 A.M. to 8 P.M., entrance fee 25 c., is the chief show-place of the town. This one-time magnificent formal garden in the Italian style — the work of a Frenchman, *Joseph le Borde*, who came to Mexico in 1716, and who by energy and fortunate speculation in mines at *Zacatecas*, *Tlalpujahua* and *Taxco* amassed a fortune estimated at forty million *pesos* — is now sadly neglected, and is evidently exploited solely for the entrance fees. The garden, which cost upward of a million *pesos*, and which was established as a sort of *buen retiro*, or "pleasant retreat," to satisfy the owner's taste for horticulture, passed recently into alien hands for something like $15,000. "Enclosed by walls, it spreads over a large sloping area with a westerly exposure, and commands wide prospects over the glorious landscape; from the great extinct volcano of *Ajusco* that towers just above the city to the northward, around the far-reaching vistas of the ample *Morelos valley* that descends gently southward into the hot-lands. It is still very beautiful with its terraces, arcades, pergolas, arbors, basins and fountains. One of the latter is a very gem of its simple kind. It has an exquisite charm of classic elegance, an effect of poetic antiquity in its dark and moss-ground stone, the sunlight shifting down upon it through the rich and glossy leafage of the great *mango* trees that shade it." In addition to the vast sums spent in creating this *jardin*, *Le Borde*, who was noted for generosity, spent an additional million *pesos* in building and decorating the splendid *Taxco Church* (described at p. 457), beside endowing the Cathedral at Mexico City, and other churches with princely gifts.

To reach the garden we proceed to the rear of the *Hotel Morelos*, cross the narrow *Avenida Primera Calle Galeana* which runs directly back of it, enter the equally narrow and cobble-paved *Segunda Calle de Rayon*, and follow it up the hill to its intersection with the *Avenida Morelos*. The large building on the left is the *Theatre Porfirio Diaz*, which houses also the Public Library. Diagonally across the street to the l. is the *Church of Guadalupe* (p. 446), and next door thereto is a low house (No. 5) with a wide entrance and a tablet bearing the inscription *Jardin de La Borda, Octubre* 4, 1888. We enter a small court and follow the passage that leads into the second patio at the rear. The large iron gate is closed, but nearby is a painted hand pointing to the r. We pass through the opening marked *Entrada*, turn sharply to the l. and penetrate to the wide cloister-like corridor, facing the garden. All the rooms to the r. of this corridor were the apartments of the ill-fated Maximilian and his Empress during their several visits to *Cuernavaca*. The entrance fee is paid here. Children the same price as adults. There is no time limit on one's stay in the garden, but a second entrance must be accompanied by a second payment. A line of coffee trees usually laden with brilliant red berries flanks the corridor to the end of the house, and through the thick underbrush one catches glimpses of the pretty garden and its numerous fountains. Considerable coffee is harvested in the garden, and the berries may be seen drying on mats spread to the sun.

The mangoes, which *Le Borde* brought to a high state of perfection, are noted for their fine flavor.

At the corner of the house, we turn sharply to the r. and follow the cement pavement to the N. wall of the garden. To the r. of this walk is a small, interior garden, with the old church at its outer edge. To the l. are dense masses of shrubbery interspersed with banana, coffee, and tall mango trees heavy with ripening fruit. A short walk brings us to the lateral wall, and by following this down to the l. we soon reach the foot of the garden and a small *mirador*, or conning tower, whence a splendid view of the country is had. The name-scribbling mania is much in evidence on the pillars of this *mirador*. The land drops sharply away from the base of the wall, terminating in a deep *barranca*, and from this lofty quadrangle, which reminds the traveller of some of the *miradores* of the forts of British India, one gets a fairly correct estimate of the dimensions of the garden, as well as an interesting glimpse of the tropical vegetation growing in the depths of the contiguous gorge. At the southern end of this wall is another tower, reached by a broad pavement parallel with the back wall. From this second coign of vantage, the eye travels across the deep gulch over which the invading Spaniards crawled on trees before they captured the town, and to a line of blue hills which cuts the southern horizon miles away. A quaint Indian church (*San Antonio*) crowns the crest of the opposite hill, and in the depths of the *barranca* is a time-stained stone viaduct (a relic of the Spanish invasion), over which come Indians laden with crude pottery from the hill-top village of *San Antonio* (p. 449). Rows of brilliant *flores de la noche buena* impart color to the hillside, and thick clumps of bananas are features in the landscape. — Instead of following the south wall back to the entrance, we turn to the left and thread one of the numerous paths that zig-zag across the garden. A short walk along any one of these brings us to the central lakelet (the chief feature), in an artificial stone basin, 500 ft. long by 40 wide, dotted with islets containing banana trees, magueyes, coffee, and many beautiful flowering shrubs. Snow geese and iridescent ducks stand on these fairy-like spots and preen their feathers or sleep with one foot drawn up and heads tucked beneath their wings. The murmur of running water fills the air, and a delightful sense of restfulness broods over the spot. Between the lake and the house (higher up) the garden is terraced, and stone pillars surmounted by busts or jardinières of flowers stand amid the shrubbery. At each end of the lake are attractive bathing-pavilions to which the *Empress Carlota* and the ladies of her court were wont to come on moon-lit nights, when a swim in the tepid waters, under the velvet, star flecked sky, must have been in the nature of an enchantment. The lake and the several fountains are fed by streams which course down from the upper reaches of the garden, through cemented sluices.

Despite its unkempt appearance, the enclosure shows many traces of former beauty. It must have been delightful when in its prime — certainly fitted to be the favorite resort of the imperious Maximilian and his ambitious Empress. The well-groomed, pleasure-loving *padres*, into whose hands the garden passed at *Le Borde's* death, must have found it peculiarly to their liking. It was manifestly *Le Borde's* intention to further enhance the value and beauty of his *buen retiro* by making it a tropical hortus, for within its sheltering walls, warmed by a sempiternal sun and protected from the rude mountain breezes there grew — and still grow — many of the ten thousand species of plants known to exist in Mexico. Mangoes were the owner's favorite fruit, and during his life, the spot was known locally as *Le Borde's Mango Garden*. Here the *Bougainvillæa*[1] thrives luxuriantly and climbs to the topmost point of the

[1] **Bougainvillæa,** a small genus of climbing shrubs of the four o'clock family (*Nyctaginaceæ*), having the numerous flowers almost concealed by large membranous colored bracts, widely cultivated as a hot-house or conservatory plant, grows wild and in great profusion in *Cuernavaca*, and forms one of the floral glories of the place. It perhaps owes its introduction into Europe, whence it found its way later to America, to the French soldier and navigator *Luis Antoine de Bougainville* (b. 1729,

highest trees to flaunt its beauty wantonly in the face of the sun. A horde of white roses, of convolvuli, marguerites, jasmine, heliotrope, and a wealth of riotous tropical shrubs and flowers fight for existence with tall mango trees, bamboo, coffee, banana, and other shrubs, and a tangled mass of vines and creepers. Curious among the latter is the Piña-anona (*Bromeliaceæ*), a native of the *tierra caliente*, which produces an edible fruit resembling the pineapple, and which is one of the most noteworthy climbing plants in the garden.

The leaves of this many-fingered creeper are a vivid green and are pierced by elongated slits. It is a sturdy and persistent climber, throwing strong, rattan-like cords about the tree or along the wall it proposes to mount. Seen in the upper branches of a tree it is easily mistaken for one of the Orchidæ, but an inspection will reveal the long feelers grasping the trunk as it ascends. The Jalap (*Ipomea purga*), an offshoot of the family *Convolvulaceas*, thrives here, albeit its home is nearer to the *tierra caliente*.. In suggestive proximity to the Jalap plant is the Castor Bean (*Palma Christi*), which here attains the dignity of a tree, and which has supplanted Jalap as a medicine as effectually as the automobile has distanced the bicycle as a medium of speed. Among the many tropical and sub-tropical trees are specimens of the chico-zapote (*Achras sapota*) — the brown fruit of which resembles a potato and tastes like maple syrup; the guava, or Spanish guayaba (*Psydium pyriferum*); the chirimoya or custard-apple (*Anona tripetala*); the melon zapote, or papaya (*Carica papaya*), whose leaves possess the curious properties referred to at p. 548; mamey or mummy-apple (*Lucuma Bomplani*); fig (*Ficus carico*); sweet-lime (*Citrus limmeta*); the orange, lemon, date and whatnot. The ahuacate, or butter-nut (*Persea gratissima*), is one of the most popular of the Mexican fruits; it often takes the place of butter, and of it the natives make a delectable salad. Sailors to tropic climes know this product as "Midshipman's butter." Several fine specimens of the giant *Ahuehuete*, or Mex. cypress, — brothers to the splendid specimens of *Taxodium distichum* in the forest of Chapultepec Castle, at Mexico City, — are to be seen here, and they are noteworthy not only for their great size and age, but also for the trailing Spanish moss (*Tillandsia asenoides*), and the brilliant orchids which usually cling to them. The red blooms of the hibiscus sabdarifa (*Malvaceas*) are much in evidence here, and the natives use them in the preparation of a febrifuge drink. Another red flower used medicinally is the beautiful *Flor de Noche Buena*, or Christmas-Eve flower (*Euphorbia pulcherrima*). Australians and travellers from the Far East will recognize the granadita, or Chinese pomegranate (*Passiflora cærulea*), which produces a kind of passion-flower with an edible fruit (delicious when eaten with sugar and sherry-wine). The Mexican magnolia (*Magnoliaceas*), called by the Spaniards *flor de corazon*, or flower of the heart, and by the Aztecs *yoloxochitl*, is one of the most gorgeous and fragrant flowers in the garden. The pepper-trees (*Schinus molle Terbintaceas*) are known locally as the *arbol de Peru* (Peruvian tree), and they furnish a gum and a medicine.

Shaded walks, many of them covered with arbors formed of intertwined rose-bushes, wind through this ambrosial garden, and the rippling, whimpering sound of running water is constantly heard. The conning towers at the angles of the walls are delightful spots in which to rest and read and dream of the time when the mail-clad *conquistadores* fought with the Indian owners for possession of the town, or when this

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d. 1814) who followed Captain Cook on his voyage around the world and discovered several hitherto unknown islands in the South Pacific Ocean, among them *Bougainville Islands*, mayhap the original home of the shrub. The color of the bracts varies with the locality; ranging from a pure white, in California, to a lovely crimson and a deep magenta verging on to purple in Mexico. Travellers familiar with British India will remember the gorgeous masses of this bracteose shrub which almost envelop the rly. stations along the North Bengal Railway The plant is a hardy climber, and delights to display its striking beauty along the topmost ridge of the tallest houses, or the highest branches of giant trees.

garden rang with the happy voices of the children of the man whose love of the beautiful brought it into being.

The **Cathedral** (Pl. B, 4), originally the Church of San Francisco, and known as *La Parroquia* until the establishment of the diocese in 1891; one of the oldest and quaintest churches in the Repub., was founded June 2, 1529, at the instigation of *Hernan Cortés*, by certain brothers of the Franciscan Order; prominent among them *Fray Juan Torribio*, known as *Motolinia*. For many years it was the most important Franciscan temple in the New World, and to the lovers of old cathedrals and the memories which brood over them it is unusually attractive. History does not mention the date of its completion, albeit it does say that the foundations were allowed to settle for ten years before the side walls were built up from them. "It is a typical example of the austere Early Franciscan Style (comp. p. cxxix) with its modicum of adornment, its battlements, and its exceptionally low dome, that evidently was constructed solely with a view to interior effect." It stands on a somewhat abrupt slope overlooking the lower part of the town, and extends clear across one side of a large, walled-in space which once formed the Franciscan Monastery garden: a part of this monastery, which formerly adjoined the ch., is now the Bishop's Palace — *el arzobispado*. Time was when the garden was noted for its fine olive-trees; it is now a dusty, jejune space, sadly neglected, and occupying, with the ch. and its dependencies, an entire square. The main entrance faces the *Primera Calle de Hidalgo*, with a side entrance on the *Avenida Morelos*, opposite the *Borda Garden*. From the main gateway one gets the best view of the massive structure, gray and solemn, with its dependent chapels and the half-ruined tombs let into the outer walls. Most of these tombs date from about 1850: some are wantonly neglected; others have been opened and their contents removed, leaving gaping hollows exposed. A desire to decipher the old epitaphs is promptly overcome by the filth which is permitted to accumulate at the base of the walls. Many stone slabs with obliterated names lie scattered about the yard, and to enter the ch. one must walk over the graves which honeycomb the atrium.

As one approaches the building across the yard, a good view is had of the immense flying buttresses which, used as a constructive expedient by the Spanish builders, impart such an air of solidity to it. The chaptrels and the bold arches which connect the chapel, at the r., to the main ch., are fine examples of early architecture. Note the wide-spreading fig-tree to the left of the entrance, and the skull and cross-bones which crown the pointed arch above the huge, boss-studded doors. These are swung on pivots let into the floor below and into a soffit of the cross-beam above, and have smaller doors cut into the large ones. The iron nails, some with ornamented heads, reveal the influence of Mahommedan Spain. (These same nails, with decorative door-knockers, are constantly to be found on Mexican ch. doors and on those of old Spanish houses. The workmanship of the knockers is often elaborate.)

The Cruciform **Interior** is notable for the remarkable length of the single nave, the effect of which is increased by the unbroken barrel-arched vaulting: the magnificent proportions are striking. The predominating note of the new and restless decoration is white and gold, and this compares somewhat irritatingly with the original time-stained pilasters. Four large altars, each supported by four massive Ionic pillars, are let into the sides of the nave, and their apparent newness is out of harmony with the old walls. The twelve massive concrete, marbleized columns which support the *Altar Mayor* impart a bizarre and somewhat top-heavy effect to it. The most conspicuous feature of this is the life-size figure of the Virgin surrounded by figurines and by numerous silver and brass candlesticks holding yellow wax candles; the left transept contains a curious gilt coffin and a reclining figure of Christ with realistic bandages and a face expressing agony. The large mural painting (evidently inspired by the apocalypse) on the E. wall of the right transept is fantastic in conception. Almost filling this transept is an elaborate white and gold altar surmounted by a female figure holding aloft a blue wreath with the words — *Ave Gratia Plena.* The central figure, in a glass case, is a life-size statue of the Virgin of Bethlehem. To the r. of this transept is the almost deserted *Sacristy* with a huge wood figure of Christ on the Cross, characterized by all the sanguineous and appalling details which appeal so strongly to the illiterate. The next room, the old refectory, is hung with some ancient pictures of no merit. From this room we pass into a cloister-like garden surrounded by open corridors; the one-time, flower-embowered retreat of the Franciscan Brothers. Retracing our steps we enter the nave, which is paved to represent aisles, with a central line of crudely-made sun-baked bricks of a type used by the Romans to construct the Coliseum, and which the traveller will see frequently in the older structures of India and China, and in the ruined edifices of Persia and Arabia. Flanking the centre are hand-hewn boards secured to the beams by flat-headed wrought Spanish nails. The timbers are like those used in the old Spanish galleons, and it is easy to believe that they might have formed a part of the clumsy vessels which brought the first Franciscans to the New World. Every plank is a sounding board, and when one treads them the footfalls reverberate through the high-vaulted room. A bold arch springs quite across the room at the end of the nave opposite the high altar, and supports the *coro;* an immense space occupied by a shrinking little organ: beneath is a doorway leading out to a covered cloister-like promenade. To the l. of this exit is a small niche with a curious little figure of Montezuma. Many household articles, bequeathed by departed devotees, are features of the interior of the Cathedral; which imparts the impression of a more or less gloomy wine-cellar of unusual proportions, decorated in all the colors of the rainbow. Cracked mirrors in gilt frames, tawdry vases filled with waxen and paper flowers, statuettes, rings for the fingers of the Virgin, quaint miniatures, candlesticks and whatnot fill almost every niche. The confessionals which stand near the altars bear the marks of centuries, and look ready to fall by their own weight. But though illy kept and indifferent in its decorations, this old Cathedral is still a sturdy reminder of the great days which followed the Conquest. Its battlemented walls — more like those of a fortress than of a church — have no doubt looked down upon many a singular gathering of mailed warriors, cowled monks, shaven-pated friars and haughty Spanish Dons. Could its high-springing, sound-echoing vault throw back some of the many confessions and invocations to which it has listened, it could, mayhap, tell strange, and perchance, thrilling stories of the harsh days of conquest and of iron-handed but lion-hearted Spanish soldiery. Many a pensive nun, with clasped hands and downcast eyes, has perhaps paced the great garden now shorn of its olive groves, and many an undecipherable romance sleeps in the crumbling tombs. The old structure takes on additional interest when one reflects that history was made here 25 years before Shakespeare was born, and that mass was said on the site nearly 100 years before the Pilgrim Fathers sighted Plymouth Rock. If the inanimate stones could feel, they would surely lament their departed glory, and the heroic days of the Invasion.

The **Tower,**[1] strikingly graceful in form despite the clumsy marring of its upper portion by the recent "improvement," was rebuilt in 1721. It contains a clock presented to *Hernan Cortés* by the Emperor Charles V when the latter made him the proprietor of the princely domain that includes this entire valley. The great weights of this clock, which still runs, swing almost to the ground, within the tower wall, and are wound up at intervals by a mechanism at the top. The upper structure has been toppled to the ground more than once by earthquakes, and the present belfry is modern. The tower should be ascended for the sake of the view, which is very fine. The tiny chapel at the r. wing of the ch., with its small buttresses, quaint gargoyles, and crumbling belfry, is attractive.

The **Chapel of the Tercer Orden de San Francisco,** in the S.-W. corner of the Cathedral yard, was built by the order of *Cortés* and is as old as the Cathedral. "The side portal, with its half dome, is a notable feature. The crude ornament of the elaborate façade — its execution manifestly left to the free hands of Indian artisans — strongly suggests in its barbaric quality the perpetuation of Aztec traditions. Very curious is the way in which the ornament of the façade is carried into the base of the tower." Note the quaint worm-eaten doors (true vermiculated work), mediæval in appearance, swung on huge bolts fitted into sockets, and studded with hand-wrought Spanish nails. The chapel is cruciform, and the high altar contains a magnificent *Churrigueresque reredo* covered with gold leaf. To the r. of the entrance is a curious old painting of Christ carrying the cross — evidently one of a series of Stations of the Cross.

To the l. of the entrance to the garden, at the foot of the walk that leads past a line of tombs let into the street (*Calle Hidalgo*) wall, is a chapel with a well executed figure of the *Mater Dolorosa.* The buttresses of the outer walls are hoary with age. A line of oval windows with quatre-foil adornments admit light into the chapel. On a certain day of each year a somewhat curious service, that of blessing the animals, is enacted in the ch. yard. Cows, burros, horses, dogs, pigs, and a host of animals, birds, and whatnot are brought hither to receive the priestly blessing and to be sprinkled with holy water, — an alleged talisman against disease and disaster for the coming year.

The **Church of Nuestra Señora de Guadalupe** (Pl. B, 4), erected by *Le Borde*'s son, — at whose death the vast inheritance fell to the clergy, — adjoins the *Borda Garden* on the N., and was used by the *Borda* family as a chapel. Maximilian and the Empress Carlota also worshipped here; entering and leaving the ch. through the side doors which open into the garden. Time has not dealt generously with this structure. The towers have fallen long since, — toppled from their place by earthquakes, — and one has been replaced by a clock with the date of 1887. Wasp-nests cling to the crumbling façade, many generations of plants have left their dried and rustling remains in the angles, and the massive carved and nail-studded door looks as if it were made of the timbers of the first ship that reached Mexican shores. Four tolerably well carved *santos* with half-obliterated features look down from the façade, and, in niches formed for them, are four female figures representing the seasons. The ch. is without an atrium, and is shaped like a Latin cross with clipped transepts. The nave is floored with worm-eaten planks studded with flat-headed wrought Spanish-hails, and flanked by quaint Spanish wood

[1] Among the many worthy friars who followed the Great Captain to New Spain were some with the commercial idea strongly developed. Their particular line of ecclesiastical "graft" was church building. Where contributions could not be wrung from the simple and credulous Indians by force, other and more subtle methods were employed. One of these — perchance the prototype of our present day "church sociable" — was the "unfinished church." Albeit gratuitous Indian labor could erect a colossal Cathedral within a few decades, the finishing touches on one of the towers often required centuries, and ostensibly baffled the skill of the astutest architects, notwithstanding the zealous and indefatigable efforts of the acquisitive *padres* to collect the needful. The fact that the apex of the tower of this church was completed in 1882, 3½ centuries after the foundation stones were laid, is significant.

benches of undoubted antiquity. The large painting, near the entrance, of the Virgin receiving the crown, does not altogether lack sentiment, but it is a copy of one by a more skilful workman. Note the tinsel offerings pinned by devotees to the bottom of the canvas. Above the *Altar Mayor*, supported by four massive pillars at the end of the nave, are three cherubim holding a flowing scroll on which is *Non Fecit Taliter Omni Natione* (comp. p. 398). In the centre of the altar is a picture of the *Virgin of Guadalupe*, patroness of the ch. In a corner at the right of the tabernacle stands a curious old wood wheel of bells, like a colonial spinning wheel, with a row of 40 small bells set in the rim; when it is turned, the effect is that of a set of sleigh-bells in motion: the object no doubt being to represent the music of a celestial choir. The small rooms to the r. and l. of the high altar are filled with maimed saints rendered useless during years of service. A large picture of the *Trinity* adorns the l. transept, and one of the *Virgin of Bethlehem* hangs in the r. transept (painter unknown). Long streamers in the national colors pend from the high cupola, whose windows, in the absence of a clerestory, admit light. In a wood frame hanging against the wall to the r. of the entrance is a proclamation of Pope Leo XIII, in which he "grants to the faithful adherents of the Church of *Nuestra Señora de Guadalupe*, in the Episcopal city of *Cuernavaca*, freedom from the tortures of Purgatory for a period of ten years." The ch. is the chosen shrine of the many Indians who dwell in the neighborhood.

The **Capilla de Guadalupe** (Pl. B, 2), in the *Plaza de Cortés*, at the junction (top of the town) of the *Primera Calle de Matamoros* and the *Ave. Morelos*, is an Oriental sort of kiosk or chapel enclosing a polychrome figure of the *Virgin of Guadalupe*. Tradition relates that a son of *Hernan Cortés* is buried here. A half obliterated inscription relates that it was erected in 1538, which is doubtful. To the r. is a ch. in course of erection. The *Iglesia de los Tepetates* (Pl. C, 3), on the crest of the hill at the top of the *1ª Calle del General Ortega*, is interesting only for its time-stained exterior, with its still stanch buttresses and immensely thick walls. The wheel of bells in the interior is a replica of that at the Guadalupe ch. The paintings of persons cured by the special intervention of the Virgin are on a par with those at *Tlaltenango* (p. 448). The *Iglesia Católica Mexicana* (Pl. C, 3), at the junction of the *1ª Callejon de Degollado* and the *3ª Ave. de Guerrero*, is uninteresting.

Excursions. Many pleasant excursions are possible from *Cuernavaca*, and an unusual number of attractive spots lie within easy walking distance of the town. An automobile road (opened in 1908) connects *Cuernavaca* with *Cuauhtla*, described at p. 466. There is a cab-stand near the main *plaza* (rates $1 an hr. for one or more persons), and horses and burros can always be had by applying to the hotel management. It is always advisable to have a burro driver (*arriero*) come along with these contumacious and sleepy beasts, else they may refuse to travel: as a rule their services are included in the animal's hire — $1 a day: ½ price for ½ day. These drivers, usually bright young boys, act very well as guides: — 25 c. for one person or 50 c. for a party is ample. Horses $2 to $5 a day; $1 for short trips.

a. To **El Parque Carmen Romero Rubio de Diaz** (commonly known as *El Parque*, Pl. D, 2), the source of much of the water which courses through the town; on foot in 15 min. The park lies within ½ M. of the rly. station, on the near side. We proceed to the top of the town, passing the *Correo* and the *Morelos baths*, bear to the r. and head for the rly. station. Near the fine old *acueducto* is the public laundry (*lavandería*) where many *lavanderas* are usually at work ruining the linen of the townspeople. We pass beneath a second aqueduct, climb a hill contiguous to

the spot where lies the *Amatitlan* or "stone of victory" (an Indian relic), then pass under the lee of a ruined chapel standing on a hill, and emerge at *el parque*, a cool, tree-embowered spot with many fountains of bubbling, plunging water. The wide basins are equipped with sprayers which throw the water into the air and produce fine rainbow effects. Some of the *ojos de agua* (water-eyes) bubble up from the sand and resemble miniature spouting volcanoes. Clumps of fine bamboos, stately fresnos, and many willows cast a grateful shade and make the spot restful and attractive. Passing out through the gate near the small house at the top of the terrace we bear to the l., ascend the hill and come to the

Colonia Miraval (Pl. C, 2), founded in 1907. The *Calzada Leandro Valle* (from the rly. station to the town) and the Porfirio Diaz Bridge (built by Government at a cost of $50,000), and the *Chamilpa* gorge flank the colony on the town side. The *Paseo*, or main highway, is bordered by parterres of flowers, and the three *glorietas* command entrancing views of the hills and valleys. The little *barranca* on the l. with its Japanese bridges and graveled path is attractive. The source of the fine stream of water which flows through the *Colonia* is in the hill to the r. of the stone bridge spanning the *barranca*. We follow the small raised and plastered viaduct which curves round the hill to the r. until we reach a stone casement and an iron gate. The main tunnel is dry and clean, about ¼ M. long, with side passages which admit light and open on to the *barranca*, adown which one gets attractive views. Note the footprints of the foxes and other small quadrupeds which roam the tunnel at night. The stream was struck in 1907. By crossing the bridge and bearing to the r. around the crest of the hill, we emerge on the *Calzada de Tlaltenango*, and the *Pueblo* and *Church* (see below) lie about ½ M. to the r. Returning through *Miraval*, we descend into the tiny *barranca* along the gravelled foot-path, follow the course of the stream, pass beneath the *acueducto*, and emerge on the main road to Cuernavaca.

b. **Church and Pueblo of Tlaltenango** (Pl. B, 1), 3 M. from the *plaza*, over a broad road (*Calzada de Tlaltenango*); burro, 50 c. A good pedestrian can make it in ¾ hr. We follow the *Calles de Matamoros* to the *Plaza de Cortés*, and continue along the straight road leading N. The ch. spire is visible in the distance. The much travelled highway was formerly the old diligence road (or *Camino Real* of the Spaniards) over which treasure trains went from the capital to *Acapulco*. Many pack-burros come and go, some laden with long pine beams (*vigas*) from the woods near the *Tres Marías;* beams which drag along the ground and stir up clouds of dust. Lines of small houses flank the roadway; Miraval is on the r. and the old Panteón on the l. Some fine old *fresnos* and *sabinos* overshadow the quaint fountain in the triangular *plaza* which faces the ch. at *Tlaltenango*, a wealth of flaming *Bougainvillaea* hangs over the garden walls, and several tall pines stand in the ch. yard, to the r. of the road. A bizarre tower and a new iron balcony (above the main entrance) are the chief features of the ch. exterior. The broad, walled-in atrium is paved with grave-stones, and a number of tombs are ranged along the walls of the enclosure. The most prized object in the ch., which is dedicated to the *Santísima Virgen del Pueblo de Tlaltenango*, is the alleged miraculous figure, which stands about two ft. high, on a finely chased silver vase, in a glass case at the High Altar. It is clad in a rich yellow embroidered silk skirt, embellished with gold lace and surmounted by a thin gold crown. At the base of the altar is a picture, in low relief, depicting a group of friars and Indians discovering the image, whose authenticity was recognized by a Papal Bull of Pope Gregory XVI, of June 14, 1836.

The interior of the ch. with its single nave and white and gold altar is clean and attractive. The sanctuary appears to be the chosen battle-ground of the cockerels of the *pueblo*, who adjust their differences there and leave not a little of their plumage at the foot of the altar. The chapel at the l. of the main altar has some curious paper figures of antiquated children, sheep, horses and goats. The most interesting sight, after the figure of the *Santísima*, is the lot of 150 or more crude paintings hanging beneath the organ-loft just within the doorway. They are manifestly the work of some village sign-painter with a meagre experience, and they appear to form a comprehensive directory of the prole-

tariat. The colors, the lack of perspective, and the crude workmanship are distressful. Some of the pictures show men and women on sick beds, or in the act of falling off bridges, being run over by wagons, attacked by *bandidos*, burned, bitten by dogs, and otherwise maltreated; the whole forming a category of crime, misery and accident difficult to associate with the annals of so small and somnolent a place. Each picture bears a miniature of the *Virgin of Tlaltenango* or of *Guadalupe*, and the inscription tells of marvellous escapes and cures brought about at critical moments by these benign patronesses. As tokens of gratitude and esteem the "cured" ones have left wads of hair, photographs, — some of which look as if taken by *Daguerre* himself, — ears of corn, green-glass goggles, crutches, and specimens of chirography anything but flattering to the talent of the village pedagogue. At a table nearby are sold pictures of *Nuestra Señora de Tlaltenango*, and ribbons giving the exact measurement of her head.

Before essaying the return journey, proceed to the top of the hill beyond the ch. and enjoy the splendid panorama of the valley and the encircling hills. The structure to the r. of the road in the distance is the *Hacienda de Buena Vista*, where an excellent cane brandy, or *aguardiente*, is made. The church among the trees to the l. is *Santa Maria*, the choice of the Indians but with no interesting features; that to the r. is the *Chapel of Chamilpa*. The little *pueblo* at the crest of the hill is *Huicholac*, long a post-station on the road between *Cuernavaca* and Mexico City.

c. **El Salto de San Antonio** (St. Anthony's Falls), a pleasant walk 3 M. to the W. (Pl. A, 4). Guide unnecessary. Carriage for the round trip $1–1.50; horse $1 for the A. M. Burro 50 c. In any case the last fifth of the journey outward must be made on foot as the road is too precipitous for either horse or vehicle. Carriages go and come the same way; pedestrians usually choose for the outward journey a picturesque route (see below) unavailable for horse or carriage, and return by the highway. We proceed to the S.-E. corner of the *Borda Garden*, turn sharply to the r. and follow the narrow, cobble-paved lane — *Callejon de la Borda* — which dips down hill and flanks the side wall of the garden. At the base of the *mirador* at the S.-W. corner of the garden is a junction of four foot-paths: we choose the one which descends (W.) into the ravine and leads to the old *viaducto* spanning the *barranca*. The view from this point, up and down the gorge and to the blue mts. that cut the S. sky line, is very attractive. For three centuries or more this weather-beaten old bridge (built by the order of *Cortés*, and still an admirably preserved example of the solidity of Spanish masonry), has withstood the assaults of time and of the earthquakes which frequently shake the district. It is tinted gray with the coloring of ages, but looks strong enough to defy the withering touch of time and to stand up for another century or so. It was over this gulch that the Spaniards and their *Tlaxcalan* allies scrambled to the defeat of the *Tlahuican* defenders of the town. The rather stiffish climb up the opposite hillside is a bit wearisome for ladies, but once on the crest of the hill we secure a fine retrospective view of the town beyond the ravine, of the deep *barranca* bright with wild flowers and green with many banana trees, and of the noisy little rivulet churning and bubbling its way to lower levels. Halfway up the hill, on the r., is an Indian hut where several native potters can be seen fashioning the crude ware for which the region is locally celebrated. Groups of bright-eyed Indian girls bearing tall crates of earthenware on their shoulders are often met wending their way townward.

The time-stained Indian church of *San Antonio*, with a pink façade and a stuffy (and uninteresting) interior, stands at the r. of the path where it intersects the *San Antonio* road. We follow this highway (N.) between lines of small potteries where many Indians are at work. A stream of cool water flows by the roadside and serves as a laundry to the families of the neighborhood, beside supplying them with drinking water. The quaint huts of the natives stand in clean-swept yards, beneath flowering trees, under which are mats with drying coffee. Naked children, noisy turkeys, pariah dogs, chirping birds, and hee-hawing burros;

walls covered with flaming cacti, a wealth of red and white roses, of oleanders, papayas, mangoes, and scarlet coffee-berries are ever present features. The natives are as a rule gentle, industrious, obliging and reticent. The smaller pieces of pottery cost 10–25 c.; water-bottles with crude decorations of broken glass, 37–75 c. Better pieces can generally be found in the *Cuernavaca* market, where a wider selection is possible. Bargaining always necessary.

About ½ M. from the church we come to a lane which leads downward to the l. Carriages stop here. The falls are within 10 min. walk. We follow the fence as it trends to the l. and continue along the narrow, rocky road to a lane between stone walls overhung with vines. To the r. is a large yard with a pottery establishment. Beyond a point in the l. wall, where wooden bars give ingress to a pasture, stands a big tree half embedded in the stones. The highway descends precipitately into the *barranca*, but instead of following it we climb the wall (to the l.) and thread a narrow but well-defined path along the brink of the gorge. The path soon ends at a short series of steps cut out of the hillside. A winding path crosses a succession of terraces cut from the over-hanging cliffs; continuing beneath them we emerge on a rocky platform overlooking the pool. Here we obtain a beautiful view of the cascade as it plunges over the cliff and drops to the dark, bubbling pool below. Numerous song birds make their home in the dense undergrowth about this cool oasis, and the walls contain many small lizards (harmless). If there are snakes in the vicinity they usually keep discreetly in the background. To the lover of nature's beautiful extravagances, this is a charming spot to visit and re-visit. It needs only a quaint pagoda, a dainty tea-house, or a *Shinto* shrine to make it a transplanted bit of old Japan, for it is the embodiment of the style of landscape which far-eastern painters delight to reproduce on porcelain or on screens and bizarre lacquer trays or stands.

The stroll homeward usually adds a succession of pretty vistas and contrasts to the journey. The splendors of a semi-tropical sunset are generally seen to great advantage from the crest of the hill, and the charm and restfulness of the twilight are enhanced by the picturesque figures of Indians hurrying homeward across the fields. At the intersection of the lane with the *Camino de San Antonio* we may return whence we came, or, which is better, diversify the way, bear to the l. and follow the carriage road to the quaint old *Panteón*, with its tangle of shrubbery and its single shaded walk. Here the *calzada* bends sharply to the r., merges into an old Spanish military road and crosses the *barranca* over a stone bridge. (By continuing along the main highway past the cemetery gate, and crossing the hills to the r., we come to the *Calzada de Tlaltenango*, with *Miraval* on the r.) Far to the r. of the bridge is the old *viaducto* which we traversed on the outward journey. Proceeding along the bridge and climbing the opposite slope, we thread the *Calles de Atpuche* to the *Ave. Morelos*. Crossing this, and the small *Plaza de Zaragoza*, then entering the *Segunda Calle de Degollado*, we soon emerge at its intersection with the *Ave. de Matamoros*. The *Plaza Juarez* is at the r.

d. **Church of Chapultepec** (Pl. E, 3), about 3 M from the *Plaza Juarez*. Beyond the ch. (½ M.) is a wild and shaded spot, La Fuente (the fountain), where a brawling brook boils and tumbles across the highway and rushes away beneath a tangle of vegetation. Best reached on foot, as the carriage ride would invite a jolting one would not soon forget. Burro 50 c. A fairly good foot-path flanks the roadside; time about 1 hr. from the hotel. Guide unnecessary. The country is safe; the spires of *Cuernavaca* are always in sight, and the people one meets are polite and inoffensive. Children enjoy this excursion, as they can wade the shallow brook and pick brilliant wild-flowers by the roadside. Beyond *la fuente* the alleged highway is worse than iniquitous, and recalls the whimsical lament of the poet: "The valleys are gardens of Eden, but the roads are those of Hell."

We follow the street that dips past the *Palacio de Cortés* on the clock-tower side, cross the depression flanked by the quaint homes of the natives, and climb the rocky road to the crest of the hill. In a garden at the l. are two fine emperor palms whose plumed heads rise high above the enclosing walls. As we quit the town, the country road passes

between low walls of volcanic stone which enclose gardens idealized by handsome flowering trees and shrubs. Far to the l. is the rly. station. On certain stretches of this highway the air is perennially balmy with fragrant orange-blossoms, and the yellow globular fruit can be seen hanging low over the roof-trees of the native huts. Coffee, lemons, mangoes, zapotes, and a host of fine fruits grow in wanton profusion, usually amid a wealth of double-red and dregs-of-wine roses that would make the fortune of a metropolitan florist. The country is crossed and recrossed by tinkling streams of mountain water, and the abundance of moisture, an ardent sun and a rich soil combine to produce a flora delightful and almost endless in variety. Some of these flowers are unknown to other climes and some bear Indian names quite unpronounceable by foreign tongues. Notable among them are the beautiful *Yoloxochill* (p. 443) and the *Izquixochil*, the latter with a fragrance akin to that of a musk-rose. *Floripondios* (a Peruvian flower) abound and contrast sharply with the omnipresent, brilliant *Flor de la Noche Buena*. The bright crimson berries of the coffee-tree are almost hidden by the white, star-like blossoms of unformed fruit, for in this generous climate trees and shrubs often bear flowers on one branch and fruit on another. The district is the haunt of many iridescent humming-birds (comp. p. 217). The snow-capped cone of Popocatepetl looms grandly ahead.

The *Church of Chapultepec* imparts the impression of an edifice long used by the "quality," then presented to the Indians. The exterior decorations are those of a crazy-quilt. The body is pink, — a favorite Indian color, — the single tower is pink and blue, the huge wooden door is a dirty yellow and the rest of the structure is stained with a tint that only centuries can impart. The interior is not worth looking at. Strangers will do well to rest content with an exterior view, since small-pox (*viruela*) sometimes ravages this region and the afflicted Indians, always overburdened with a bizarre entomological congress, take all their sorrows to the feet of their patron saint.

To come to **La Fuente** we continue along the highway till it surmounts the next hill and dips into the valley beyond. When halfway up the opposite slope we turn sharply to the r. and descend into the ravine whence comes the sound of singing waters. On the far side of the stream is a time-stained Spanish aqueduct. The restfulness of the spot, the view of the environing foliage and of the giant trees is attractive and well repays one for the journey. Many lovely ferns grow near the cool water, and scarlet coffee-berries are as thick as "high-blues" in New England. After the torrent falls over the incline at the base of the roadway, it spreads in a miniature rapid which sings and whimpers on its way to join the mother stream at a lower level; furnishing, in its travels, water and power to the old sugar-mill of *Atlacomulco*, described below.

e. The **Sugar-Mill of Atlacomulco** was founded by *Hernan Cortés* in 1535, and is consequently the oldest crushing-mill (*ingenio de azucar*) on the continent. The structure stands in the centre of the *Pueblo de Atlacomulco*, a mere cluster of mud huts 2 miles E. of the *Cuernavaca plaza*. A good walker can make the journey in two hrs. Burro, 50 c. The stable-boy who accompanies the animal as a driver (fee of 25 c. advisable) will make an acceptable guide. If the trip is made in the forenoon a broad-brimmed hat is almost indispensable, as on the homeward trip the sun beats full on the back of the neck. Acapacingo, the Emperor Maximilian's country residence, can be visited on the return journey by making a short detour to the l. The trip to both places can be made comfortably on burro-back (50 c. inclusive) and without haste in one forenoon. The panoramas from the crests of the hills are beguiling

We follow the road which leads past the W. (left) end of *Cortés' Palace*, cross the *barranca*, climb the opposite slope and bear sharply to the r., skirting the gorge. The volcanoes loom ahead and the myriad wild-roses, flaming coffee, and *Bougainvillæa* relieve the toilsomeness of the road. The long bridge (*Puente de Aquila*) which we cross just before reaching the mill (*molino*) was once the favorite resort of *bandidos*. The mill, a long, rambling structure, terminating at the S. in a small chapel, bears the marks of great age. Here sugar was crushed from the cane 85 years before the *Mayflower* anchored in Plymouth Harbor. The walls around

the workmen's huts are made of discarded pottery moulds in which the *pilones* (cones) of sugar are formed. Sugar is still made here for the owner of the property, the *Duke of Terra Nova y Monteleone*, a direct descendant of the Great Captain. The vast fields whence the cane is obtained stretch away eastward from the town. We pass beneath the great arched entrance (no permit necessary and no fees) midway of the building and cross the *patio* to the cane-crushing department (tablet), added in 1852–53. All that part of the edifice to the r. of the entrance is modern. The bronze bell aswing above the office of the *administrador* is modern and is used to call the men from the fields. The crushing season is between Jan. and July; the juice not distilled into *aguardiente* (brandy) is poured into pottery cones set in a framework in the floor and allowed to crystallize into the *pilones* of commerce. Corncobs and bagasse are burned as fuel under the great boilers. The water which courses through the mill comes from *La Fuente* (see p. 451).

f. **Acapacingo** (Maximilian's one-time country residence), see above and comp. Pl. E, 4. We return along the main road from the sugar-mill to its intersection with a by-path leading (½ M.) to *Acapacingo*, near a quaint chapel surrounded by a wealth of flowering trees. Facing this is a tile-covered gateway and the inscription "*Antigua Casa del Emperador Maximillano.*" A bi-lingual sign fastened to the gate-post advises that an entrance fee of 25 c. is charged. Only an imperial caprice could have induced the harassed Emperor to desert the restful house in the *Borda* garden for this damp and tawdry bungalow. There is nothing to see but a tumble-down shooting-lodge, and a swimming-pool, once the delight, it is said, of the Empress *Carlota*. The historical association is all that makes the place interesting. We return by a narrow lane much smoother than the highway to *Atlacomulco*. After a few turns, with the town spires always in sight, we re-enter *Cuernavaca* along the road which parallels the *palacio* in the rear.

g. The **Teocalli of Tepoxtepec**, near the Indian *pueblo* of *Tepoztlan*, can be reached from *El Parque* station (p. 435), but *Cuernavaca* is usually made the starting-point, as better horses are obtainable here and the trip can be planned to greater advantage. One full day is sufficient for the round trip. Charges for horses and guide about the same as to *Xochicalco* (p. 453). The ruins are those of a temple and a citadel (*templo y ciudadela*) poised on the summit of a *cerro* which rises 1,200 ft. above the surrounding plain and commands a splendid panorama of this and the distant valley. They are supposed to have been erected by the *Tlahuicas* (a *Nahuatl* tribe which peopled *Cuernavaca* at the time of the Spanish invasion) about the year 1200. The *templo* which once occupied the top of the pyramid is now almost obliterated, only the walls remaining. In the lower apartments are the ruins of a fountain, and a *brasero* where aromatic resins were burned as incense to the gods. When this enclosure was cleared of débris (1895) some copper vessels and many obsidian arrow-heads were found — the latter evidently launched by besiegers against the defenders of the place. At the base of the lower wall is a huge stone bench with some notable carvings in bas-relief; among them a figure representing a tobacco-pouch (*allataxtli*) in the form of a tiger's jaw with a fastening (*malinali*) represented by a clinched claw. In the N. wall, embedded in the plaster which holds the huge volcanic stones together, were found many arrow-heads of volcanic glass. The main temple once contained a locally celebrated Indian idol, *Ome-toxtli*, or two-rabbits, the god of inebriety, to which came pilgrims from many distant places. The idol was dethroned, broken into bits and buried by the Spanish Friars in 1523. A number of nonsensical legends refer to a powerful cacique, one *Tepoxtecatl*, who is said to have dwelt here in ages past, and to have been renowned for an unusual prowess. Every year on a certain day (a movable feast) the *Tepoztlan* villagers (who speak pure *Nahuatl*) hold a sham battle to commemorate the valor of this departed cacique, and the credulous Indian women bring flowers to the temple. A wooden tower, representing the *teocalli*, is erected in the centre of the *plaza*, and around it are raised shacks supposed to be the village of the enemy. Squads of Indians clad as warriors assault the position only to be beaten off. The performance winds up in a drunken orgy. Of greater

interest to the visitor is the Museo de Tepoztlan (free), housed in an ancient chapel known as the house of *Martin Cortés*, and also as the *Casa de la Cadena* (house of the chain) because of a curious bit of Indian sculpture above the doorway. This house (wherein the son of the Great Captain is said to have lived) probably dates from 1540.

h. The **Cerro de Xochicalco** (hill of the flowers), near the Indian village of *Xochicalco*, 6 leagues (18 M.) to the W. from *Cuernavaca*. The journey can be planned to better advantage after consulting the hotel manager, as he will be able to make satisfactory arrangements with the stableman, with whom bargaining is necessary. The usual fare by a *coche* that will hold two or more persons is $10; a horse $3 to $5 according to the demand. However one may travel it is a long, wearisome day's journey. The start from the hotel should be made early in the A. M. as four or five hours are required to reach the ruins, which can be inspected and the return trip made the same afternoon. To avoid misunderstandings an arrangement should be reached with the stableman covering possible delays. Fee to the guide $2, but he should be made to furnish his own horse. The road is in a chronic state of unrepair and three deepish *barrancas* are crossed in the going. A succession of nondescript Indian hamlets, sugar-*haciendas*, and scraggy wooded patches are the salient features in the landscape. The Hacienda of Cortés, 3½ M. from Cuernavaca on the *Xochicalco Road*, can be included in the above trip at no extra cost. It is within easy walking distance of C. (Horse for the round trip $1, with a small fee to the guide.) The *hacienda* offers but little of interest. The house is old and mellowed by time and the environment is not unusual.

The ruins crown the summit of a hill whose point rises some 300 ft. above the surrounding country. "Who the builders of this pyramid were, no one can tell. There is no tradition of them, or of their temple. When first discovered (*Cortés* and his men travelled past here in 1520 on their way to *Cuernavaca* and they were the first white men to visit the ruins), no one knew to what it had been devoted, or who had built it. It has outlasted both history and memory. No one who examines the figures with which it is covered can fail to connect the designs with the people who dwelt and worshipped in the palaces and temples of Uxmal (p. 580) and Palenque (p. 567). The base of the eminence on which the ruin stands is surrounded by the very distinct remains of a deep and wide ditch; its summit is attained by five spiral terraces; the walls that support them are built of stone joined by cement, and are still quite perfect, and at regular distances, as if to buttress these terraces, there are remains of bulwarks shaped like the bastions of a fortification. The summit of the hill is a wide esplanade, on the eastern side of which are still perceptible three truncated cones, resembling the *tumuli* found among many similar ruins in Mexico. *El Castillo* (castle), on the top of the last terrace, is a rectangular building, measuring above the plinth 64 ft. long by 58 deep on the western points, and faces in exact correspondence with the cardinal points. The hill on which the *castillo* rests commands the whole valley, save for another *cerro* to the east, and a commanding view is had of the surrounding hill and plain, thickly covered with volcanic débris, and *barrancas* everywhere dividing the surface. Two lovely lakes lie far to the S. This *cerro* is directly S. from the Valley of Mexico, and the lights of the people who occupied it must have guided the ancient Aztecs as they came from their capital, going south, for it is in full view from the mountains. The stones of the crowning surface are laid upon each other without cement, and kept in place by their weight alone; and as the sculpture of a figure is seen to run over several of them, there can be no doubt that bas-relief work was cut after the pyramid was erected. Stones 7 ft. in length by nearly three in breadth are seen here, and all the great blocks of porphyry which composed the building, and perhaps encased the entire *cerro*, were brought from a distance, and borne up a hill three hundred ft. in height." Beneath the structure on the summit is a series of caverns opened about fifty years ago. According to an Indian tradition they extend beneath the mts. surrounding the Valley of Mexico and connect with the much venerated cave of the *Cerro de Teutli*, near Lake Chalco and the *pueblo*

of *Tulyahualco*, as well as with the caverns of *Cacahuamilpa* (described below), — which is highly improbable. The superstitious Indians also believe these subterranean rooms to be inhabited by the ghosts of their ancestors and they resist any attempt to explore them. Any one who essays to enter is told that they are infested with scorpions and venomous serpents (which is not unlikely) and this warning usually chills the ardor of the investigator. Old explorers mention a great room with a high cupola of cut stone and a passage-way leading to the temple above. The main cavern is spoken of as 90 ft. in length with a floor of very hard and smooth cement. It was doubtless used as a store-room, as it is believed the Aztecs used the buildings as fortifications, when they were lords of the surrounding country. Their commanding position and their massiveness foster this belief. The Spaniards used the ruins at one time as a refinery. Many of the neighboring *hacienda* houses are erected with stone taken from this ancient pile. The carvings are those of warriors, serpents, birds, animals and plants. Many are still well preserved, although unknown centuries may have elapsed since the chisel of the Indian sculptor brought them into being. The absence of sharp climatic contrasts preserves them, as frosts — the enemy of all stone-work — are almost unknown. At the foot of the hill are a number of caves: in one of them is a so-called Grotto of the Sun, so named by the *Tetlama* Indians because on certain days the sun's rays penetrate to the cavern through a hole in the roof. A Mexican archæologist has recently discovered an alleged Rosetta Stone, on one of the adjacent hills, and hopes are entertained that it may lead to the deciphering of the hieroglyphs on the castle walls. A reproduction, in wood, of the temple which once crowned the hill may be studied at the National Museum at Mex. City. (See p. 298.)

i. The **Cacahuamilpa Caverns,** 30 M. to the S.-W. of *Cuernavaca*, in the State of *Guerrero*, *Distrito de Alarcon* and *Municipalidad de Tetipac*, lie some 85 M. to the southwest of Mexico City and are the largest known caves (*cuevas*) in Mexico.

The trip from *Cuernavaca* means 3 days' hard riding, on horseback (the road is impracticable for wheeled vehicles), or 4 days if taken leisurely. This allows for one day in which to inspect the caverns. Horse, with guide, $5 a day (inclusive). Consult the hotel manager before completing arrangements for the trip. Look well to the saddle, for if it is hard and uncovered it will interfere materially with the pleasure of the trip. The ruins of *Xochicalco* can be inspected by the way, as the *Cacahuamilpa* region lies beyond. The traveller is counselled to secure a letter (easily obtainable) from the Governor of *Morelos State* or from the *Jefe Político* of *Cuernavaca* (both reside in C.), granting permission to visit the caves. Without such a letter (which is the first thing the *Jefe* at *Cacahuamilpa* asks for) one is apt to be regarded with suspicion, by the primitive folks, and to be refused admittance. Besides, one is quite likely to receive a raw hint to the effect that the country looks better without him. With the letter — which serves as an additional safeguard — one receives a characteristic Mexican welcome, and food and lodging at a reasonable cost. Leaving *Cuernavaca* we proceed to *Xochicalco* (p. 453), beyond which the country is wild and in some places very hilly. The cane-fields roundabout were planted originally by the soldiers of *Cortés*.

Cacahuamilpa, in the Indian tongue a place where *cacahuates* (peanuts) grow, is an Indian hamlet perched on the slope of the foothills jutting out from a commanding range of mts. which separates the states of *Guerrero* and *Morelos*. A few diminutive houses, a tiny church and one or more straggling *callejones* are the chief features of the place. The road to the cave slopes sharply and winds through several rocky defiles before bringing up at the entrance — discovered in 1835 by officers who had tracked a criminal hither. The higher slopes of the hills are bleak, but many flowering trees and shrubs flourish in the warm depths of the *barrancas*, through which plunge and swirl some cool mountain streams. The temperature of the cavern is about 27° Centigrade; the entrance is

a splendid portal, some 70 ft. high and 150 ft. wide with rocks so symmetrically disposed that the whole looks like the work of some builder of titanic arches. The great vault slopes downward and is lighted at the far end by flaring torches held high by the Indian guide. Picking our way down a declivity 150 ft. or more we come to a comparatively level space dotted with huge blocks of stone carved by running water into many grotesque forms. Numerous stalactites pend from the roof and serve as conduits for rotund drops of lime-impregnated water. The caprice of visitors and explorers has divided this gallery, as well as those which follow, into halls (*salas*) with fantastic and arbitrary titles: the first is the *Sala del Chivo* named for an agglomeration of stalagmites resembling a huge goat — the terror of the Indians, who believed it was enchanted (*encantado*), until some one broke and carried off its head. The *sala* is some 200 ft. long, 70 ft. wide and 150 ft. high, and the walls show green and orange tints: great sheets of stalactites which resemble phantom-like trees, pyramids, columns and whatnot, pend from the roof. The next, or *Sala del Muerto*, once contained a human skeleton half-covered with crystalline deposits, discovered by the first exploring party to enter the cavern. The *Sala de los Organos*, one of the finest yet opened, is a vast amphitheatre with a huge stalactite resembling an organ, and with many irregular stones which a lively imagination can easily convert into benches and seats; here the stalactites give forth a clear, bell-like note when struck. The *Salon de las Palmeras* contains several tall stalagmites, palm-shaped, which glisten like alabaster. On a smooth bit of the wall many visitors have scratched their names, among them the Empress *Carlota*. Now almost obliterated are the words: "*María Carlota llegó hasta aquí*" — "*María Carlota* reached this point." *Sebastián Lerdo de Tejada* (an opponent of monarchies, and President of Mexico, *ad interim*, after the death of *Benito Juarez* in 1872) visited the cave (1874) and beneath the above memory-awakening inscription scrawled these significant words: "*Sebastián Lerdo de Tejada pasó adelante*" — "S. L. de T. went beyond."

As we proceed into the cavernous depths the guide places lighted candles on the highest points of the wall to point the return. At certain places the floor is almost covered with globulous concretions called *confites*, caused by the fixing of carbonate of lime around the eggs of hermipterous insects, the *Corixa fermorata* and *Notonecta unifasciata* of the family *Notonectideos*. Some of the stalactites — formed through waters containing limestone in solution percolating through the roof — are of enormous weight and several yards in length. It is estimated that to have obtained a growth of six or more feet long and a weight of several hundred pounds — through the medium of the infinitesimal quantity of lime in each drop of water — perhaps a thousand years were required. Among the many beautiful stalactites is *El Monolito Chinesco* (Chinese monolith), a colossal column which develops an exquisite light effect when a lighted candle is held near it. The air currents become noticeably stronger as we penetrate into the depths, demonstrating that the cavern has other and yet undiscovered outlets. Beyond the *Salon de las Palmeras* are the *Hall of Fountains*, *H. of the Volcano*, the *Belfry* and many minor rooms. New ones are being added as the deeper recesses of the cave are penetrated. In 1908 it had been explored for 17 *kilómetros* from its mouth. General U. S. Grant visited the region in 1847 while with the American army of invasion and wrote of the *Cacahuamilpa* caverns. If the traveller has visited the Mammoth Cave of Kentucky (U. S. A.) with its 223 avenues, its 12 million cubic yards of galleries and passages, its 57 cupolas, 11 lakes, 7 rivers, 8 cataracts, 32 wells and its matchless acoustic properties, *Cacahuamilpa* will not repay him for the somewhat wearisome journey hither. But what he will derive from the trip is an interesting glimpse of primitive Mexican life, not always obtainable in the cities and along the beaten tracks of travel.

The **State of Morelos** (named in honor of the revolutionary patriot *José María Morelos*), with a population of 160,500 and an area of 7,184 sqr. kilom., is bounded on the N. by the Federal District, on the W., N.-W. and S.-F. by the State of Mexico, on the E. and S.-E. by the

State of *Puebla* and on the S. and S.-W. by *Guerrero*. Magnificent mountain chains cross the region, which is marked by tall peaks, deep valleys, gorges, waterfalls, luxuriant tropical vegetation, fine sugar-*haciendas*, Indian temples, towns and citadels. The *Ajusco* range separates the state from the Federal District and is visible both from *Cuernavaca* and the Valley of Mexico. In the N.-E. are the *Popocatepetl* and *Iztaccihuatl* ranges, while the *Huitzilac*, *Tepoztlan* and *Santo Domingo* ranges extend from W. to E. till they meet the *Tlayacopan* mountains. The distinguishing peaks of these rugged ridges are *Yepac*, *Clolwica* and *Ocotecatl*. Chief among the notably fine *barrancas* is *Amatzinac* (with a river of the same name) in the *Popocatepetl* foothills. Many of the rivers of the state are plunging mountain streams; cold and rapid. The largest, the *Amacusac*, formed by the *San Gerónimo* and the *Chontalcuatlan* rivers, traverse the state from E. to W. The principal lakes and lagoons are the *Tequezquitengo* and the *Coatetelco*, in the *Distrito de Tetecala*, and the *Hueyapan* in the *municipalidad de Cuernavaca*. A peculiar and very interesting feature of the *Tequezquitengo laguna* is that it covers the site formerly occupied by the Indian *pueblo* of that name. Some 50 years ago the ground roundabout the town began to subside and the place was gradually engulfed. Only the tip of the old church spire is now visible above the waters of the lagoon, while many feet below the surface are the submerged streets and houses. When the waters are clear one may, by using a water-glass, obtain a submarine view that will long remain impressed on the mind.

The Climate is hot in the southern and central regions, cold in the northern or mountainous districts and temperate on the mountain slopes. Malarial fevers are not uncommon in the lowlands. The Fauna and Flora are rich and varied. The forests contain fine woods, and the flowers and agricultural products are those of the temperate and the torrid zones. The state is celebrated for its delicious fruits; and, owing to the richness of the soil, nearly every district produces some unusually fine variety. *Tlayacopan* is renowned for its delicious plums; *Totolopan* for its *chirimoyas*; *Tlalnepantla* for peaches; *Jonacatepéc* for limes and *pitahayas*; *Yautepec* for *mameyes* and oranges; *Oaxatepec* for bananas; *Tetecala* for cocoa-nuts; *Jojutla* for melons, and *Cuernavaca* for mangoes and guavas. Sugar-cane is produced in large quantities, and many sugar estates — chief among them the old estate of *Hernan Cortés* — lie contiguous to *Cuernavaca*. This region is also renowned for the production of chocolate, quince-wine and a delicious sweet made from the fruit of guava and called *guayabate*. A similar sweet, made from quince and called *membrillate*, is shipped to many parts of the Repub. The annual export value of cane products — sugar, rum and molasses — is about three million *pesos*.

47. From (*Mexico City*) Cuernavaca to Puente de Ixtla, Iguala and Balsas.

173 Kilom. One train daily (through from Mexico City, Rte. 46) in 7 hrs. Fare $5.19 1st cl.

Cuernavaca, see p. 436. The line curves to the l. and follows the ridge on which the town is poised. As we descend the valley we get beguiling views of the town dominated by ch. spires, on the r., and of *Popocatepetl*, *Iztaccihuatl* and *Ajusco* on the l. 132 K. *Mango*, so named for the delicious mangoes which grow in the neighborhood. The Mexican variety, which predominates here, resembles a fine apple with rosy cheeks. It is less popular than the pale yellow Manila mango with its strong turpentine flavor and it sells for ½ the price of the latter.

139 K. *Vicente.* 143 K. *Sollano.* 156 K. *Treinta.* The country grows more and more tropical and we traverse a land of beautiful hills and dales dotted with sugar-plantations. 162 K. *Zacatepec.* 163 K. *San Nicolás.* 168 K. *Hermosa.* 172 K. *Vidal.* 181 K. **Puente de Ixtla,** terminus of the Morelos Division of the Interoceanic Rly., Rte. 49, p. 461. 183 K. *Amor.* 190 K. *Cajones.* We enter the State of *Guerrero,* celebrated for its revolutionary heroes, its fabulously rich mines, undeveloped resources, Indian ruins and earthquakes. 201 K. *Santa Fé.* 213 K. *Vista.* 219 K. *Pimentel.* 224 K. *Los Amantes.* 231 K. *Naranjo.*

238 K. **Iguala** (2,411 ft.), pop. 12,000, one of the largest and most important towns (*Distrito de Hidalgo*) in the state, is known politically as *Iguala de Iturbide,* for the celebrated "Plan de Iguala" of the "Three Guarantees," and as the place where (Feb. 24, 1821) Mexican Independence was proclaimed. A giant obelisk to commemorate this is one of the projects of the local government. The town lies in the centre of a rich mining and agricultural district with many huge tamarind trees. It was visited in April, 1907, by one of the most destructive earthquakes in its history; many houses were destroyed, and some of the old historic buildings were badly shaken. Cab from the station to the town, 25 c. For a continuation of the journey see p. 458.

48. From Iguala to Taxco.

Taxco, an old and highly picturesque town, lies about 5 hrs. ride (horse or mule back, $2 to $3) to the N.-E. at the end of a mountainous road. The south-bound traveller whose destination is *Taxco* can save time by planning to have horses meet him at *Naranjo* station, 1 hr. nearer than *Iguala.* The road winds up and down the mt. sides and along the edges of precipices where only the most sure-footed animals (mules are preferable) can pass in safety. *Juan Ruiz de Alarcon y Mendoza,* poet, dramatist, and a prominent figure in the Spanish literature of the 17th cent., was born in *Taxco,* and the first silver sent from the mines of New Spain to Europe was obtained from those of *Taxco,* discovered in 1522.

"*Taxco* (says Mr. Baxter) holds foremost place in the charm of picturesque enchantment. Spreading itself over a slope at an altitude of about 5,000 ft. above the sea, the little city is sheltered from inclement winds by the giant precipices of ruddy stone that rise perpendicularly above it, rejoicing in a perfect climate and an air that is tonic and kindly. Extending over the irregular ground the mass of quaint buildings, roofed with red tiles, is threaded by a maze of narrow streets. There is not a wheeled vehicle in the city, for the place is inaccessible by such means. The streets are paved with pebbles laid level from house to house without sidewalks, and are ornamented in mosaic patterns here and there. There is no dust and the thoroughfares are models of cleanliness. Out of the midst of all this irregularity of ravines, arches, bridges, steps, and terraces, rises the great church — the dominant note in a scene that recalls some of those wonderfully picturesque places in Spain. In such a landscape the florid ornateness of the towers is not excessive in effect. The great dome, decorated with glazed tiles in vivid masses of color — ultramarine, orange, green and white — seems, in the intense sunlight of the place, like the blossoming of some gigantic tropical flower proclaiming in the language of form the immortal words inscribed upon the frieze of the drum: '*Gloria á Dios en las alturas*' — Glory to God on the heights — as the Spanish version renders it most fittingly for this occasion.

"This church of *Taxco,* dedicated to *San Sebastián y Santa Prisca,* was erected by the famous mining magnate *José de la Borda* (comp. p. 441) and completed in the year 1757. A very large portion of his fortune

having been derived from his extensive and extraordinarily profitable mining properties at *Taxco*, he built this superb church in gratitude for the benefits received. The cost is variously estimated from one to 8 millions of *pesos*. Everything about the ch., even to-day, indicates that the purpose of the founder must have been to excel everything previously done in Mexico and to spare no expense in reaching that end. It is perhaps the most complete monument of ecclesiastical art that exists in the western hemisphere. It even surpassed that of the *Valenciana* (p. 144) as a splendid example of what may be called a 'mining church.' These two churches are perhaps the two finest instances of their kind ever erected in all Mexico, as they certainly are the finest now existing. And having been preserved in their original condition with scrupulous care they are invaluable monuments of past magnificence. An unpleasant quality is imparted to the *Taxco* ch. by the same contraction of the tower-bases that in a worse degree appears in the *Tlaxcala* ch. of *Ocotlan* (p. 428), producing an overhang in the ornate part of the towers and correspondingly weakening the total effect while unduly narrowing the façade. Doubtless the impression made was something deliberately aimed at, the disproportional effect of loftiness not seeming undesirable in the period when the ch. was designed. Had the towers fundamentally been given the full width of the cornices the effect would have been immensely better. As it is, there is a sacrifice of the massiveness that commonly characterizes this feature in Spanish-Colonial architecture. It will be noted that the ornament of the façade has more of the *Rococo* than the *Churrigueresque* character. The latter style, however, obtains in the elaborate *retablos* of the interior. There are twelve of these, including the three in the All Souls Chapel, the *Capilla de Todos Muertos*. The interior, though lacking in repose in its surfaces, is splendid in its effect of exceeding richness. Moreover, its mural decoration, by the hand of one painter throughout, imparts a sense of unity that goes far to offset the disquieting feeling of uneasy decoration in structural parts. Besides the pulpit there are two confessionals, and all three are richly carved in dark wood. The floor, which in recent years was relaid in a polished light wood, was originally entirely covered with a superb great India carpet imported by way of Manila and *Acapulco*. A fragment of this is still preserved in the sacristy, where it serves as a rug. The pendentives of the dome are occupied by reliefs in gold, representing the *Guadalupe* legend. The mural decorations are entirely by *Miguel Cabrera* (p. cli) and the famous painter shows at his best in this work. The upper part of the two bays that are occupied respectively by the side entrance and by the entrance from the ch. into the chapel of *Todos Muertos* are occupied by great canvases depicting the martyrdoms of the two patron saints of the ch., *San Sebastián* and *Santa Prisca*. The organ, built in 1806, in design and color harmonizes with its surroundings. The sacristy is a magnificent room. The walls are covered with huge canvases by *Cabrera* — a beautiful *Nativity* at the head, and *Ascension of the Virgin* at the opposite end, and twelve scenes from the life of Christ and of the Virgin filling six art panels at the sides. The furnishing of the sacristy is extraordinarily rich — carved tables, chairs, *estantes*, and heavy gold ornamentation for the two pairs of mirrors, the Crucifix, the *lavamanos*, etc. In the *sala capitular*, or chapter-room, are portraits of *Borda* and other dignitaries, by *Cabrera*." The atrium is in the form of an open plinth, reached by four short steps. It is the custom of many of the towns-people to pray before the ch. An early morning assemblage, kneeling and facing the entrance, leaves a pleasing impression. The towers should be ascended for the sake of the view, which is very fine.

Iguala, see p. 457. The rly. runs toward the S.-W. through a beautiful country drained by tributaries of the *Balsas River*.

257 K. *Cocula*. 262 K. *Apipilulco*. 274 K. *Olea*. 284 K. *Arroz*.

293 K. Balsas, present terminus of the line. Many productive mines lie to the S. and W. of the town. The *Placeres de Oro* district is reached by a raft or boat which shoots the *Rio Balsas Rapids*. (See next page.)

Rafting on the Rio Balsas (pools) is exhilarating and delightful sport. The boatmen are Indians who know every bend and rock on the river, and they shoot the rapids with great dexterity. The finest of these shallow falls occur between the Balsas Rly. Sta. and the town of *Coyuca de Catalán*, the landing-point for the rich mining district of *Placeres de Oro* (Gold Placers) 4 hrs. distant (horseback) over a mountainous road. The trip is made (18 hrs.) in flat-bottom barges (25 ft. long by 7 ft. wide) made of *parota* wood and manned by five or six lusty Indian rivermen. A bargain should be reached before embarking. The usual charge for the journey is $100 for the trip from *Balsas* to *P. de Oro*. Double this amount to the Pacific *Port of Acapulco*, 5 days' journey from Balsas. (17 days are required to haul the boat up the rapids from *P. de O.* to *Balsas*.) Provender should be taken along, as the food the Indians might furnish (for a price) would be distasteful to foreigners. A steam-launch service for this river is contemplated.

The most dangerous rapids are met stern foremost, and as no tiller or helm is used, the craft is managed by two oarsmen at the bow and a pair at the stern, while the captain stands at the stern and guides it by means of a stout oar. Hunters will find the trip full of opportunities. Alligators, crocodiles, deer, ducks, geese, and small game abound. White and pink herons are often seen. In certain districts "gold ships" dredge the river, bringing up gold-bearing sand from the bottom. Miles of auriferous gravel are found along the stream. We encounter one of the worst rapids at *Tomistlahuacan*, 2 hrs. from *Balsas* station. The boat dashes through the water at high speed, and skill is required to keep it clear of the rocks. The scenery is magnificent — a succession of mountains, fine *barrancas* and valleys, along which one catches glimpses of blue-peaked ranges beyond. We reach *Tetela del Rio* 9 hrs. after leaving *Balsas*, and soon thereafter we come to the estuary of the *Teotepec River*. Camp is made for the night at a spot near *Pezoapan*, 3 hrs. further down. At daybreak the journey is continued through a wild and picturesque cañon. Beyond the gorge is a fine valley region, studded with little towns, prominent among them *Santo Tomás*, *San Cristóbal*, *Ajuchitlán*, *Tepehuala* and *San Miguel Totlapam*. The river broadens (100 to 300 yards wide) and toward dusk the boat is beached at *Coyuca de Catalán*. Travellers bound for *Placeres del Oro* will have no trouble in securing mounts for the journey, but a bargain should be struck with the stableman, who should also furnish a *mozo* as a guide and to care for the horses. $2 to $3 for a horse is ample.

Chilpancingo de los Bravos, known also as *Ciudad Bravos* (in honor of the revolutionary heroes *Nicolás*, *Leonardo* and *Miguel Bravo*), capital of the State of Guerrero (pop. 7,497), is 78 M. S.-W. of *Iguala* and is reached therefrom on horseback ($8 to $10 for the trip) over a fair road. A better highway, suitable for carriages and a diligence line, is one of the government projects. The town lies in the centre of a highly volcanic district, picturesquely situated in a fertile valley on the bank of the *Huacapa River*, near the *arroyo* of *Apatzingo*. Many fine fruit orchards surround it. Fine palm hats and mats are made in the neighborhood. The first Mexican Congress was celebrated here Sept. 13, 1813. The town formerly contained many quaint and interesting edifices, some of them of great historic value to the Mexicans, but repeated earthquakes have about ruined them. The shock of Feb. 1902 was particularly severe and 600 or more houses were destroyed. The fine bronze statue of *Nicolás Bravo* in the *Plaza de Armas*, was broken at the waist and the bust tumbled to the ground. The earthquake of April, 1907, killed and injured scores of persons and destroyed many of the buildings that survived the prior *temblor*. *Chilpancingo* (Aztec = place of the wasps) is mentioned as one of the sources whence *Montezuma* drew some of the gold which so dazzled the *Conquistadores*. Many beautiful gold ornaments of rare and antique workmanship have been exhumed in the vicinity. Archæologists assert that the mysterious race which once dwelt here was cultured, and lived on an intellectual plane far above that of the Aztecs. Their craftsmen were unusually adept, and the metal articles fashioned by them exhibit a taste and skill but little inferior to the best modern work. To the N.-W. of the town are extens-

ive ruins that were perhaps hoary with age when the first Spaniard landed in Mexico. Certain hieroglyphs on the ruins of the stone buildings resemble Egyptian characters, and the copper and gold ornaments, and the ancient objects disinterred attest a degree of civilization more closely allied to the Toltec than to the Aztec.

The Maritime **State of Guerrero** (warrior), named for the Mexican insurgent *General Vicente Guerrero* (pop. 479,205, area 64,756 sqr. kilom.), a rough, mountainous and but partly explored region (one of the richest mineral sections on the continent), is bounded on the N. by the states of Mexico and Morelos, on the N.-E. by Puebla, on the E. and S.-E. by Oaxaca and on the S.-W. by the Pacific Ocean. Coast-line 500 kilom. The principal port is *Acapulco* (below). The *Sierra Madre del Sur* traverses the state and reaches its highest point at the *Peak of Teotepec* (9,333 ft.). The Climate, with a mean temperature of about 90° Fahr., is cold in the mountains, temperate in the valleys lying 6,000 ft. or more above the *tierra caliente*, and hot on the coast. The Fauna and Flora, though known to be rich and varied, are not all recorded. The former embraces over 55 species of mammals, 80 birds, 50 reptiles, 5 batrachians, 40 fishes, and countless insects. More than 150 trees, many of them fine cabinet and dye-woods, are known to thrive within the state borders. There are 75 known fruits, 33 textile plants, 17 tanning, 15 oleaginous, 25 dye, 10 forage, 20 aromatic, and as many poisonous plants, beside 200 medicinal plants, 40 gums and resins, and almost numberless ornamental shrubs and flowers. In the vast tropical forests are cedar, oak, mahogany, laurel, pine, ebony, mangrove, and a host of forest trees, prominent among them a native tree known as *quiebrahacha* (break-axe), on account of its exceeding hardness. The fruits are as numerous as they are delicious. Bananas, oranges, pineapples, lemons, limes, pomegranates, guavas, cocoa-nuts, tamarinds, mangoes, mamayes, aguacates, chicozapotes, and an almost endless variety of tropical and sub-tropical fruits are found. The chief products are sesame seeds, cereals, tobacco, vanilla, coffee, cacao, cotton, sugar-cane, indigo, yuca (p. 547), and cattle. Cattle-ranches are numerous, the value of the stock being estimated at $3,000,000. Wild animals are numerous in certain regions. Wild-boar, leopards, ounces, deer, armadillos, wolves, coyotes, and badgers are common. Many beautiful birds people the forests, and white herons, ducks, pheasants, chachalacas, widgeon, and divers haunt the lowlands and marshes. Pearl-fisheries exist along the coast near *Acapulco* and *Tecpan*, and much of the tortoise-shell one sees in Mexico comes from this district. Petroleum springs are found in the district of *Tabares*. Many mountain streams dash from the highlands to the coast, where they mix their waters with those of the Pacific Ocean. The most important river is the *Mexcala*, or *Balsas*, which enters *Guerrero* from *Oaxaca* on the E., crosses the state, penetrates *Michoacan*, where it is known as *El Rio de las Balsas*, and after a run of 700 kilom. it empties into the Pacific near *Zacatula*. It is navigable for steamers for a few miles only from its mouth. In places it is shallow, swift, and precipitous, in others, wide and deep. The mines (incompletely developed) produce gold, silver, mercury, lead, iron, coal, and sulphur. Granite and marble are quarried, and three varieties of opals and topazes are found. The mines in operation number about 350. The *Caves of Cacahuamilpa* (p. 454) rank among the largest caves in America. In certain districts, notably about *La Trinidad*, some of the natives are afflicted with a species of leprosy called *Pinto*. Black spots come out on the face and spread until the entire face is covered with a blue-black blotch which imparts a repulsive appearance. An Indian legend avers that it first came from eating crocodile meat. The disease, which rarely attacks foreigners, is perhaps contagious only through contact. It is also prevalent in certain parts of *Chiapas State* (p. 569).

Acapulco, a port on the Pacific Ocean (Pacific Mail Steamship Company, Kosmos Line, *Compañia Naviera del Pacifico*, etc.) destined to be one of the important Mexican ports, with harbor facilities for 100 deep-sea vessels and 200 of lighter draft, 495 kilom. from Mexico City, known politically as *Acapulco de Juarez* (pop. 5,800), slopes back from the shore and lies between a scattered range of low hills. The outer bay is unpro-

tected and is sometimes swept by fierce cyclones. During the destructive earthquake of April, 1907, a tidal wave swept up into the town and did considerable damage. The larger ships anchor some distance out from the shore. Small boats between the ship and the shore, one passenger and hand-luggage, 25 c.; trunks, 25 c. each. If the traveller possesses a number of trunks an agreement should be reached with the boatman before embarking. No fixed rates for luggage from the pier to the hotels, but 25 c. apiece is ample. In 1532 the Spanish Brigantines *Saint Miguel* and *S. Marcos* sailed hence and discovered *Colima*, a number of islands, and the *Gulf of California*. The Mexican Protomartyr, *San Felipe de Jesus* (p. 325), sailed from this port in 1591 for *Nagasaki*, Japan, where he was killed. The port was stormed and taken by the patriot *Morelos* in 1813. A big annual fair is held here. *Acapulco* was long the port of entry for the rich Spanish galleons from the Philippines. *Bret Harte*, in his "Lost Galleon," referred to *Acapulco* as follows:

"In sixteen hundred and forty-one,
The regular yearly galleon,
Laden with odorous gums and spice,
India cotton and India rice,
And the richest silks of far Cathay,
Was due at Acapulco Bay.
. . . . . .
The trains were waiting outside the walls,
The wives of sailors thronged the town,
The traders sat by their empty stalls,
And the Viceroy himself came down;
The bells in the tower were all atrip,
Te Deums were on each father's lip,
The limes were ripening in the sun
For the sick of the coming galleon."

49. From Mexico City to Amecameca, Cuauhtla and Puente de Ixtla.

Interoceanic Railroad (Morelos Division). One through train (to 218 K. **Puente de Ixtla**, fare $5.54 1st cl.) daily in 10 hrs. Two trains daily (in about 5 hrs. — excursion tickets) to 137 K. **Cuauhtla** (fare $4.20 1st cl.), which is also reached from Puebla (p. 508, consult the *Guia Oficial*). Two trains daily to 58 K. **Amecameca** (in 3 hrs.), fare $1.80 1st cl. Excursion tickets. Trains from Mex. City depart from the *San Lázaro Station* (Pl. J, 4), ½ M. east of the *Palacio Nacional*, and about 15 min. in a cab, or 25 min. in a tram-car from the *Buena Vista* or the *Colonia* stations. Rly. restaurant.

Mexico City, see p. 232. — The train runs due E. through a district not distinguished for cleanliness. These suburbs are among the tawdriest of the capital — and are perhaps the oldest. On the l. is the big Penitentiary (p. 368) with the *Escuela de Tiro* — artillery practice school. Hard by is the *Peñon*, a squat mountain with a bath-house, hot-springs, an hotel, bottling-establishment and a number of small houses clustering near its base. A good automobile road — a one-time causeway — flanks the line on the l. In the early morning many burro-trains laden with fruits, vegetables, huge bundles of chopped hay compressed in big nets, charcoal and the like, pass along this highway bound cityward. Much of the fruit and garden-truck consumed in the capital enters from this direction. At the close of the rainy season the lowlands round-

about are apt to be flooded; then Indian canoeists use the fluvial strips as waterways to the suburbs, while dense flocks of wild-fowl make the region their rendezvous. The hamlets through which the rly. passes call for no special mention.

After leaving (18 K.) *Los Reyes*, amid *pulque* fields, the line winds around the hills and crosses many small *milpas* (corn-fields) and *fincas* (country estates). Maize and *pulque* are the chief products. At (25 K.) *Ayotla*, Indian women pass to and fro before the cars offering *tortillas* and native "goodies" of questionable cleanliness for sale. 29 K. *Santa Barbara*. We cross the rails of the *Ferrocarril de Rio Frio*. 35 K. *Compañía*. Crossing of the *F. C. San Rafael y Anexas*. 42 K. *Temamatla*. A quaint church (a relic of Colonial days) stands about ½ M. to the r. of the line. The encompassing land is under high cultivation, with Indian maize as the staple. The line sweeps around the hills on an up-grade. During the rainy season the region teems with wild-flowers. 47 K. *Tenango*. 48 K. *Tepopula*. 53 K. *Bautista*. 55 K. *Ayapango*, with a weather-beaten ch. The region is idealized by the splendid cone of *Popocatepetl*, which rises near. Wooded hills hem in the valley on the l. The district is finely watered by the cold streams of melted snow which plunge down from the acclivities of the *Popocatepetl* range. For a continuation of the journey beyond *Amecameca*, see p. 465.

58 K. **Amecameca** (7,600 ft.), a scattered town of 14,000 inhab. — among them many beggars. It stands at the base of the *Popocatepetl* and *Iztaccihuatl* mts. (charming views) in the midst of wide *milpas*, and is celebrated throughout Mexico for the *Sacro Monte* (sacred mt.) — an elongated hill (about 400 ft. high) immediately at the r. of the rly. station. On the summit of this hill, nestling amid fine trees, on a spot which recalls certain of the sacrosanct cryptomeria-embowered shrines of *Nippon*, is a small ch. built around a cave (now the ch. *camarin*) which was once the home of a very holy man, *Fray Martin de Valencia*, one of the 12 Apostles (p. 324) who reached Mexico in 1523. This pious man was greatly revered by the simple *Indios* and after his death his body was brought hither and buried in the cave. Time converted him into a *santo*, and his grave is the Mecca of many thousands of Indians who come hither during Holy Week (Ash Wednesday) to revere his memory.

They come also to worship an image of Christ, called the *Santo Entierro*, said by some to have been made by the good friar himself. Others pin their faith to a number of legends which refer to the alleged miraculous origin of the figure. This image, undoubtedly of high antiquity, is very light and is perhaps made of the pith of the maize. The Indians form processions, carry the figure (which reclines in a glass case) from place to place, and conduct impressive and very picturesque ceremonies. A stone stairway, terraced out of the hillside, leads to the shrine, which contains many ex-votos and Indian offerings. Hard by this ch. is the *Capilla de Guadalupe*, whence a splendid view of the environing country may be had. This chapel and the sacred shrine are figures in a sort of *Passion Play* which the Indian devotees enact here. Certain of the most frenzied ones follow the Hindu custom of approaching the shrine in a crawling attitude. Others stand in ecstatic positions for hours. A multitude of them hang their unwashed garments on the adjacent trees for the spirit of the saint to bless them — and to purify the polluted air. After nightfall, many of the Indians carry torches, and the effect is weird.

Prior to the Spanish invasion the town of *Amecameca* was the metropolis for a vast Indian population which dwelt in the region roundabout. Relics of these peoples are the myriad bits of broken pottery, the obsidian arrow-heads and whatnot which can still be picked up in the ploughed fields adjacent. A trench dug across any near-by field usually uncovers Indian graves containing pottery (desirable souvenirs, no restrictions against digging), idols and household gods of clay. The churches, of which there are several, are weather-beaten relics hoary with age. The *Parroquia* (dedicated to *Nuestra Señora de la Asunción*) was erected (in 1709) on the site of a primitive ch. built by the Spaniards in 1547. Many

of the oldest and most interesting buildings were destroyed by the earthquake of 1884.

Amecameca is the usual starting-point for the **Ascent of Popocatepetl** and **Iztaccihuatl**. Guides and outfits can be secured at the Inns, which are near the rly. station. The traveller can perhaps work to better advantage by securing his outfit at Mex. City, and picking up guides at *Amecameca*. The customary plan is to breakfast at the Inn and start (on horseback) about 8 A. M. for the foothills; arrive at *La Cañada Cañon* at 11 A. M. and stop 1 hr. for rest and luncheon. *Paraja* is reached (horseback) at about 2 P. M., and *Tlamacas* (12,788 ft.) at 5 P. M. Stop for the night in a hut, or rest-house. Supper at 7; breakfast at 6 A. M. A start (on horseback) is made at 7 A. M., and *La Cruz* (so-called for a huge wooden cross hard by) is gained (14,104 ft.) at 9. The horses remain here and the remainder of the journey is made on foot. If but little snow is encountered, and the climbers have fortitude and perseverance (necessary for the last portion of the road), the summit should be reached about 1 P. M. Persons suffering from heart trouble should not attempt to go higher than *La Cruz*, from which station a magnificent panorama is visible — one which well repays the effort to reach the point.

The descent can generally be made quite speedily. *La Cruz* can be reached in from ½ hr. to 2 hrs. according to prevailing conditions. The traveller is advised to essay the highly exciting (and not dangerous) experience of sliding, *á la toboggan*, to timber-line, with the attraction of gravitation as the motive power. When the snow is smooth and does not cake, the journey is made seated on a straw mat (*petate*) guided by an Indian carrying a long alpenstock — a man who knows every foot of the road and who skilfully avoids rocks and crevasses. He seats himself on the mat, pulls up the front edge, grasps his stick, which he uses as a brake, is in turn grasped around the waist by the passenger seated behind him, and, in a vertiginous and extraordinarily exhilarating swoop, the traveller finds himself at snow-line almost before he has realized that he was under way. The station at the snow-line, with its awe-inspiring vistas, is left late in the afternoon; supper is taken at *Tlamacas*, and breakfast at 6 A. M. The horses are ready and a brisk ride down the slope and across the plain brings one to *Amecameca* about 10 A. M.

If the traveller will do considerable walking and some climbing for several days prior to the ascent of the mt. the exercise will strengthen the leg muscles and help him over crucial points. The ascent (which should never be undertaken without an experienced guide) is apt to be interrupted by snow-slides during the rainy season — June–Sept. The trip is usually unattended by danger, as the crevasses are shallow and the "going" is good. The western slope is more precipitous than the eastern. After a cold rain on the plateau the snow-line (which in this latitude is usually at about 14,333 ft.) descends far down the mt. sides, and contrasts oddly with the semi-tropical vegetation at its base. The cost of the ascent varies with the number in the party, and the amount of equipment taken along. The inclusive cost from Mexico City to the summit and return should not exceed $50 each for a small party, and this should be less where there are a half-dozen or more.

Popocatepetl (Aztec — *popoca*, smoke, and *tepetl*, mountain), often referred to as *Popo*, in the State of Puebla, in latitude 19° 10′ 45″ N.; and longitude 98° 36′ 0″ W. of Greenwich, is one of the most interesting volcanoes in Mexico and was, until recently, considered the highest peak in the Republic. It is 10,300 ft. (nearly 2 M.) higher than the Valley of Mexico, and is 17,794 ft. above the level of the sea. Although 50 M. to the S.-E. of Mexico City it dominates that place like some hoary-headed sentinel. With Mt. McKinley (in Alaska) 22,000 ft. first, *Orizaba* (p. 496) in the State of Vera Cruz second, *Popo* is perhaps the third highest peak in N. America. According to Indian traditions it (along with *Iztaccihuatl*, p. 464) came into being after a violent earthquake presaged by terrifying subterranean noises: the mountains are said to have piled up gradually, vomiting lava and rocks, until they reached their present height. Not until comparatively recent times did *Popo* cease its spasmodic belching of fire and lava. Because of its violent outbursts it has been called the Vesuvius of America. The records of the Spaniards in Mexico

mention notable eruptions in 1519, 1523, 1539, 1548, 1571, 1592, 1642, 1664, 1697 and in 1802. Since the last date, the mountain has been ostensibly quiescent, although its internal fires still smoulder, manifesting outwardly their existence by the exhalation of sulphuric vapors from many breathing-holes (*solfateras*), some 7 to 12 inches in diameter, in the crater. Liquid sulphur settles constantly around these air-holes, and in some places it oozes out. Since the Conquest the *volcan* has been a gigantic brimstone factory whence many thousands of tons of excellent sulphur have been extracted.

The crater floor, which covers an area of nearly ½ M., consists of immense deposits of sulphur supposed to be a thousand ft. deep. The soldiers of *Cortés* were the first to extract this substance, which they used in the manufacture of powder with which to carry on a successful war against the original owners of the mountain. Since the Conquest 100,000,000 tons of sulphur are said to have been taken out. Four centuries of exploitation seem not to have diminished the supply. The somewhat peculiar location of this mine, and its distance from the ridge of the crater, makes the crude working very arduous. When sulphur is taken out it is done so by hand: laborers place it in bags of one *arroba* (25 lbs.) each, sling them on the backs of *peones*, who climb to a point where the bags can be handled by the windlass and rope worked from the crater's edge. Once at the surface they are given in charge of men who place them on straw mats and slide with them to timber-line, whence they are conveyed to the distant rly. station. The workmen walk freely about on the crater floor, which contains many fissures whence the sulphur fumes escape; and, in the rainy season, a small pool of bluish water. The stories current of a floor of molten lava and violent activity are untrue.

The crater (*cráter*) differs from that of many volcanoes in that it is bell-shaped instead of conical: the opening at the top is about 2,700 ft. across and the width at the bottom is about 1,200 ft. The irregular and jagged rim has a circumference of about 1½ M. The longest diameter is from N. N.-E. to S. S.-W. It is lowest on the *Puebla* side, whence it is usually approached, and here the windlass used for hoisting sulphur from the depths is located. The line from this platform to the floor of the interior is about 550 ft. long, nearly one half a practically vertical wall, formed of trachytic and porphyritic rocks covered at the summit by lava thrown out in past ages. Certain bits of it consist of layers of black lava with crystals of feldspar and brown scoria. Near the hoisting apparatus is a fantastic ridge called the Devil's Backbone — *Espinazo del Diablo*. The *Pico Mayor*, or the highest point of the mt., is very difficult of access. Ice cut from the glaciers near the summit is supplied to the near-by towns on the plain. The view from the summit, particularly at sunrise and sunset, is indescribably grand. The incomparable Valley of Mexico, with the domes and spires of the capital, and the many microscopic towns glistening in the distance; the near-by city of *Puebla* (which from here merits its title of *Ciudad de los Angeles*); the snow-crowned bulk of *Iztaccihuatl*, the peaks of *Orizaba*, *Xiantecatl*, *Matlacueyatl*, and many lesser cones, and the minor details of thousands of square miles of cool highlands and tropical lowlands delight the eye. On a clear morning the sunrise effects on the distant peaks are very fine; as are likewise the violet shadows of nightfall. No peak in Mexico offers a finer panorama, unless it be *Iztaccihuatl*, whence the view includes *Popo* also.

Iztaccihuatl (Aztec, *iztac* = white, and *cihuatl* = woman), 16,200 ft. high, is linked to *Popocatepetl* by a deeply-curved "saddle" some 2¼ M. long. It is commonly known as the "White Woman," or the "Sleeping Woman," from the fancied resemblance to a recumbent female figure. *Cortés* caused a military road to be built over the "saddle" and along this road he advanced (1519) to the conquest of the Valley of Mexico. The ridge consists of rolling hills free from trees; black volcanic ash, no doubt the outpourings of *Popocatepetl*, cover the surface. The broad summit of the mt. is covered by three peaks which form the head, breast (the highest point), and the feet of the "sleeping woman." The timber-line is at about 13,054 ft., and that of vegetation at 13,710. The region of eternal snow begins at 14,300 ft. In their search for sulphur

of which to make gunpowder, the Spanish *Conquistadores* no doubt climbed *Iztaccihuatl*, but they left no record of the feat. The German *Sonneschmidt* reached the summit in 1772, and he was followed, in 1853, by several French engineers. The ascent presents very few of the difficulties which characterize Alpine peaks. Perhaps one of the first to ascend it along the south arête, which leads up from the pass facing *Popocatepetl*, was *Dr. W. Freudenberg*, of the Geological Institute of Mexico, who calls *Iztaccihuatl* the "ruins of a volcano." The summit consists of three elevations, all in pure white snow without a break. The lowest, or S.-E., one presents a cornice on the side of the glacier. The other two tops are so nearly of the same height that the eye cannot detect any difference. Together they make a rolling area perhaps 3 acres in extent. The northern point prevents the "Head" of *Iztaccihuatl* from being seen from the southern point. In the other direction, the view of the glacier and the "Feet," with *Popocatepetl* in the distance, is grand. The exploration of the *sierras* adjacent to *Popo* and *Iztaccihuatl* are full of interest to the mountaineer, the naturalist and the geologist. The mts. are entirely surrounded by a zone of vegetation, while clumps of fine trees and an astonishingly varied assortment of beautiful wild-flowers are features of the lower foothills. On these slopes grow plants that are of unfailing interest to the botanist unfamiliar with the wonderful plant life of sub-tropical Mexico. The plains which stretch away from the base of the mountains are heavy with Indian relics and they offer a practically inexhaustible field for research.

Amecameca, see p. 462. The rly. skirts the base of the *Sacro Monte* and passes near the foot of the road which leads up to the sanctuary. Scores of little Indian huts, many of them straw-thatched like those of Japan or of Korea, dot the cornfields that stretch away to the W. of the hill. We traverse a level country devoted to the cultivation of several species of fine melons. The grade slopes upward; splendidly-wooded hills mark the sky-line; the air grows rarer and cooler. At (64 K.) *Zoyacingo*, we pass into a region of pines, cedars and firs; the landscape recalls the wooded parks of New Mexico (U. S. A.). The plateau here is 8,100 ft. above the level of the sea, and at this elevation the sun loses much of its genial warmth, while the atmosphere carries a tang of April or October at the North. Even the midday shadows are noticeably cool, while the nights are apt to be genuinely cold. The region is a favorable one for tubercular patients; the air is exceptionably pure and its fine tonic effects are apparent. The land is carefully cultivated and wide *milpas* stretch to the distant hills. We enter a pine woods. About ½ M. to the r. of the rly. is the *Tecalco Waterfall*, and a 20 min. walk down-stream brings the pedestrian to the fine *Salto de Chimal*, near the edge of the hot country.

70 K. *Ozumba*. The plateau slopes sharply toward the *tierra caliente*. Beautiful views. We pass the unimportant stations of 74 K. *Chimal*, and 83 K. *Tlacotitlan*. 93 K. *Nepantla*, a poor town celebrated as the birthplace of *Sor. Juana Ines de La Cruz* (p. cxlix). 100 K. *La Retorta*. The land slopes sharply and the descent is rapid. Banana plants are everywhere in evidence, and riotous semi-tropical vegetation succeeds the deciduous trees of the plateau. The region is bathed in the sunshine of a perpetual spring. 106 K. *La Cascada*. The district is splendidly watered; many fine springs, which have their sources in the mountains and the foothills of the table-land, plunge down the sloping edge of the Great

Central Plateau, and form many cascades and waterfalls. 120 K. *Yecapixtla.* 133 K. *Puente Cuautlixco.* 134 K. *Santa Inez.*

137 K. **Cuauhtla** (4,267 ft.), a quaint semi-tropical town (pop. 9,800) in the State of Morelos — whence its political name *Cuauhtla Morelos.* The settlement was founded by the Spaniards in 1605, and the place has long been celebrated for its almost perfect climate and its hot sulphur springs (called *Aguas hediondas* — stinking waters) which are said to be efficacious in rheumatic ailments.

Hotels (comp. p. xlvii). *Hotel San Diego* overlooking the *plaza* diagonally across from the rly. station (2 min. walk). The best rooms face this *plaza;* $3 to $6 Am. Pl. Cheaper for a long stay. — *The Halcyon* (Dr. John), Ave. 5 de Mayo, 4; $3.50 Am. Pl.; by the week $3 a day. — *Hotel Morelos,* facing the *Plaza Mayor* (2 squares to the r. of the rly. station), $2.50 to $3.50. — *Hotel La Providencia,* Calle de Galeana, $2 to $3 Am. Pl. — Luggage, by *cargador* (comp. p. lii), to any of the hotels, 25 c. The hotels are apt to be crowded during the winter season and rooms should be spoken for in advance.

The Hot Springs lie about 2 M. to the N.-E. of the town in a wild and uncultivated region. The evil-smelling waters gush forth in great abundance from a low hill; their source is perhaps somewhere in the heart of *Popocatepetl* — visible in the distance. The atmosphere in the immediate vicinity of the springs carries a perpetual odor of spoiled eggs; the rocks in the bed of the stream at the base of the hill, constantly washed by the outpouring waters (temperature, 28° Centigrade), are covered with a yellow furze formed, or colored, by the sulphur held in solution. Many wild flowers border the stream on its path to lower levels. *Burros* (p. xl) for the trip (50 c. for one morning is ample) to the springs can be had by applying to the hotel manager. A good pedestrian can cover the distance on foot in ½ hr. The country is safe and picturesque. Guide unnecessary.

Many fine fruits grow in and about the town, and a number of cool mt. streams traverse the region, which is splendidly watered. **Popular Walks** are to the outlying sugar-*haciendas* and to the several Indian towns in the environs. Chief among these is *Ameltzingo,* embowered in tropical vegetation; including fine coffee and mango trees. The Parochial Church (founded in 1605 and dedicated to St. James) is quaint and time-stained. Its most interesting possession (stolen in 1906 but later recovered) is a splendid gold and jewel-encrusted crown, valued at $25,000. It was formerly kept in the sacristy, but the alert *padres* now change its location from time to time. The old conventual Church of San Diego, founded about 1620, is now used as the rly. station and as a freight-house, and is perhaps the oldest rly. station in America. The *plaza* (music) immediately opposite is attractive. Further down the street is the *Plaza Mayor,* an unkempt and uninviting spot. The town contains but little to interest the traveller, its chief charm being that it is a sort of sanitarium for the inhabitants of the towns on the plateau. Those who contract heavy colds at the higher altitudes usually obtain immediate relief in the balmy air of *Cuauhtla.* It is a splendidly sheltered winter station and its popularity grows. *Cuauhtla Morelos* is enshrined in Mexican annals as the scene of an heroic struggle between Mex. troops under the patriot *José María Morelos,* and royalist Spaniards under General *Calleja. Morelos* and his handful of stout-hearted men were cornered in *Cuauhtla,* and were besieged for nearly 3 months, where they suffered greatly. When the last crust was eaten and famine stared the people in the face, the clever *Morelos* flouted the Spaniards by a brilliantly executed retreat.

Between *Cuauhtla* and *Puente de Ixtla* the train traverses a country which grows more tropical as we near the coast. 139 K. *Santa Ines.* 141 K. *Cuautlixco.* 145 K. *Calderon* 154 K. *San Carlos.* 160 K. *Yautepec.* 177 K. *Ticuman.* The region is given over to the production of

sugar-cane, which here thrives luxuriantly. Fine patches of bamboos and wide fields of bananas are features of the landscape. Some of the delicious fruits and vegetables sold in the markets of the capital come from hereabout. 182 K. *Colonia Porfirio Diaz.* 185 K. *Temilpa.* 186 K. *Tlaltizapan.* 195 K. *Tlaquiltenango.* 196 K. *Alonzo.* 197 K. *Jojutla.* 200 K. *Zacatepec.* 210 K. *San José.* 216 K. *Paco.*

218 K. **Puente de Ixtla.** Connections are made here with the *Cuernavaca Division of the Rly.* Routes 45 and 47.

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GOLFO DE MEXICO
Breakwater
La Caleta Reef
Gallega Reef
Terminal Station
Island & Castle of San Juan de Ulua
MALECON
Bahia
Correo
Nuevo Hotel Colon
Pastora
Teatro
Gran Hotel de Mexico
FISCAL PIER
Diligencias
Hotel Iturbide
Palacio Aduana
Pl. de la Constitucion
La Parroquia
Muelle de la Sanidad
Wharf
Custom House Shed
Mercado
Hotel Americano
Gran Hotel Buena Vista
Hospital de San Sebastian
Parque Arroyo Teyos
Entrance to Harbor
Rompeolas del Noreste
Comandancia Militar
Almeda
Lavandera
Farol Reef
Rompeolas del Sureste
Abattoir
Hornos Reef
Isla de Sacrificios
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50. Vera Cruz.

Arrival by Sea. The American mail ships usually come alongside the new customs-pier (*La Sanidad*, Pl. C, 3) at the extreme right (south) of the bay (*bahía*) — directly opposite the *Porfirio Diaz* pier, which hems in the bay at the north. The examination of baggage is prompt, courteous and lenient. Fees are neither expected nor accepted. While hotel runners insist that they can pass luggage satisfactorily through the custom-house, the prudent traveller will attend to this duty in person. Albeit these men are generally trustworthy, the traveller should see to it that his trunks and bags are locked before he delivers them to any one. The usual express charge (agents meet ships) for a large trunk (*baul grande*) or a bundle of steamer-chairs (*sillas para vapor*) from the dock (*muelle*) to the hotel, rly. station or residence (*domicilio*) is $1; steamer trunk, 50 c.; handbag, 25 c. On a whole ticket issued from points in the U. S. A. or Europe to Mexico City the rlys. will check 150 lbs. of luggage; on a half-ticket, 75 lbs. Weights are computed in kilos (see p. xliv). Steamer-chairs are accepted as luggage and can be checked. The Pullman cars are apt to run full when a ship reaches port, and berths should be secured early. Tram-cars pass the pier and the *New Lighthouse* (the light is of the 4th order, intermittent, 95 ft. above sea level, and is visible 15 M. at sea) and run into the town and to the new **Terminal Railway Station** (completed in 1911 at a cost of $800,000) where all trains arrive and depart. — The Rlys. centring in *Vera Cruz* are **The Mexican Rly.** (*Ferrocarril Mexicano*, Rte. 52, p. 484): **The Interoceanic Rly.** (*F. C. Interoceánico*, Rte. 55, p. 499) — both with through fast daily (and night) trains to Mexico City: **The Vera Cruz & Isthmus Rly.** (*F. C. V. C. al Istmo*, Rte. 62, p. 544), with a daily train to the *Isthmus of Tehuantepec:* and the **The Ferrocarriles de Vera Cruz, Limitada** (Rte. 51, p. 481), with a daily train to *Alvarado*, and steamers to points on the *Papaloápam River*.

Newspapers, magazines, etc., are to be found in the *Agencia de Publicaciones* in the Terminal Station. There is also a dining-room here, and a check-stand for hand-luggage. The Post and Telegraph offices are in the large white building just S. of the station. The local executive offices of some of the railways are in the station building.

The traveller may like to remember that small boys and porters in *Vera Cruz* have an exaggerated idea of the value of their services and a seeming contempt for an equitable equivalent therefor. They ask outrageous prices for carrying hand-luggage, and they will often demand 75c. or a *peso* for a service really worth 15 or 20 c. As a rule but little satisfaction can be obtained from the hotel proprietor. The best plan therefore is to come to an agreement beforehand. If this is not done there is apt to be wrangling at the finish.

Vera Cruz time is 12 min. faster than Mexico City time.

Hotels (comp. p. xlvii). The chief hotels, nearly all of which are within 5 min. walk of the Terminal rly. station and the docks, are generally under Spanish management, albeit English is spoken in most of

them. During Jan.–March, and on the arrival of an Amer., French, German or Spanish mail steamer, rooms in the best places are sometimes difficult to secure unless bespoken. Should the traveller be unable to obtain satisfactory lodgings he may like to remember that the Mexican and the Interoceanic railways run comfortable night trains, with Pullman cars, from V. C. to the capital; arriving there about 8 A. M. For the sake of the fine scenery, however, the traveller should, when possible, make the journey from the coast to the table-land by daylight. He should personally announce his intended departure in the hotel office well in advance, as rooms kept after 2 P. M. are apt to be considered as taken for the next day. Avoid rooms on the ground floor; learn from which quarter the night breeze blows and secure rooms that receive it, else sleep is difficult. Leave no valuables exposed; lock rooms and leave keys in the office. Tips (comp. p. lix) are expected (about 5% of the bill) but are not absolutely necessary. All Vera Cruz prices have an upward tendency. Hotels facing the *plaza* are apt to be a trifle more expensive than those on the side streets. Certain of the V. C. hotels are picturesque and they will be moderately comfortable when the abominably hard cotton pillows (poisonous to the sleep of the most phlegmatic) and the skimpy and shrinking mosquito-nets (demand nets) — which are usually made of cambric and which exclude the air as well as the insects — are discarded. Also when the myriad flies which revel in the traveller's food are put to flight by less listless *meseros*. Where the hotels face the *plaza*, meals are served under the *portales* on the sidewalk, at the same price as in the dining-room. Meals *á la carta* at all hours. Avoid unboiled water or milk. Excellent mineral waters of the country are always to be had at (about) 35 c. for a large bottle (*medio*), or 20 c. for a small bottle (*botella chica*, or split). The native beer, made in *Orizoba* (p. 489), *Monterey* (p. 5), *Mexico* (p. 232) and *Toluca* (p. 194), is good, and it costs (same price as the mineral water) about one half that of the imported article.

The First Breakfast (*desayuno*), served from 4 A. M., consists of coffee (for which a taste must be acquired) with hot milk (*café con leche*) in small thick glasses, with a cold roll or bun (one with each glass), at 25 c. The crusted rolls (oblong) are *pan francés* (French bread): the *pan dulce* (sweet bread) is sprinkled all over with powdered sugar (the delight of the flies) and the pieces are as hollow as a cream puff. The white roll shaped something like a rosette, is known as *pan de huevo* (egg bread). A call for toast (*pan tostado*) usually brings *pan dulce* split open and smoked (unappetizing) over an open fire. Delicious chocolate, flavored with vanilla or cinnamon, may be had in lieu of the coffee: the *Chocolate Español* (Spanish style) is served in a cup scarcely larger than an after-dinner coffee-cup, and is so thick that a spoon will sometimes stand upright in it. *Chocolate Mexicano* (Mex. style), somewhat thicker than cocoa, is served in large cups. Two boiled eggs, 12 c.; if scrambled, 37 c.; a beefsteak (usually tough) can be had (37 c.) if ordered specially.

The Regular Breakfast (*almuerzo*), also called *comida corrida*, served from 11 to 1, consists of a heavy, greasy soup (usually Spanish cabbage); good fried or boiled fish (*pescado*, excellent in Vera Cruz, when freshly caught, but to be avoided elsewhere if kept too long); three meat courses; one or two vegetable courses; a salad drenched in oil (comp. p. xxviii); pudding or fruit and small black coffee (milk is often unobtainable at midday); costs $1. Supper (*cena*) from 6 to 9 P. M. is generally the same fare and the same price. These *comidas corridas* are not served in all the hotels at a fixed price. Ask the waiter if all the dishes shown on the bill are included in the price marked. The *platos del dia* (dishes ready to serve) of the restaurants *á la carta*, are usually from 25 to 50 c. each.

Hotel Diligencia, facing the *Plaza de la Constitución* (Pl. B, 3), at the corner of the *Ave. de la Independencia:* rooms only, $4 to $6, the latter with two beds. The best rooms are on the upper floor and face the *plaza;* the double-bedded rooms give on the *Avenida*. The interior rooms, and those above the kitchen, are apt to be stuffy.— Nuevo Hotel Colon, cor. *Ave. de la Independencia* and the *Calle Benito Juarez* (Pl. B, 3), less pretentious, with large rooms (facing the street) and balconies, $2.50 to $4 Am. Pl. Baths 25 c.— Gran Hotel de Mexico, facing the *Aduana*.

Rooms $1.50 to $2.50; with meals (Am. Pl.) $2.50 to $4.00. Other hotels in about the same class (and same prices) are the Gran Hotel Oriente, *Calle Zamora* — Gran Hotel Buena Vista, *Calle Landero y Cos* — Hotel Americano, facing the *Plaza del Mercado*. There are a number of *Casas de Huéspedes* and *Mesones* (comp. p. li).

Baths (comp. p. lii) in most of the hotels; 25 c.

Cabs. Very few in the city. Distances are short, tram-cars connect the chief points, and the average traveller prefers to walk from the pier to the hotel. The hotel manager can secure cabs at the livery stable, at about $1 the hour.

Tramways (electric) connect the rly. stations, and traverse the *Ave. de la Independencia* — passing the *plaza*, thence to the suburbs. A short and pleasant excursion is down the *Paseo de los Cocos* (car south-bound from the *plaza*) past the old cemetery, through the outskirts, and return.

Banks, where letters of credit and drafts can be cashed, and money exchanged: *Compañia Banquera Veracruzana. S. A.; Banco Nacional de Mexico.*

Telegraph Office (*telégrafos federales*). In the *Edificio del Correo*, Calle de Morelos. The rate to Mex. City is 62 c. for 10 words.

Post-Office (*correo*), same building as the telegraph.

Curios. The curio-shops (*casas de curiosidades*) usually contain only collections of shells and other marine objects. Bargaining necessary. The best specimens of native handicraft, and antiques, will perhaps be found in the antique shops of the capital. The carved cocoa-nuts offered for sale on the streets by native boys are made in the *San Juan de Ulua prison* (p. 477). The 1 lb. packages ($5 each) of sweet-smelling vanilla-beans, offered by street venders, are a product of the State of Vera Cruz.

Bull-Ring (*plaza de toros*, comp. p. xcvii), near the Alameda. *Corridas* during the winter season only. Prices vary with the reputation of the fighters and the *bravura* of the bulls.

Steamship Lines. A dozen or more of the best known lines of steamers connect Vera Cruz with the chief ports of America and Europe. The offices (*despachos*) of the different agents all cluster near the *Plaza de la Constitución*, and they are easily distinguishable by the flag of the line, which usually floats above them. The *Compañia Mexicana de Navegación, S. A.*, operates deep-sea ships between Vera Cruz and the Gulf ports of *Túxpam, Coatzacoalcos* (Puerto Mexico), *Frontera, Campeche, Laguna, Progreso* (Yucatan), *Tampico*, etc.; also to certain of the River Ports — all noted in their proper places in the Handbook. Among the chief foreign lines with representatives in Vera Cruz are: The Hamburg American Line, — Canada-Cuba-Mexico Line (Elder, Dempster & Co.), — Royal Mail Steam Packet Co., — Cuban Steamship Co., — Wolvin Line S. S. Co., — New York and Cuba Mail S. S. Co. (Ward Line), — Harrison Line, — Leyland Line, — Munson S. S. Line, — Atlantic and Mexican Gulf S. S. Co., — French Transatlantic S. S. Co., — Imperial German Mail S. S. Co., — Spanish Transatlantic S. S. Co., — Norway-Mexico Gulf Line, etc.

Climate and Weather Indications. The Climate of the port is moist and at certain seasons almost unbearably hot. The average temperature during the year is: for April and May, 69° Fahr.; during the "dog days" (*caniculares*), 92° ; from the middle of Aug. (when the strong N. and N.-W. winds commence to blow) until the middle of Oct. 84°; from Oct. to Dec 75°, and from Dec. to March, 64°. During the season of calms (middle of May to the end of July) the thermometer often reaches 102° and the heat is almost suffocating. The southern winds which blow for a day or two before the North unchains its howling messengers are like the breath of a furnace; but as soon as the *nortes* whip down the coast the temperature drops and life becomes bearable. These *nortes* are the monsoons (Arabic *mausims* = strong winds) of the Western Hemisphere. The continued heat in the Gulf region creates a partial vacuum due to expansion, and the winter winds of the northern latitude seek this vacuum just as the trade winds follow the sun, and the So.-West monsoon seeks the superheated plains of India. The *nortes* are as beneficial to the Gulf region as the monsoons are to India and Ceylon. They blow with greatest intensity between Nov. and March. Strong

northers (*nortes fuertes*) are known as *hueso colorado* (red-core). They blow with great violence for two days or more and are always succeeded by delightful weather. The *norte* which blows up with the rising tide is called *norte chocolatero* (chocolate colored), and sometimes lasts for a fortnight; rarely assuming the character of a gale. During these northers dense masses of rain-charged clouds ride in above the city and travel toward the *sierras* of *Orizaba* and *Perote*: impinging on these mountains they remain and accumulate until sunset. Then the land breeze — which always blows seaward during the night — brings them back to the coast where they precipitate their moisture — usually between 10 P. M. and daylight. Rain rarely falls in Vera Cruz during the day; it not unfrequently assumes the form of a hurricane or a waterspout. During a hard *norte* the wind attains a high velocity and everything portable is placed to leeward of the massive houses. The palms in the *plaza* and along the *Paseo de los Cocos* seem as if on the point of being uprooted and hurled to the equator. The waves thunder against the northern *rompeolas* and dash clouds of spray high in the air. Hissing white caps drive over the southern *muelle* and throw spinning drift against the doors of the custom-house. In the pier "pockets," piles of flotsam — cocoanut husks, uprooted palms, ship-timbers and whatnot — accumulate and swash to and fro with the making and refluent tide: crowds of hungry *zopilotes* then stand on the edge of the moll and capture bits of carrion that come in on the angry waters. It is interesting to watch these bizarre and sombre birds as they step gingerly about, rising in trepidation to escape the onslaught of whirling spray; always with their feathers trimmed to the wind, their heads cocked to one side, the while voicing their shrill querulous skirling which rises above the noise of the wind.

Weather Indications.

Fair. — When sea birds fly early and far out.
When the clouds are soft and with definite outlines.
When the morning sky is gray, with light, delicate tints.

Wind. — When the dawn has been preceded by a bright yellow sunset.
When the clouds are hard-edged, oily-looking, and tawny or copper-colored.
When there is a light scud.

Rain. — When the sunset of the evening before was of a pale yellow.
When the clouds are small and inky.
Clear atmosphere near to horizon and light atmospheric pressure.

Wind and Rain. — Light scud driving across heavy masses. Sky of orange or copper color, or gaudy, unusual hues. Clouds with hard, defined outlines.

Change of Wind. — High upper clouds, crossed by lower in a direction different from their course or that of the wind.

Storm. — When the wind blows a gale from the north and the sea-birds remain near to shore or fly inland.

Vera Cruz, first commercial Port of the Repub.; one of the oldest, quaintest and most cosmopolitan of the Mexican coast towns, in the State of Vera Cruz, with a population of 25,000, is 4 ft. above sea-level. It was one of the first places in Mexico to be settled by the Spanish invaders, and to-day it is an odd blend of the antique and the modern; fine new buildings stand side by side with diminutive negro cabins, and certain parts of the town resemble bits of *Valencia* and *Bilbao* transplanted to the New World. Asphalt has taken the place of cobbles in the main street, the open street sewers no longer exist, and the port is not only free from the dreaded *vómito*, but in other

ways it is far healthier than in olden times. The authorities are making sustained efforts to render the improvements permanent, and travellers now run no risk in making Vera Cruz their port of entry or departure.

Despite its modernization the town is still replete with artistic interest, and almost every one of its old walls carries its story of war and of struggles with the fighting buccaneers of the Spanish Main. In a way it epitomizes the whole strange history of Mexico, for here the Spaniards planted their first stockade, fought their initial battles with the natives, made it their base of supplies while they besieged the Aztec stronghold, and hence sent their famous "silver fleet" of broad-pooped galleons laden with the pale metal wrested from the treasure-rooms of the dying Indians. For three centuries it was the chief port of New Spain, and when the valiant Mexicans threw off the Spanish yoke the last flag of Spain that floated above the land was hauled down from the tower of *San Juan de Ulua*. The little houses on the side streets, and the quaint courts and nooks of these streets themselves, are unfailingly interesting and picturesque. Many of the exports and imports of southern and central Mexico pass through this gateway, and a steady commercial life pulsates in all its arteries. Nearly one fourth of the total imports into the Repub. come through the V. C. *aduana*, and over a million *pesos* a month are collected in customs duties. Ships of all maritime nations are usually to be seen in the broad bay. In the last year or so the trade of Vera Cruz has suffered somewhat from the rivalry of Tampico. The *Veracruzanos* are early risers (many are on the street at 4 A. M.) and most of the business houses close between 11 A. M. and 1 P. M. for the noonday rest, luncheon, and *siesta*. Business is generally at a standstill during these hours.

The *Plaza de la Constitución* (Pl. B, 3), in the centre of the town, is one of the most historic spots in the Repub., and is usually animated and picturesque. In the evening when the military band plays in the *kiosko*, the *Veracruzanos* repair hither and the *plaza* and adjacent *portales* are thronged. The tall cocoa-nut palms which sentinel the place impart a pleasing tropical aspect, and the many foreign sailors from the ships in the bay add to its attractiveness and to its cosmopolitan character.

The Parochial Church (*la parroquia*), which faces the *Ave. de la Independencia* and flanks the S. side of the *Plaza de la Constitución*, is the most picturesque building in the port and occupies the site of a ch. erected by the Spaniards soon after they founded the town. It was dedicated June 13, 1734, to *Nuestra Señora de la Asunción* — Our Lady of the Assumption. A life-size figure of this patron saint, bathed in a flood of sickly green light, may be seen in the first chapel to the r. of the main entrance. The other chapels, and the nave, contain a number of replicas of paintings, of little worth. The popular prejudice runs to roods and to polychrome figures of saints, of which there is an over-supply. These figures (of Spanish or German manufacture), of chalk or wood, varying in size from cherubim to patriarchs, almost monopolize the interior — some standing, some crucified, some stretched in gory, realistic coffins, and all in agonized attitudes. They are positively painful to the sight, but if the visitor can close his eyes to these, and to the offensive lights filtered through cheap, gaudy stained-glass windows, and can turn his thought from other harrowing attributes, he can perhaps enjoy the cool atmosphere which, though very ancient, is several degrees lower than that of the sun-scorched streets.

The Exterior, decorated by the deft hand of time, is far more attractive than the local workmanship of the interior. The salt winds and the tropical hurricanes (*huracanes*) of nearly two centuries have lashed its massive sides and they have imparted thereto a look of extreme antiquity. But the stout-hearted, militant friars of the early colonial days infused some of their own unquenchable zeal, and not a little of their austere personality into this old structure, which still looks sturdy enough to withstand the buffetings of another century or so. The old flying buttresses are very quaint, as are also the gargoyles which project from the roof like so many ancient Spanish blunderbusses. A number of deep-

toned, green-bronze bells hang high in the old *campanario* and strike the fleeting hours in unison with the modern clock in the belfry of the *Palacio Municipal* at the E. end of the *plaza*. Ornate blue and white Spanish tiles (*azulejos*) cover the cupola and the apex of the towers — those of the latter placed in such a way as to resemble an exaggerated scratch wig. On moonlit nights these lustered tiles reflect the moon's rays like so many mirrors and impart a singular appearance to the ch., whose greater bulk stands in the shadows. Luna fairly idealizes this dumb old ecclesiastical relic of palmy days, as well as the quaint *plaza* with its tall and seldom motionless palms. The towers and the lantern surmounting the cupola are the favorite roosting-place of the omnipresent *zopilotes*, or buzzards (*Cathartes aura*) — ill-favored birds which act as city scavengers and which were known to the superstitious Aztecs as the *Buhu*, or sacred bird of mystery. At twilight all the *zopilotes* of the port repair to the ch. roof and after considerable ill-humored wrangling settle themselves for the night each in his accustomed place. They pack their jet-black forms as closely as possible on the edges of the tower and the arms of the cross, and when the stars come out and cast a faint light over all, the motionless birds resemble collarettes of jet or funeral plumes that impart an odd and sinister appearance to the structure. These scavengers are an unfragrant lot (usually rich in vermin); and as they sail through the air they leave a wave of scent that recalls anything but the perfumes of Araby. They spend their days perched on the tails of ambulating refuse carts, flapping or straddling along the narrow sidewalks, sidling across the coping stones of the houses or swooping therefrom to the street to fight viciously over bits of carrion unearthed by some ghoulish companion. Their vulturine habits are offensive, but the city authorities protect the birds by imposing a fine (*multa*) of five *pesos* upon whosoever injures one. Whether he will or no the traveller always associates these black scavengers with his memories of *Vera Cruz*. They strike one as the surviving symbols of the early years of the port, when bewhiskered searangers strode the streets, and dessicating criminals swung and creaked on the grisly gallows which then stood in the central *plaza*. They are to *Vera Cruz* what the rooks are to *Colombo*, pigeons to *Jeypore*, and kites to certain of the Japanese towns.

The old *Church of San Francisco*, at the cor. of the *Ave. Morelos* and the *Calle Benito Juarez*, was founded in 1834, and was for many years one of the most prominent in the port; it was recently converted into a Museum and Public Library (books chiefly in Spanish). The tower was long used as the *Benito Juarez Lighthouse*. The old ch. corporation was formerly maintained by a tribute levied upon seamen, and upon the shipping that came to the port. Minor churches are *La Capilla de la Pastora*, *El Santo Cristo*, *El Buen Viaje*, *El Belen*, etc.

La Avenida de la Independencia, which leads from the Mexican rly. station at the N., to the *Alameda* at the S., is the main thoroughfare, and some of the best native shops flank it. That section near the *plaza* is the busiest in the city. Adown the side streets, which lead away at right angles, the traveller will get vistas of unusually quaint houses, with painted wood balconies, and huge, old-fashioned doors. Sleep in a room facing the *avenida* is usually out of the question after 5 A. M.; the rumbling of heavy refuse carts, the tooting of tram-car horns, the clanging cow-bell of the ice-man, and the shouts of the milkman — who carries the milk in huge tin cans thrust into horse-hide pockets slung pannier-wise across the back of a mule — quickly banish thoughts of sleep.

Walks (attractive). Down the *Ave. de la Independencia* (Pl. B, 3) to the *Paseo de los Cocos* (5 min. from the *plaza*), a cemented and shaded promenade (popular at twilight, and thronged on Sundays) flanked by the *Avenida de la Libertad* and by many fine cocoa-nut trees, flowering trees and shrubs. The tram-cars which pass the *plaza* also pass here, going and returning. On the r. before we reach the *paseo* (often referred to as the *Alameda*) is the cuartel and office (*Calle de Ocampo and Ave. de la Indep.*) of the *Comandante Militar*. The statue at the entrance of the *paseo* was erected (1892) to the memory of a wise and philanthropic governor of the state, *Manuel Gutiérrez Zamora*. The promenade stretches

away for some distance past the quaint and diminutive homes of the natives. A statue of Liberty adorns the extreme end of the *paseo*, to the r., whence the view of the countryside with its palms is beguiling. Returning, we strike off from the *Alameda* near the entrance, proceed one square toward the sea and come to the unkempt and dusty *Porfirio Diaz Park* with a circle of cocoa-nut trees and a fine monument and bronze statue of the patriot president *Benito Pablo Juarez* (Pl. B, 4). The figure, of heroic size, surmounts a tall marble shaft embellished by composite marble pilasters. On the scroll in the left hand of the figure is the keynote of the courageous old patriot's lifework, *Reforma*. Lower are the words *Pro Patria*, and inscribed on the base of the shaft is the famous phrase, *El respecto al derecho ageno es la paz* (Respect for the rights of others is peace). The names of the Mex. patriots *Lerdo*, *Ruiz*, and *Ocampo*, and bronzed eagles with serpents in their talons, adorn the sides and rear of the monument. It was erected to commemorate the celebrated Reform Laws (*Leyes de Reforma*) promulgated (1859) by *Juarez* when his provisional government was established at Vera Cruz. If the names of *Miguel Hidalgo* and *Porfirio Diaz* were engraved on this monument, *la siempre heróica Vera Cruz* could point with pride to the greatest trinity ever produced by the country, for *Hidalgo* conceived the idea of independence, *Juarez* the almost equally transcendental one of curtailing clerical power, and *Diaz* had the soul to share the inspirations of these great men, along with the courage and the strong will to carry them into effect.

We enter the *Avenida Zaragoza*, follow it northward, and soon come to **El Mercado**, an odoriferous though animated and picturesque spot, directly in the rear of the parochial church, on the *Calle de Zamora*, 2 min. walk from the *plaza*. The early morning is the best time to saunter through this busy market. Here one gets a fairly adequate idea of the almost phenomenal productiveness of the State of Vera Cruz and of the sea which laves its shores. The warm waters of the Gulf produce many varieties of bizarre marine creatures, and the fishing-fleet brings to this mart piscine types which are of never failing interest to the visitor. Chief among the prized fishes is the Huachinango (*Lutjanus Blackfordi*), a species of red-snapper very abundant off the coast. Brilliantly colored fishes, varying in size from a sardine to a small shark, are nearly always to be seen here, and in point of coloring many of the specimens are as beautiful as the tropical birds and butterflies which dwell in the forest near the shore. Here also come many curious and oftentimes luscious fruits of the torrid zone; some of which, owing to their perishable nature, are quite as unfamiliar to dwellers of northern Mexico as they are to foreigners. But the traveller will do well to avoid eating beguiling tropical fruits whose characteristics are unknown to him. Certain harmless looking fruits produce fever when eaten in excess; others provoke malignant boils and similar cutaneous disturbances, and certain beautiful specimens are as prompt in their action on the human system as an overdose of salts or castor-oil. Certain fruit combinations produce dire results.

In the rear of the covered market is an open square where a *mercado al fresco* is held Sunday mornings; at this time the spot is very attractive. A visit cannot fail to impress one with the cosmopolitan nature of the port, and with the Spanish character of the town. The sloe-eyed Vera Cruz housewife, oftentimes clad in a loose gown and wearing flapping heel-less slippers, comes here to buy provisions, followed by a negro servant, the counterpart of the "black mammies" of New Orleans. Stalwart negresses clad in "Mother-Hubbard" gowns, with hooped rings swinging from their ears and with red bandana kerchiefs tied tightly about their woolly heads, are mosaics in the picture, and they form noticeable contrasts with the olive-skinned *Veracruzanas*, the demure and somewhat darker Indian matrons, and the cream-white Spanish *señoras*. The Creoles, who long formed a sort of *imperium in imperio* in this Southern port, are much in evidence. Haytian and Martinique negroes and many other peoples from the Spanish Main, form units in the heterogeneous population. Many of the shops or stalls of the *mercado* are primitive affairs, protected from the sun by squares of matting or canvas stretched over a bamboo framework and supported, like a huge

square, or a kite-shaped umbrella, by a single pole. Squatting beneath these are the dark-skinned venders, some with a swarthy babe strapped across the back, tucked in the *rebozo* or sprawling beside the wares. Fragrant limes, pomegranates, shaddocks, alligator-pears, pineapples, oranges, and a variety of tempting fruit lie side by side with pumpkin seeds, cheap German mirrors, metal combs, red beans, peppers, home-made wooden spoons, and pottery dishes filled with sizzling meats and native goodies. Fighting cockerels sitting in straw funnels or straw hats whose flaps meet and are tied above their backs, are characteristic features of most Mex. markets, for chicken-fighting (*pelea de gallos*) is an alleged sport which taints the native mind from El Paso to Guatemala. It requires but little bantering to cause the owner of any of these game birds to whip it out of its uncomfortable prison, pit it to an eager opponent, and sacrifice it on the altar of greed or pride. The passion for cock-fighting is, in fact, as dominant among the lower-class Mexicans as crap-shooting is among certain Southern darkies. A stroll through a Mex. market is not infrequently interrupted by the excited clamor of an eager crowd and by an impromptu "pit" in which the quick eye may detect a confused whirl of feathered bodies a foot or more above the ground, the swift flashing of steel gaffs and, a moment later, a dead and perhaps dying rooster.

Chickens are to Mexico what pigs are to Ireland, and the *pollo* always figures in a Mex. market and on the native menu. The market-women have the habit of plucking fowls coincident with their bargaining, just as industrious female venders knit and do tatting in other lands. Mex. servants will oftentimes purchase a chicken at a market stall and while searching for sage, garlic, or whatnot as spicing and stuffing for the ill-fated creature, strip it as they go, and leave a fluffy trail of flying and adhesive pin feathers in their wake. Though sometimes disquieting to visitors, these feathers form the least objectionable features of a native market. The intestines of the fowls are usually flung in the nearest gutter to be contended for by pariah dogs, cats, and keen-eyed crows and *zopilotes*. Adjacent to the fruit, fish, and vegetable stalls one generally finds flower-stalls; the love for flowers forming a redeeming trait in the character of the Mex. Indian. The native taste is for rich coloring and heavy scents. A feature of flower-markets is the varied set pieces — wreaths, crosses, and church offerings. Flowers in a native market would appeal more directly to the visitor did not the *floreras* spend their spare moments scouting for poachers in the tangled jungles of their compatriots' hair.

To the *Cementerio General*, S.-E. of the *Paseo de los Cocos*, 10 min. walk from the *plaza*. Tram-car marked "*Principal*" or "*Laguna por Cristo.*" A quaint spot with many crumbling tombs, several of them erected to the memory of English sailors. Above the gateway is the stirring command:

¡ Postraos !
Aquí la eternidad empieza
Y es polvo aquí la mundanal grandeza.

Many of the tombs are let into the thick walls, a practice prohibited by the Reform Laws.

There is a fairly clean stretch of sandy **beach** (good playground for children) to the N.-E. of this spot (S. of the steamship landing).

Excursions: Several interesting tropical excursions are possible over the rly. and steamship lines of the *Vera Cruz Railways, Ltd.* The officers (English spoken) will aid the traveller to plan his journey and to economize his time. An enjoyable trip can be made from Vera Cruz to *Alvarado* by rail (p. 481), thence by the company's river steamboat to *San Juan Evangelista*, where a short rail ride lands the traveller at *Juile*, on the main line of the *Tehuantepec National Railway* (Rte. 63). *Salina Cruz* (p. 556) is then near at hand, and closer still is the interesting old Isthmian city of *Tehuantepec* (p. 554). At *San Gerónimo* (p. 554), terminus of the *Pan-American Railway* (p. 558), one boards a train that runs southward through *Chiapas* to *Guatemala*. Returning one may take the *Vera Cruz & Isthmus Rly.* train at *Santa Lucrecia* (p. 553) and travel

back to *Córdoba* (p. 486) over "The Heart of the Tropics Line" through one of the most favored and beautiful regions of Mexico. Baggage can be checked through to River Ports, thus avoiding transfer charges and re-checking at *Alvarado*.

To the Isla de los Sacrificios (Pl. D, 5), a popular island resort. tug-boat leaves on special days (see hand-bills) from the *Muelle de Sanidad* at 9.30 A. M. and 3 P. M. The island was so named by *Juan de Grijalva*, who touched there in 1518 and found the bloody remains of human victims of sacrifice in one of the temples.

The Bay and Harbor (Pl. C, 3), formed by the coast and the *Gallega Reef* (on which stands the *Castillo de San Juan de Ulua*), are difficult of entrance for ships because of the number of small reefs which lie contiguous to them. The harbor has an area of 550 acres and an average depth of 30 ft.; the mouth is 86 ft. wide and is protected by a modern light-house. The sea wall (with a coping of Scandinavian granite) reclaimed 90 acres from the harbor and added them to the town. The Port Works were constructed less than a decade ago, by the English contracting firm of *S. Pearson & Son, Ltd.*, and cost the Mex. government $30,000,000. Formerly, at the approach of a norther, ships were obliged to put out to sea for safety, but the huge breakwaters (*rompeolas*, *malecones*) have made the harbor a safe one. The artificial concrete blocks used in their construction weighed 35 tons each, and were made of crushed stone from the *Peñuela* quarries, 63 M. distant, on the Mex Rly. Four huge *rompeolas* constitute the exterior protective works and enable the largest ships to ride out the most furious *nortes* in safety. In calm weather they form the favorite promenades of the towns-people, who come here for the fresher and cooler air. The visitor should stroll out to the end of one of the breakwaters for the sake of the view, and for a look at the many brilliant fish which the fishermen bring up from the depths of the bay. The sharks in the bay are so numerous and so fierce that they are a constant menace to the fisherman and longshoreman. Long man-eaters are frequently caught and brought to the *muelle* (quay, embankment), and are there cut up and distributed among the fishermen, who wage a holy war against them. Strangers should never undertake boating or fishing trips in the bay without first seeking the advice of some resident, as fatalities among fishermen who come from the interior towns for an outing are numerous. (Compare Weather Indications, page 471.)

The **Castillo de San Juan de Ulua** (Pl. D, 2), on *la Gallega Island*, in the Bay of Vera Cruz, about 1 M. from the mainland, with a fort, an arsenal, a dry-dock, ship-yard, light-house, and a military prison (*presidio militar*), contains also a chapel dedicated to *Nuestra Señora de la Escalera* (Our Lady of the Stair), in which offerings were formerly made to ensure a safe return from sea voyages. The Vera Cruz marine signal station is located here. The light-house (*farol*), on one of the angles of the fortress, is of the 3d order with a tower 76 ft. high, and lamps that flash a white light, followed by a partial eclipse, then a light (visible 15 M. at sea), followed by a momentary total eclipse. A fine view of the town, the *Isla de Sacrificios*, the bay, and the adjacent country is possible from the summit of the tower.

Permits to visit the castle are necessary and they can be obtained by applying in person to the *Comandante Militar* (military governor) at the *Comandancia Militar*, on the *Ave. de la Independencia*, near the *Paseo de los Cocos*, 5 min. walk from the *plaza*. The Governor's office (*despacho*) is in the *cuartel* (barrack). The best time to apply is between 10 and 11 A. M. The *castillo* should be visited between 10 and 11 A. M. or 4 and 5 P. M., as the workshops close at 11.30 A. M. for the noontime meal and rest. *Cameras* (comp. p. lxxix) and note-books should be left

on shore. Boats from any of the piers, $1 for the round trip, for 1–2 persons. If there be more than 2 in the party an agreement should be reached with the boatman before embarking. For 50 c. additional the boatman will row one to the west side of the island, or past the fine breakwater to the N. of the port. The castle landing is at the foot of a heavily barred gate on the side facing the town. The permit (one is sufficient for a party) is handed to the captain in command of the fortress (*El Capitan de la Fortaleza*), to whom it is addressed. If the captain conducts the party about, no fees should be offered; if he details an orderly to the duty, a small fee will be acceptable, but it is in no wise obligatory. The convicts in the prison (usually long-term men put there for serious crimes) are permitted to make and sell souvenirs — usually blackened cocoa-nut shells, carved, with infinite patience and at the expense of months of time, into grotesque scrolls, faces, and the like. Some of the designs are ingenious and elaborate; bits of glass are used in lieu of other tools. A finely carved nut can be bought for $2 to $3. Minor souvenirs in the shape of peach-seeds carved to represent monkeys and miniature baskets are offered at 25 c. each.

The corner-stone of the *castillo* was laid in 1528 on the spot where *Juan de Grijalva* first landed 10 years before. When *Grijalva* was exploring this island he "asked an Indian the significance of the detestable rite of ripping open living human bodies and offering bloody hearts to hungry gods; and the heathen answered because the people of *Culhua*, or *Ulua*, as he pronounced the name, would have it so." From this circumstance, together with the fact that the name of the commander was *Juan*, and that it was now about the time of the anniversary of the feast of John the Baptist, the island was named *San Juan de Ulua*." The foundations of the fort are unusually massive, and those below the water-line are said to have cost upward of four millions of *pesos*. That they are solidly built is evidenced by the fact that they have withstood the incessant pounding of the sea for nearly four centuries. In 1746 the fort was mounted with 120 guns and three mortars. In 1771 the Viceroy, *Marqués de la Croix*, spent a million and a half *pesos* in strengthening the castle and in equipping it with 100 brass cannon and about 50 pieces of ordnance made of iron, the latter of heavy calibre. Greed and graft were not unknown in the time of the Spanish Viceroys, and the new Crown possessions offered an attractive field to the poor but proud nobility sent out to govern them. The immense sums spent on *Ulua* — in all purported to be about 40 millions of *pesos* — and in Vera Cruz attracted the attention of Charles V, who, one day as he stood on the balcony of his palace in Spain, shaded his eyes and looked intently toward the west. "At what is your majesty looking?" inquired a courtier. "I am looking for *San Juan de Ulua*," the King answered; "it has cost me enough to be seen across the sea!" Until recent times the island was used exclusively as a penal settlement. A twenty years' sentence to this *presidio* was long considered the equivalent of a quick doom. During the Spanish régime the unfortunates sent there were to be commiserated. Many of the cells were mere holes in the sea-wall, and were half-flooded at high-tide — which here attains a maximum of 3 ft. Some of the dungeons were too small to admit the bulk of a man in any but a crouching position, and the walls were vermin-infested and slimy with the filth of centuries. When the tide made in, the unhappy prisoner sat immersed to his chin in salt water. Food was lowered to him through a man-hole in the upper pavement. Three months of this confinement usually sufficed to kill the prisoner or to render him insane. The dungeons still exist, but the humane Mexican Government does not confine culprits in them. The castle was the last Spanish stronghold on Mexican soil at the close of the war for independence. On Sept. 15, 1824, the Castilian flag was lowered finally from its towers.

History. After *Francisco Hernandez de Córdoba* had discovered (Mch. 4, 1517) the coast of Yucatan, the Governor of Cuba (*Velasquez*) despatched another expedition to that region, placing it in command of *Juan de Grijalva*. He sailed along the coast of Mexico and landed, in 1518, on the spot now occupied by the *Castle of San Juan de Ulua*. *Grijalva* found the mainland so rich, and the trading so profitable, that

on his return *Velasquez* fitted out another expedition — which he placed under the command of *Hernando Cortés*, then 34 years old — for the conquest and exploitation of the newly discovered territory. The ships captained by *Cortés* anchored in the roadstead April 21, 1519. The next day *Cortés* landed on the site of the present town, then a wild spot, called by the Indians *Chalchiuhouecan*. Because the landing was made on Good Friday (on which the Catholic Church venerates the true cross), and because the adjacent country was very rich and tropical, *Cortés* named the spot *La Villa Rica de la Vera Cruz* — the rich town of the true cross. Huts (*jacales*) were hastily constructed, a pillory (apparently a necessary adjunct to the alleged civilization of the time) was erected in what is now the *Plaza de la Constitución*, and for the King of Spain, and in the name of all the saints the invaders could think of, they declared themselves lords of the continent. The town-site was soon found to be unhealthy, and another settlement was founded about a mile from the Indian town of *Quizhuiztla* — which was drier and nearer the hills. A fort and a stockade were erected as a military base to be used whenever the maltreated and enraged natives turned on their tormentors, and forthwith *Cortés* set out on his famous march to *Cempoalla;* where, with considerable perfidy, and not a little cruelty, he secured the adhesion of the *Totonaca* Indians as allies in his future battles with the Aztecs of *Tenochtitlán*.

In 1599 *Gaspar de Zúñiga*, Viceroy of Mexico and Count of Monterey, ordered the town removed to the original site selected by *Cortés* in 1519. For many years the present town was called New Vera Cruz to differentiate it from the old, abandoned town. Until about 1850 a high stone wall (*muralla*) surrounded the port, completely excluding the purifying sea breezes and rendering it one of the unhealthiest spots on the Gulf coast. The wall was a massive affair (erected in 1746) with seven huge gates, one reserved for the exclusive use of the Viceroy. For three centuries Vera Cruz was the terror of sea-faring men, who knew it as the "Gridiron of the West," in contradistinction to the Dutch city of Batavia (Java), called the "Gridiron of the East." Until a year or so ago open sewers disfigured the narrow streets and Yellow Jack made the place his permanent abode. Few cities have suffered more heart-breaking trials. The town has been repeatedly sacked by buccaneers, bombarded by foreign fleets, scourged by cholera and yellow fever, torn by internecine strife and buffeted and wrecked by hurricanes. Whenever a piratical sea-rover wished (in the words of Francis Drake) to "singe the King of Spain's beard," Vera Cruz became the objective point, and attempts were made to sack it. One of the most tragic events in its history was its capture and pillage by pirates in 1683.[1] At that time the Gulf and the Caribbean Sea were infested by an infamous gang of sea-rangers captained by one *Laurent de Gaff*, notorious as "*Lorencillo*," the Captain Kidd of the region. About twilight of May 17, 1683, two sails were descried on the southern horizon: believing them peaceful merchantmen, the gunners and lookouts at the *Castillo of S. J. de Ulua*, and at the citadel on shore, paid but little attention to them. When night fell the two ships crept shoreward, but remained out of range of the fort guns. At midnight 200 of the 800 pirates on board disembarked in pirogues, fell upon the sleeping and unsuspecting town and soon made themselves masters of it. While some sacked the houses and murdered the unarmed defenders, others rounded up the inhabitants and conducted them, regardless of age, sex or color, to the parochial church. Here 1500 unfortunates remained shut in for four days, while the buccaneers searched the houses for valuables. Many women and children died of suffocation and hunger. The ch. itself was stripped of its rich ornaments, and when the robbers departed they carried away four millions of silver *pesos*, beside jewels and other valuable objects. When a thing is lost in Vera Cruz it is still the custom to say, "*Lorencillo lo ha tomado*" — *Lorencillo* has taken it.

At a later period the castle guns were silenced and the town pillaged by pirates under the noted corsair *Nicolás de Agramonte*. After robbing

[1] It was also plundered by the English corsair *John Hawkins*, in 1568. He was aided in this raid by *Francis Drake*.

the port of more than seven millions of *pesos*, this Spanish blue-beard conducted three hundred ill-fated *Veracruzanos* to the neighboring *Isla de Sacrificios*, where they were left to perish of starvation. The anniversary of this affair is still celebrated in Vera Cruz. Nurses still use this ruffian's name to frighten children. Says a writer: "The very name of Vera Cruz is interwoven with all the departed romance and glory, all the fighting and bloodshed of the great days of the Spanish Main. Through her streets the bearded and bepistolled buccaneer, in all his awful glory, once swept, plundering, burning and ravishing. If the old walls could speak, they could relate such stories of sack and fire, of such devilish cruelty and desperate combats, the like of which even dims the murderous renown of *Morgan's* sack (in 1671) of Panama." At the close of the Mexican war for independence (1821) the Spanish troops, enraged at having to evacuate *San Juan de Ulua*, their last stronghold on Mex. soil, subjected the port to such a terrific bombardment that it was almost ground to powder. In 1838 both the town and castle were attacked by the French, and in 1847 both again suffered a cannonading by the American fleet under General Scott. The effects of this destructive bombardment are still visible on the walls of *Ulua*. In 1856 a "norther"[1] destroyed nearly all the shipping in the roadstead and drowned several hundred sailors. In 1859 President *Benito Juarez* landed here after a circular tour of Mexico and was besieged by the Mexican General *Miramon*, at the head of the troops of Maximilian's empire. In 1861 the "intervention" fleet appeared in the offing and the town was in possession of the French and the imperial troops of Maximilian until 1867, when the cause of freedom triumphed. Vera Cruz is now called *la siempre heróica* — the always heroic. Many of the old walls of the port are built of madrepore stone — a sea product of a coral insect of the genus *madrepora*.

Vera Cruz Llave, richest of the Mexican Gulf States (and one of the wealthiest in the Repub.), with an area of 75,651 sqr. kiloms. and a pop. of 981,530, is progressive, and is one of the most beautiful regions of the world. The name *Llave* is in honor of General *Ignacio de la Llave*, who was governor of the state between 1857 and 1860. It is bounded on the N. by the states of Tamaulipas and San Luis Potosí; on the E. by the Gulf of Mexico; on the S. by Tabasco, Chiapas and Oaxaca and on the W. by Puebla and Hidalgo. Politically it is divided into 18 *cantones* (subdivided into municipalities) which may be classed as Maritime and Interior. It lies on the slope of the eastern *Sierra Madre* range and reaches from the coast halfway up to the Central table-land. Its culminating point is the *Pico de Orizaba* (p. 496), long considered the highest point on the North American continent. A lesser peak, hard by, is the Cofre de Perote (p. 504). Many minor peaks rise in pointed grandeur from the tropical lowlands, and on their sides vegetation representing every degree of climate, from the torrid to the frigid zone, is found. The towns on their more elevated slopes are the sanitaria of the sun-baked inhabitants of the coastal towns. Other mt. ranges within the state are the *Maltrata, Alcucingo, Jalacingo, Oxocupan* and *Zongólica*. The eastern littoral stretches (460 kilom.) from the Tampico Bar to Tonalá, and from the sea which washes its shores, enough fish could be taken to supply a nation. The N. part of this coast is called the Windward Coast, the S. half, from Vera Cruz to the Bar of Tonalá, the Leeward Coast. The state is well watered, rich, intensely tropical, and amazingly productive. A number of broad rivers — the haunt of alligators, allied reptilia, and a myriad water-fowl — pour their turgid waters into the Gulf. Chief among the *rios* is the *Pánuco* (largest of the state and known in the contiguous State of Hidalgo as the *Tula*), the *Tuxpam, Casones, Tecolutla, Nautla, Actópan, Antigua, Papaloápam, Coatzacoalcos*, etc. The hydrographic basins formed by these streams contain the *Catemaco*,

[1] These hurricanes were long the bane of Vera Cruz. History refers in mournful terms to one of the most notable shipwrecks of early times, the loss of the Spanish admiral's ship in 1588. It was dashed to pieces on the reefs at the mouth of Vera Cruz harbor, and over 180 persons perished in sight of town, for lack of boats on shore to deliver them.

Ostión, *Mexcalapa*, *Tortuguero*, and *Tecunanapa* lakes. It would require a book to list the fruits, flowers, precious woods, animals, birds, and fishes of the state. The products are those of the temperate and torrid zones combined. In the northern region are the interesting and ancient ruins of *Misantla*, *Tusupan*, *Mapilca* and *Casones*, the latter also known as *Casas Grandes* (big houses).

51. From Vera Cruz to Alvarado (*by railway*), thence (*by steamboat*) to Tlacotlálpam, San Cristóbal, Cosamaloápam, Chacaltiánquis, and Túxtepec.

70 Kilom. Railway in 3 hrs. (fares $3, approximate, 1st cl.), one train daily. The train starts from the *Estación de los Ferrocarriles de Vera Cruz, Limitada* (Calle Gonzalez Pajes); tram-car, 6 c.

Vera Cruz, see p. 469. The line passes out through the suburbs, leaving the *Alameda*, the *Campo Santo*, and the Bull-Ring on the l.; on the r. is the *Laguna de Cocos*. The fortified building on a slight eminence at the l. is the old powder-house, or *Casa Mata*. 2 K. *Los Cocos*. 7 K. *Gonzalez*. 10 K. *Puente Moreno*. 15 K. *El Tejar*. We cross a small river on a single-span steel bridge.

16 K. **Medellin**, a favorite resort of the *Veracruzanos*. Two rivers, the *Atoyac* and the *Jamapa*, join here. Excellent bathing and fishing. The site of *Medellin* was occupied by an Indian town of some importance before the Spanish invasion; the ruins of a pre-historic town, *Xicalanco*, lie in the forest near by. The Spaniards destroyed the old Indian town, and *Cortés*, who had a special predilection for the spot, founded the new town and named it *Medellin* after his native town in Spain (the *Metillinum* of the Romans, Province of Estremadura). Here he returned after his disastrous expedition to Honduras in 1526. During the siege of Vera Cruz by the Imperial troops under General *Miramon* (executed with Maximilian) this spot was the headquarters of the army. 18 K. *Vargas*.

19 K. *Paso del Toro*, in the centre of a rich farming district whence the Vera Cruz markets draw their main supplies. Many fine fruits are grown in the neighborhood, and fat cattle are a specialty. 33 K. *Laguna*, shipping-point for fine dye-wood (fustic). Splendid forests of valuable timber surround the town. One of the chief industries is the exportation of oil extracted from the castor-bean (*Ricinus communis*, or *Palma Christi*), which grows here in great profusion. 35 K. *La Piedra*. The line traverses savannahs and dense tropical jungles. The region is far enough away from the ocean to be unaffected by the salt air, and the vegetation is beautiful and luxuriant. The flowering trees, of which there are many varieties, are sometimes very handsome. Nature has decorated this region with an unusually lavish hand. 46 K. *Salinas*. 55 K. *Camarones*. 59 K. *Buen País*, noted for its fine oysters (*ostiones*). Venders bring them to the rly. station for sale to the passengers. Though caught in warm water the bivalves are good.

70 K. **Alvarado** (named for *Pedro de Alvarado*, a trusted lieutenant of *Cortés*). (*Hotel Olympia*, $3 Am. Pl. No cabs.) Pop. 7,000. Terminus of the rly., and headquarters of the deep sea and river steamers of the

Vera Cruz R. R. Co., Ltd. The town stands on a peninsula formed by the sea, the *Alvarado River*, and the bay of the same name. It is a quaint, old-fashioned fishing village, more like a 16th than a 20th cent. place. A line of sand dunes rise directly back of the port: beyond these many graceful palms raise their plumed heads and advertise the dense jungle which stretches inland. The warm waters of the bay teem with fine fish, turtles, crabs, and oysters. A time-stained old church bearing the date of 1779 faces the *plaza*. At one side of this, near the ch., is an oblong stone ornament with carved Indian figures, brought from some deserted ruin in the forest. *Pedro de Alvarado* entered the bay which now bears his name in 1518, during the progress of the *Grijalva* expedition. The Indian inhabitants were soon pacified, and for many years the port was the centre of operations against the interior. Large fleets of up-river canoes came hither to barter native merchandise for the trinkets supplied by the Spaniards. During the bombardment of Vera Cruz by the Spanish garrison in the *Castillo de San Juan de Ulua*, the wealthier merchants moved hither. While the Americans were investing Vera Cruz, *Alvarado* was seized by Lieutenant *Hunter* of the U. S. S. *Scourge*, and the town was the scene of several sanguinary battles. The remains of an old battery are still visible in the shifting sands. Hard by is a half-buried and rusty cannon bearing the broad arrow and Crown mark of the British Government. The region in which *Alvarado* lies is known as the *Sotavento*, or Leeward Coast.

From (*Vera Cruz*) **Alvarado to Tlacotálpam, San Cristóbal, Cosamaloápam, Chacaltiánquis and Túxtepec, by river** (*continuation of Rte. 51*).

Departamento de Navegación, Ferrocarriles de Vera Cruz, Ltd. The mail boats run throughout the year to *Túxtepec*, where they transfer passengers for up-river points to cargo boats and to the light draught vessels which ascend the shallow confluents. The service changes with the seasons, and the traveller is recommended to the general office of the company in Vera Cruz for tariff-sheets and sailing-dates.

Soon after leaving *Alvarado* the river channel narrows and the boat follows the sinuosities of the stream; now approaching one bank, now the other. The scenery is tropical and the views picturesque. On each side of the river are small *ranchos* (devoted to the raising of sugar-cane or some tropical product), dotted with palm-thatched huts from which a path invariably leads to the river. Hanging on some convenient tree near the bank is the inevitable fishing-net, while moored hard by is a canoe hollowed out of a cedar log or some light wood. Tall cocoa-nut trees shade each diminutive native home and furnish many articles necessary to the native economy.

The original home of the **Cocoa-Nut Tree** (*Cocos nucifera*) is the East Indies, although it is now common in tropical America. On many a crescent-shaped beach along the Gulf shore these noble trees may be seen in all their beauty and productiveness. "As if mindful of the restless waves that bore its parent nut to these shores, it delights to keep them company. The scent of the salt spray is dearer to it than the most fragrant breeze that ever blew across a flower-crowned hill or verdant inland valley, and it haunts the abode of man so long as he lives near the ocean; which it loves as the pine loves the hills." The rough, cylindrical trunks are sometimes 2 ft. thick and they soar 50 ft. or more above the ground, bearing great clusters of valuable fruit amid their crowning tufts of feathery leaves. What the cactus is to the highlander, the cocoa-nut is to the natives of the tropical littoral — its fruit furnishes food and drink, its leaves are used to thatch their cottages; to make matting for floors and for clothing; for baskets and bags, fans and whatnot, and to be

used in lieu of spoons, dishes, paper, and a host of other things. The unripe fruit supplies a very refreshing (but slightly laxative) drink. For this the nut is taken when quite green, the cap is cut off the small end by a quick blow of a strong knife, and the sweetish white water is drunk clear, or mixed with a little spirits. When the nut is half-matured a small white lump (the ovule), like the stalk of a young mushroom, can be discerned amid the creamy, half-formed mass. This ovule is always opposite the soft eye (the two remaining are filled with hard shell) and as the nut lies in the sand, exposed to heat, rain, and dew, the lump develops into a baby finger which seeks with unerring accuracy the vulnerable exit. Once in the sunlight, the now green finger curves upward, while fibrous nerves draw the life principle from the albuminous cream which lines the inside of the shell. As the roots grow downward the green, embryonic trunk starts upward. In seven years it matures and bears fruit during its life of sixty years or longer.

As we ascend the river the cocoa-nut groves thin out, then finally disappear.

Tlacotálpam, the first big town on the right, was an important Indian post in pre-Spanish days. (*Hotel Central*, facing the steamer-landing, $3 Am. Pl.) The streets of the town (known as *La Perla de la Costa* — pearl of the coast — and which stands at the meeting-point of the *San Juan* and *Papaloápam Rivers*), run parallel with the river, which is here flanked by pretty, flower-embowered houses. It was made a *ciudad* in 1847 to commemorate an heroic repulse of the American troops. The country roundabout produces great numbers of fat cattle for the various Mexican markets. Two churches (uninteresting) face the main *plaza*, along with the *casa municipal*. Hard by the town is a house in which *Porfirio Diaz* is said to have had his temporary headquarters during his early struggles for prominence. Opposite the town a white line of foam marks the junction of the waters of the *San Juan* and the *Papaloápam Rivers*.

Above *Tlacotálpam* vast banana plantations line the river-bank. Nine miles beyond, an important tributary, the *Tesechoacan River*, joins the main stream. Sugar plantations stretch away from the bank on either side; at *Amatlan* and *San Cristóbal* the country is like one vast sugar estate. According to an authority this region could supply all Europe with sugar were all the arable land under cultivation. The largest estate is that of *San Cristóbal*, which employs one small rly. and 600 men. Under ordinary conditions 600 tons of cane are crushed and 2,000 bbls. of sugar and 120 bbls. of rum are produced daily. *Cosamaloápam*, a few miles up stream from *San Cristóbal*, birthplace of the poet *Manuel Carpio* (1791), in the centre of a very productive fruit region, was of much importance during the Viceregal period. The Indian ch. offers nothing to interest the visitor. *Chacaltiánguis* (75 M. from *Alvarado*) a charmingly tropical village, untouched by the white hand of progress, is the highest point of navigation for the deep draught boats, and passengers are here transferred to smaller and less comfortable vessels. The effects of the ocean tide are felt slightly. We soon come to *Paso de Salas*, near which the *Rio Tonto* (fool river, not so shallow as the name implies, since in some places it is 60 ft. deep) joins the main stream.

Túxtepec, head of navigation on the *Papaloápam River*, a shipping town of some importance, lies contiguous to a number of celebrated tobacco plantations; the *Valle Nacional*, *Santa Rosa*, *Ojillan*, etc. The region bears the same relation to Mexico that the famous *Vuelto Abajo* does to Cuba, in that it produces tobacco of noteworthy excellence. The greatest tobacco factories in Vera Cruz draw their supplies hence. From

this point pack-trains penetrate to the interior of the country and bring out the varied products of the hills — rubber, coffee, sugar, vanilla, ginger, ramie, and a multitude of tropical commodities. The old Indian village of *Tochtepec* occupied the site of the present town before the Spanish invasion. In 1521 the enraged natives rose *en masse* against their foreign oppressors, and slew the 80 Spaniards comprising the garrison. *Alvarado* then besieged the town, defeated the inhabitants and burned the unfortunate cacique alive in his own market-place. *Túxtepec* is celebrated in local politics as the birthplace of the *Plan de Túxtepec* — a political understanding among the chiefs of the Liberal Party which favored the enlightened ideas of *Porfirio Diaz*, and which was instrumental in placing him at the head of the nation. The President is said to own landed property in the neighborhood, and at various times he has made the town his temporary residence.

52. From Vera Cruz viâ Córdoba, Orizaba, and San Juan Teotihuacan to Mexico City.

MEXICAN RAILROAD.

424 Kiloms. Two through trains daily in 12 hrs. Fares $14.39 1st cl.; $10.42 2d cl. The traveller should plan to make the journey by day, as the scenery (best views are from the left side of the train) between the coast and the plateau is very fine. There is a satisfactory rly. restaurant at *Esperanza*. Fruit, hard-boiled eggs, chicken, bread, beer, and whatnot are on sale at many of the stations. Passengers for points on the *Vera Cruz* and *Isthmus Rly.* (Rte. 62) change cars at *Córdoba;* also for towns on the *Córdoba* and *Huatusco Line.* For *Tehuacan* and the *Mexican Southern Rly.* (Rte. 59) at Esperanza: for *Pachuca*, at *Ometusco*, and for *Puebla* at *Apizaco*. Trains leave from the *Estación del F. C. Mexicano* at the N. end of the Ave. de la Independencia — 5 min. walk from the main *plaza* and the chief hotels. Trunks from the hotels, 50 c.; hand-bags, 25 c.

Vera Cruz, see p. 469. The line describes a curve and traverses the suburbs, passing within sight of the *Cementerio*, the *Casa Mata*, and *Alameda*, and many of the diminutive but picturesque homes of the natives. Sand-dunes alternate with marsh-lands, the latter the home of many wild-fowl. The *Laguna de Cocos* (cocoa-nut lagoon) is the spot where the Mexican army which defended Vera Cruz during the American bombardment surrendered (1847) to the American General Scott. The *Pico de Orizaba* (p. 496) is seen silhouetted against the northern sky-line. Red-roofed (tile) houses, primitive sugar-cane reduction-works, bizarre trees with brilliant flowers, palms, palmettos and Spanish bayonets are features of the landscape. Across the jungle-tops we see a range of fine blue hills in the distance. 20 K. *Santa Rita.* 31 K. *La Purga.* Hereabout are some splendid trees, known as *Arboles de Patancan*, with fine white flowers. 42 K. *Soledad.* The peace treaty between the Spanish General Prim and the Mex. General Doblado was concluded here in 1862. We cross the *Rio Jamapa* on a fine bridge over 400 ft. long. On the r. is a deep gorge with a rushing river and the remains of an old Spanish causeway. The country is broken into hills and valleys. 63 K. *Camaron.* The monument and the white stone slab at the

left of the track, opposite the station, commemorate the French soldiers buried here during the War of the Intervention. We ascend through narrow valleys and rocky defiles.

76 K. *Paso del Macho* (Mule Pass), 1,500 ft. The warm, humid air of the coast lands, laden with the pungent smell of rank, tropical vegetation, merges into waves of cooler mountain air in which the senses register faint piny odors. The myriad birds that impart life and color to the lagoons adjacent to Vera Cruz rarely pass the dividing-line between the foothills and the mts., as the keen-eyed eagles and sharp-taloned hawks which infest the higher reaches are not to the liking of timid egrets, ducks, parakeets and similar species. A few miles beyond P. del M. we cross the *San Alejo* bridge (318 ft.). At *Chiquihuite* siding is another bridge 220 ft. long, and just before we reach *Atoyac* there is a bridge spanning the *Atoyac River* — which flows E. from here and empties into the Gulf of Mexico, 53 M. distant. Between the *Chiquihuite* (basket) and the *Atoyac* bridges are the *Falls of Atoyac*, insignificant during the dry season but a roaring, leaping cataract during the *estación de las aguas*. 86 K. *Atoyac*. Hard by is a splendid cavern (*caverna*) discovered July 21, 1906.

The rails cross a section of the *Gruta de Atoyac* and in the interior of the cave the rumble of the train overhead sounds like reverberating thunder. Prehistoric instruments, fragments of pottery, skeletons and many relics of a vanished race of Indians were found in the wide *salas*. There are also many fine stalactites and stalagmites. Explorations are in progress and efforts are being made to sound the cave to its limit. The rly. runs excursion trains from Mexico City, Córdoba and other points (see the newspapers for rates and dates). The traveller who wishes to stop over at *Atoyac* may secure through tickets with stop-over privileges. The cave is within easy walking distance of the station. Guides are easily procurable. Consult the station-master.

97 K. *Paraje Nuevo*. The ascent becomes visibly steeper, and sharp 4% grades make the powerful engines snort and wheeze till the surrounding hills fling back the echo of their efforts. The potent hill-climbing locomotives (*Fairlie*) are equipped with powerful brakes supplemented by auxiliaries and hand-brakes, and a slip-back is practically impossible. Soon the rank vegetation of the tropics, and the giant hot-country trees garlanded with beautifully tinted orchids drop silently behind, like fagged runners in an unequal race. Luxuriant bananas flank the rly. and beneath their graceful fronds appear the red berries of ripening coffee. Through gaps in the hills one gets fine vistas of extensive cane-fields. The mts. up which we are climbing show belting forests of pine on their verdant sides. The scenery is charming. The languor induced by the humidity of the coastal region has vanished at the touch, and the tonic effect, of the bracing air of the highlands. Tunnels are almost as numerous as snow-sheds on the Union Pacific Rly. On this stretch of the line we ascend from an

elevation of 1,510 ft. to 2,710 ft. within 20 miles. 106 K. **Córdoba,** see below. For a continuation of the journey see p. 488.

53. Córdoba and Environs.

The station is about 1 M. from the centre of the town, which clusters around the *Plaza Principal.* Tram-cars of the *Ferrocarril Urbano de Córdoba* meet trains and run at intervals of about every hour during the day; fare, 6 c.–20 c. for the *servicio nocturno,* after 9 P. M. Cabs are not always to be had. On the return trip the trams pass the Mex. station and proceed beyond (½ M.) to that of the *Ferrocarril Vera Cruz al Istmo* (p. 544). Baggage-checks should be delivered to the hotel manager, who will have luggage brought up on the tram-cars for 10 c.–25 c. the piece. *Córdoba* uses rly. time notwithstanding the fact that the town time is 11 min. faster by the meridian.

Hotels (comp. p. xlvii). *Hotel y Restaurant de Diligencia,* Calle 5 de Mayo 100. $1.50 to $2.50 Am. Pl. Rooms only, 50 c. $1. — *Hotel Francia,* $2 to $2.50 Am. Pl. — *Hotel El Fenix,* opposite the Mex. Rly. station; rooms only, 75 c.; meals in the restaurant *á la carta.*

Baths (comp. p. lii). Near the *plaza;* steam, 31 c. — shower, 18 c. — tub, 25 c. If the bather remains in longer than 30 min. he will be charged double.

Banks. *Compañía Bancaria de Córdoba, S. A.*

American Newspapers, post-cards, cigars and the like at the stand of the *Tropical News & Supply Co.* in the Vera Cruz and Isthmus Rly. station.

A railway (the FERROCARRIL DE CORDOBA Á HUATUSCO) leads hence to *Huatusco* (23 Kilom., 1 train daily in about 3 hrs.) through the towns (uninteresting) of *San Juan, Tomatlán, Chocaman, Monte Blanco, La Capilla* and *San Antonio.* For time card consult the *Guia Oficial.*

At *Córdoba* and other stations beyond, on the rly., excellent mangoes, oranges, citrons, and short, fat yellow bananas (*Dominicos*) of great sweetness are offered for sale. The latter are very perishable and they are difficult to obtain in the Mexico City markets, where they are prized. Segments of bamboo about six inches in diameter, about ten inches long and with cunningly contrived slides, filled with moistened tube-roses, Japonica or sweet Spanish-Jasmine, are also sold here; the usual price is a *toston* (50 c.). The passing of trains through the station is the signal for establishing a sort of temporary native bazaar where eggs, milk, fruit, bread, flowers, cheese, sweetmeats and whatnot are on sale. The peddlers, many of whom are Indian women, seem not satisfied with what they extract from the passengers at one station, and as soon as the train pulls out they pack their traps, and by some short and direct cut up the mountain reach higher stations, to there smilingly await the train as it drags wearily in after some long and arduous detour. The crisp mt. air puts a keen spur on every appetite, and the man who regrets his refusal to pay the price asked for some "goody" at a lower station has a chance, usually to his unfeigned surprise, to secure the article at his own price, perchance lower; for, paradoxical as it may seem, the higher the vender the lower his price. Between these stations the coach floors are littered with fruit-skins, rinds, beer-bottle corks, cigarette-stubs, tamale-husks, egg-shells and the like: half-emptied bottles stand on the window-sills and discarded ones roll to and fro beneath the car seats.

Córdoba (Arabic = *Karta-tuba* — important city), founded April 18, 1618, by order of the Spanish Viceroy *Don Diego Fernandez de Córdoba;* pop. 7,000, 2,713 ft. above sea-level, lies on the slope of a little hill called *Xitango,* in the fertile valley of the *Rio Seco,* 198 M. from Mexico City and is one of the most important towns in the State of Vera Cruz. The Climate is warm, moist and a bit feverish. Rain falls frequently during

9 months of the year; the three remaining months (the so-called winter) constitute the *estación de secas* (dry season) and they are the best for visitors. May is the hottest, and Jan. the coldest month. Light fogs are not uncommon: they are sometimes of a beautiful azure tint and they idealize the splendid, snow-capped *Pico de Orizaba* (p. 496), recalling to the traveller's mind the beautiful cone of *Fuji-no-Yama*. This fine mt. is the redeeming feature of the otherwise nondescript town.

The sanitary arrangements of *Córdoba* are mediæval. The town is innocent of sewers, the water is hard and very difficult to wash in; and it should not be taken internally unless boiled. (Excellent beers and bottled waters are always obtainable, and the traveller predisposed to malaria is counselled to drink them rather than the town water.) The ice is made in *Orizaba*, at a brewery with a reputation for cleanliness. Some of the houses, erected when the town was founded, are very ancient and time-stained. Antique Spanish-Moorish windows (*ventanas*) heavily barred with iron, quaint wooden balconies, massive colonial doors with huge iron knockers (*llamadores*) and studded with broad-headed hand-wrought copper nails, are characteristic features. Most of the houses are low and are roofed with red tiles (*tejas*) which form a pleasing contrast to the luxuriant green of the tropical vegetation. These friable tiles require frequent replacing, and the new ones, sprinkled among the old, impart a spotted appearance to the roofs. The latter are the favorite promenades of splendid peacocks whose strident screams awaken the echoes. Somnolent *zopilotes* constitute the street-cleaning department. The inhabitants are ostensibly very religious; clanging church-bells awaken the sleeper at five A. M. and for a time thereafter the streets are filled with towns-people going to early mass. The place has an unkempt appearance, and panniered donkeys amble through the streets and browse upon the grass which grows between the cobble-stones. Four fine palms and some handsome gardenias are the chief features of the dreary *plaza*, which is flanked on one side by a new municipal building; on the others by the church and some ancient *portales*. Many of the old residents assemble here and take the rest-cure throughout the drizzling days. To the sound of squawking parrots they sit around metal tables and smoke cigarettes, criticise the doings of the *metropolitanos* at the capital, swap discarded political ideas, play dominos, re-clothe jokes that came over with *Cortés* and sip claret diluted with seltz-water squirted from blue glass syphons encased in wire network. The general atmosphere of this region is hazy and lazy. Facing the *plaza* is a house where the unfortunate Archduke Maximilian is said to have slept, *en route* from Vera Cruz to Mexico City. Another house is pointed out as the spot where the treaty that recognized the Independence of Mexico was signed (Aug. 24, 1821) by *General Agustin de Iturbide* and the last Spanish representative under vice-regal rule, *Don Juan de O'Donoju*. The *Church of San Antonio* was founded in 1688 by the Franciscans: the present building (uninteresting) was completed in 1725. The *Church and Convento de San Hipólito* (also uninteresting) were founded in 1793. *Córdoba* recalls to mind the querulous traveller who complained that "there was nothing to see and they would n't let him see it!"

The **Environs of Córdoba** are very tropical. Vast fields of sugar-cane, pineapple plantations and banana farms, stretch away to the horizon. Fine Manila mangoes (introduced by *Juan Antonio Gomez* in 1770) grow in the vicinity. The tobacco and coffee which thrive here are ranked high. A day can be spent to advantage visiting one of the *haciendas* in the neighborhood. In the immediate suburbs is a half-wild garden with a number of pretty walks, some tinkling fountains and many specimens of tropical plants. The **Indian Village of Amatlan** lies about 3 M. to the S.-E. and is easily reached on foot. Horseback is preferable if the traveller makes it alone. The tribe (very friendly) possesses its own laws, customs and language. Though living in proximity

to Spanish-speaking people the Indians are so jealous of their own language and traditions that they usually refuse to understand or to speak Castilian. The attractive women (frequently seen in *Córdoba*) wear loose flowing robes of white cotton ornamented with narrow, colored braid and silver trinkets: they make excellent needle-work. The Indians are stanch Catholics and the town possesses a small parish church.

Córdoba, see p. 486. 114 K. *Fortín*, so called because of a little fortress hard by. The tall monument in the cemetery to the l. of the station marks the grave of *Don Felix Díaz*, a Mexican patriot. The real attractions of the rly. line begin to appear; the scenery becomes grandly beautiful, and we soon reach one of the most weird and fearsome passes on the line. The train moves slowly, turns sharply to the r. and cautiously glides down one side of the deep *Metlac Barranca*. On the other side of a yawning ravine, in the depths of which a tropical river churns its way, is another line of rails, on a terrace cut from the side of a precipice, and at an angle similar to that of a toboggan slide. Five tunnels interrupt this line before it reaches the higher level and turns the flank of the hill. The train glides very slowly and gingerly across the *Metlac bridge*, a very skilful piece of engineering work 350 ft. long, built upon a curve of 325 ft. radius, on a 3% grade, 92 ft. above the river. Eight cast and wrought iron pillars on masonry bases uphold it. When a long train is winding across it, the horseshoe effect is very striking. The pass is dreaded by trainmen, who consider it the most dangerous on the line. Flagmen are stationed here permanently. As the train creeps up the flank of the opposite mt. the *barranca* widens and exposes its tropical charms to the delighted eye. Magnificent forest trees, covered with yellow, purple and pink blossoms; palms of many kinds, and patches of luxuriant tropical jungle, bright with scores of different brilliant flowers or creepers which throw themselves from one tree-top to the other as they tower above the tangled undergrowth, are seen, while anon a glimpse of a fair valley is had: a vale snuggled between sheltering hills, bathed in sunshine and rank with the vegetation of the lower tropics. Dainty little waterfalls are revealed up the glens as the train climbs by, while others rush under the culverts to leap into mid-air and lose themselves in clouds of mist and spray, shot with all the colors of the rainbow. The general plan of building the Mexican rly. has been to wind around the mts. rather than to drive long tunnels through them: this plan is well exemplified by the many short tunnels through which the train passes after leaving *Metlac bridge*. They are so numerous that at times the locomotive will be in one and the last car of the train in another. From the last of these tunnels the train emerges upon an extensive table-land, whence the eye looks upon broad valleys, billowy mt. ranges, and many straw-thatched native huts tucked away in some fair glen or vale. The magni-

ficent cone of *Orizaba* is again visible, a white and serene apotheosis against the bosom of the blue sky.

122 K. *Sumidero*, in the heart of the **Coffee Zone,** which extends from *Paso del Macho* to *Orizaba.* Some of the best Mexican coffee (*café*) comes from this district, or zone, which is about 35 M. long by 20 M. wide.

Of the genus *Coffea* (the *qahuah* of the Arabs), there are, it is said, two species: *Caffea Arabica* and *C. Occidentalis.* The chance discovery of its value as a beverage is attributed to an Arab in *Yemen*, about the end of the 13th cent. It was introduced into France by *Thevenot*, the traveller, and into England, in 1652, by a Greek called *Pasqua.* Until 1690 the only source of coffee supply was Arabia; in that year it was taken to Java by traders who plied between Java and the Arabian Gulf. One of the first plants grown in that Island was sent to Holland, where, as a rare plant, it was placed in the botanical garden at Amsterdam. The New World perhaps obtained its supply from a single plant, which a French naval officer carried to Martinique, in the West Indies, in 1720. The species have been subdivided, and 16 kinds are now produced in Brazil alone — which supplies more than half the coffee of the world. It is grown extensively in Peru, British Guiana, Mexico and other American countries. It produces the best beans at an altitude of from 1000 to 3000 ft., albeit it grows and flaunts its handsome white flowers almost at the water's edge. It grows but does not thrive at 5000 ft. Warmth, moisture, shade and the proper altitude are indispensable requisites in its satisfactory cultivation. Coffee is usually planted between rows of banana trees sufficient in number to shade the young plants; these are quick growers and they produce marketable coffee in two or three years. If allowed, the bushes would attain a height of 20 ft. or more; they are usually nipped in at about 6 ft. from the ground so that the plant may attain to greater strength and present a surface from which the berries may be picked easily by one standing on the ground. The leaves are broad and of a glossy green, sometimes concealing the berries which cluster along the slender twigs and branches. The blossoms are very pretty and are similar in color and texture to a small tube-rose. The berry is shaped like a small bean, and two of these are found side by side, adhering by their flat surfaces, enclosed in a pulp covered by an outer skin; forming a double berry the size of a cherry. When the green berries turn to a bright red they are gathered, dried in the sun on level floors of stone or cement, separated, hulled and stored. The range of the coffee plant extends only between the isothermals of 25° north and 30° south of the equator, and it cannot be successfully grown in places where the temperature is ever below 50° Fahr. "Difference in locality of production has," says an authority, "little to do with the flavor of the coffee, notwithstanding a general belief to the contrary. In Mexico the coffee of *Colima* and *Michoacan* is said to surpass that of *Córdoba* and *Tabasco;* but this superiority, if it exists, is owing to better preparation for the market, or curing, or perhaps a more thorough cultivation. The quantity of rain is found to exercise a material effect upon the quality of the crop, and a dry climate produces a better flavored and more 'colory' bean than where excessive moisture prevails. Rocky ground, with rich, decomposed mould in the fissures, agrees best with it." For some occult reason, good drinking coffee is often difficult to obtain in coffee-producing regions, as travellers to Ceylon, Java, Arabia and other countries know. Mexico annually exports coffee to the value of about 12 million *pesos.* The wood of the coffee bush is made into souvenir canes and sold by dealers in curios.

134 K. **Orizaba**, see below. For a continuation of the journey, see p. 493.

54. Orizaba and Environs.

The rly. station is about ½ M. (to the S.-W.) from the main *plaza*, near which are the chief hotels. Tram-cars, 10 c.; after 9 P. M. 25 c. Luggage

by *cargador* (comp. p. lii), 25 c. for a hand-bag, 50 c. for a trunk. Where there are several pieces checks should be handed to the hotel manager. Orizaba time is 14 min. faster than rly. time.

Cabs are obtainable during the day; $1 an hr. Between the station and the hotel, 25 c. To the suburban towns, $1.

Hotels (comp. p. xlvii). — *Grand Hotel de France*, Tercera Avenida de la Libertad, 9. French cuisine. Eng., Sp., and Fr. spoken; the best rooms face the street: $4, $5, and $6 Am. Pl. Tub-bath, 50 c.; shower, 25 c. Rooms reserved by telegraph are charged for from the time the message is received. Parties leaving by the night train must pay for the night if the rooms are not vacated by 6 P. M. — *Hotel Antigua Borda y Diligencia Unidos* (formerly the *Borda* and *Diligencia*, now united) in the Calle Real. Eng. and Sp. spoken. $2.50 to $6 Am. Pl. The upper rooms are the best. — *Gran Hotel*, 1ª Ave. de la Libertad 2. $3-4 Am. Pl. Special rates at any of the hotels for a long stay.

Tramways. *Tranvías de Orizaba*, and *F. C. Urbano de Orizaba*, connect the town with the outlying places. Special street-cars can be hired at $3 the hr.

Telegraph-Office, facing the Calle Real. Ten words, to Mexico City, 42 c.; extra words, 4 c. each.

Post-Office, hard by the *Plaza Principal*.

Baths (comp. liii). There are several in the *Calles de Guadalupe*, and in the *Ave. de la Libertad*.

Banks. *Compañía Bancaria de Orizaba.*

Orizaba (4,028 ft.), a quaint provincial city (pop. 35,000) in the State of Vera Cruz, much frequented as a winter resort, and one of the most important coffee centres in the Republic, is picturesquely situated in a green, well-watered valley, dotted with church spires. It occupies the site of an Indian village which legend has founded centuries before the Spanish invasion. History relates that this pre-historic settlement was conquered by the Aztecs in 1457, and that they named it *Ahuializapan* (Joy of the Water) because of the many streams which burst from the verdure-covered acclivities of the mt. sides and dash away through the vale. One of these streams, the *Orizaba*, plunges through a rocky cleft or ravine, in the town, and forms a very attractive picture. Its power was utilized by the Spaniards as early as 1553, when they established a flour-mill here — perhaps the first one erected in America. The town received its charter in 1774. It is the home of an excellent beer, *Cerveza Moctezuma* (brewery opposite the rly. station), and of fine cigars (*La Sin Rival*, *Violeta* brand, *Gustavo Mayer y Cía.*). The huge cotton-mills for which the valley is celebrated are in the suburban town of *Nogales*. Here also is to be found the *Plaza de Toros*.

The somewhat unique position of *Orizaba* — halfway between the *tierra fria* and the *tierra caliente* — endows it with many products of the tropic and temperate zones, and with a climate at once delightfully pure and mild. It has long been the favorite resort of fever-stricken persons from the lowlands, and of the frost-nipped residents of the higher altitudes. Many wealthy *Yucatan* planters spend their summers here. The town was the chosen retreat of Maximilian and the Empress Carlota during their meteoric career in Mexico. The rainfall is heavy, and the phenomenally developed flora is beautiful. The red-tiled roofs of the houses blend harmoniously with the all-prevalent green foliage, and the wide gardens which surround some of the native homes impart the aspect of a country village. The snow-capped *Pico de Orizaba* peers above

the hills N. of the town, and from the zig-zag paths which terrace them superb views are to be had.

The *Plaza Principal* (called also *Parques Castillo é Hidalgo*), with a band-stand, parterres of flowers, palms, cedars, roses, azaleas and cacti, is an attractive spot. The imposing marble statue (made in Genoa and cost 13,000 *pesos*) of the *Defensores de la Patria* was erected in 1903. The inscription (in Sp.) on the S. side says the monument is dedicated "to the sons of the state of Veracruz, who defended the country and *Orizaba City* in 1847–48" (refers to the war with the United States). The inscription on the base says the shaft was erected with the aid of the Central Government and the *cantones* of the state. On the N. side is the Latin inscription: *Victrix causa Deis Placvit Sed Victa Catoni. Lucano.* At the W. side of the *plaza* is a marble shaft surmounted by a bronzed, life-size figure (unveiled Sept. 16, 1901, and cost $9,000) of the *Cura de Dolores* in the attitude of voicing the famous *grito* (comp. p. 106). Below is the date 1810. On the S. side is "*Patria é Independencia,*" and below, "*Orizaba* to *Miguel Hidalgo y Costilla.*" An ecclesiastical monument to the memory of the *Cura D. Nicolás de Llano* stands at the W. corner of the church atrium. The long inscription (in Sp.) refers to his exemplary life during his stay in *Orizaba* (1833–1849). Flanking the *plaza* on the S. side is the *Teátro Llave.* At the N. is the *Palacio Municipal*, an iron structure (cost $100,000) of Belgian origin. *The Salon de Cabildos* and the chief local offices of the Government are in this building. The bronze bust of Columbus, in the small garden, formerly stood in the *Alameda*, or *Prado Colon.*

The **Parochial Church** (*La Parroquía*), begun about 1690, completed in 1720 and dedicated to San Miguel, flanks the *plaza* on the N. and is the most interesting temple in the city. It has an unusual number of domes, one of them tile-covered, after the *Mudéjar* style. The ungainly square tower (completed in 1732) serves as a belfry, a clock-tower (the clock is of French make and dates from 1867) and a meteorological observatory. The huge bulk of the edifice presents many odd architectural features, most of them dating from the early colonial period. At one side of the unusually large atrium, at the base of the tower, are 4 tablets, the chief one referring to the geographical situation of the city. The frowning façade and the great, nail-studded doors impart a sinister aspect to the building. It has 5 entrances, 3 on the W. and 2 facing the S. — the main entrance and one leading into the sacristy. Let into the wall on the r. of the former is a marble tablet with a coat-of-arms and the inscription: "*A Dios Optimo y Maximo en acción de gracias al terminar el Siglo XIX de la redención del humano linaje; el Pueblo Orizabeño*" (to the great and omnipotent God in thanks for the end of the 19th cent. of the redemption of the human race. The people of *Orizaba*). A quaint *campanario* and four squat towers are visible above the S. entrance. The bizarre decorations (the main altar was redecorated in 1907) of the interior recalls some of the pagan temples of the Orient. There are a number of interesting mural paintings by the local painter *Barranco.* Prior to 1834 this ch. was noted for its many beautiful altars, which have now disappeared. A relic of the old days is the splendid *vestuario* or chest of drawers, inlaid with bone and ivory, in the *sacristía.*[1] In this room is an unusually good mural painting, *The Last Supper*, with the inscription "*Uno de vosotros me ha de entregar*" — one of you will betray me. On the opposite wall is a *Cristo* washing the feet of a poor man. Both pictures bear the date 1873 and are the work of *Gabriel Barranco.* Several of the chapels contain paintings by the same artist, and by his father.

Churches of minor interest are *Santa María de los Ciervos*, Quinta Calle de la Santa Escuela — *Nuestra Señora del Carmen*, facing the

[1] Travellers interested in this species of inlaid work will sometimes find excellent specimens in Mexico. The genuine pieces were brought from Spain soon after the Conquest. Later the work was copied, with more or less skill, by native craftsmen in Puebla; but the wood employed was inferior, and bone inlay took the place of ivory. Chests of drawers and secretaires that would grace a palace are sometimes the reward of diligent search through the antique shops of Mexico City.

Parque Alberto Lopez — *San Juan de Dios*, flanking the *plaza* of the same name — *Nuestra Señora de los Dolores*, Calle de la Libertad — *San José de Gracia*, Ave. José María Morelos, and *El Calvario*, in the 4th C. Benito Juarez. — The Statue to *Benito Pablo Juarez*, in the Calle Real, was erected in 1906 to commemorate the centenary of the patriot's birth. — The inscription on the house number 17 in the Ave. de la Libertad refers to the capture of the town by *Morelos* on Oct. 29, 1812. That on the house No. 6 in the 3ª Calle de San Miguel refers to the visit of the *Generalísimo D. Agustín de Iturbide* in 1821. The ALAMEDA, or *Prado Colon*, at the base of the *Cerro del Borrego*, served as a corral for the horses of the troops during the French Intervention. The white marble monument (of European origin) which stands here to the memory of *General D. Ignacio de la Llave* (1818-1863) was unveiled in 1898. The inscription refers to his services to the *State of Vera Cruz Llave*, which is named in his honor. He was born at *Orizaba*, in the house (commemorative tablet) No. 30 in the 2d *Calle de San Rafael*.

The gifted writer, **Frederic R. Guernsey**, says of *Orizaba:* "If you are nervous and need to get the nerve strain out, try *Orizaba*. Its climate is very restful, and, as you can be lodged well and be sure of good meals, there is bound to be a gain in health and strength. . . . The worst case of brain fag will yield to a stay in a place where the scenery is delightful, where one may drive out to coffee plantations and orange groves, and where the air has a soothing quality of which I speak by experience. A word to intending tourists next autumn and winter. Put *Orizaba* in your note-book and plan to stay at least a week. *Orizaba* has a *fama* of being a wet place. This charming and wonderfully picturesque little city is sometimes called 'the watering-pot of Mexico.' Yet this is a cool place. It has been right along, at noon, up in the City of Mexico, 90 to 93° Fahr. in the sun (not shade), and here in the sun it has ranged about 78°, and nowhere a bit uncomfortable. In this city one can be very comfortable all the year round, and the eye may feast on scenery which is ruggedly and grandly mountainous.

"There is a great and wholly admirable market where one sees a variety of fruit, flowers, and vegetables, not to speak of grains and meat, etc., that is astonishing. Fruits of the hot country, luscious, mouth-melting pineapples, bananas galore, mangoes, golden and enticing, watermelons in heaps, cocoanuts in huge piles, the warm red of tomatoes in vast pyramids, oranges superbly yellow, limes, mameyes brown outside and red within, and excellent for the stomach; in a word, all the fruits one can want or imagine, and flowers: Gardenias in great bunches, 25 to 37 cents; lilies for the church, dirt cheap. Roses, of every hue legitimate in a rose.

"It is interesting to note the Yucatan people summering here. Their Spanish has that queer Maya click in it, and some of them have a good portion of Maya blood; and show it in their broad faces, in their noses and ears. That Maya race was once tremendously strong; built temples and cities and flourished in one of the hottest regions of the earth. I have friends that, by courtesy, pass for white people, who have the blood of the Mayas, and they always impress me in a mystical way, seeming to be reincarnated Maya priests, and it would never shock me to learn that in private, and with truly religious motives, they offered human sacrifices to the gods! One friend has all the learning of our times, such as it is, and would be accounted cultured in Cambridge, Massachusetts, circles.

"Not a few men of great intellect are from the hot country, and some of the most forceful men in this modern Mexico. And it is curious to note among scholarly men of Indian blood from the true tropics their perfect command of Spanish and all its elegancies of the subjunctive which gives so many delicate shades of meaning. The Indian in Mexico is often an erudite, scholarly, and highly cultivated man.

"It would be a pretty dull world with color left out of the human race, and everybody white and etiolated as in cities. When you bleach the human plant you take lots of agreeable things out of it. Down on the Gulf Coast there are many negroes and many people with African blood, which is a good blood to temper a man, for a hot climate.

"Some proud and wealthy families have strains of negro and Indian

blood, and it is well to reflect that in negro blood is something that makes for joyousness and an appreciation of the good things of life. An educated man with 'black' blood is a *bon vivant*, a *raconteur*, and has much poetry. *Allah* in his infinite wisdom put men of many colors on our planet and pronounced the color scheme good.

"Here, in *Orizaba*, one sees the whole human color plan, and the good Indian blood, while a little tending to melancholy, gives faithfulness, persistence, and proud taciturnity. Compared to these people of varying hue, how tame the white crowds of far northern cities! Indian maidens in these regions are well modelled, real women, and not clients of nerve specialists. They are built to have children and to nurse them at the maternal fount.

"Our white race is immensely proud of itself, 'well paid with itself,' as the Spanish puts it, and has got an idea, surely insane, that it is about all there is worth preserving on earth. Which is preposterous. In ages to come, in these lands of the South, in climates where snow does not fall, where Nature is always active, the magic of the sun will keep people shades darker than in the far North, where skies are gray and northern blasts howl across the wintry landscapes.

"There will be a new race of tropical Americans down in these regions, men who will have their summer homes among the hills of *Orizaba* and *Jalapa*, rearing their children in a temperate climate, and making of the hill country what the Anglo-Indians do of their northern and mountainous India, a summer resort."

Excursions. Many pleasant walks and rides in the environs. Tramcars, which leave from the centre of the town, will take the traveller to *Ingenio*, *Nogales* (with a large marble quarry and works), *Santa Rosa*, *Santa Gertrudis*, *El Barrio Nuevo*, etc.; all pretty spots. The Cascades of *Yute* and *Tuxpango*, as well as that of *Rincon Grande*, are very picturesque. High-top boots or Puttee Leggins are advisable as a protection against skin-burrowing insects, when cross-country walks or mt. climbs are undertaken. If one's time is limited it is advisable to employ as a guide one of the many small boys to be found in or about the hotels. They are as efficient as the older guides and are preferable because of their youthful frankness, lack of guile, and less pronounced greed and covetousness. Long country excursions should not be undertaken by strangers without first consulting the hotel manager. A short (3 hrs.) popular excursion is to proceed to *Fortín* by horse ($2 a day), send the animal back by the *mozo* and return to Orizaba by train.

El Cerro del Borrego (Hill of the Lamb), which the train crosses just before it reaches *Orizaba*, was the scene of a stirring engagement (June 13 and 14, 1862) between the French Zouaves and the Mexican troops. *El Cerro de Escamela*, E. of the town, contains quarries of gray marble. The sugar and coffee *hacienda* of *Jalapilla* (2 M.) is one of the show places. A card of admission may be secured (no charge) from the hotel manager. The botanist will find much to interest him in the environs. Wild-flowers are plentiful and several species of fine orchids attain perfection in the warm, humid climate.

Orizaba, see p. 489. The rly. line parallels the *Rio Blanco* and crosses three of its tributaries. We traverse fertile fields and wooded foothills. 138 K. *Rio Blanco*. The cotton-mills here are among the largest in Mexico; the scenery recalls certain stretches of the Austrian Tyrol. 140 K. *Nogales*. The train enters a gloomy *barranca*, *El Infiernillo* — little hell — and crosses dizzy acclivities, passing through tunnels and over streams which have worn deep chasms in the trap-rock. A black cross on an eminence hard by marks the last resting-place of some unfortunate, and points the fate of whosoever slips from the winding track above. We pass a number of pretty waterfalls and cascades. The train climbs steadily

upward, and, coincidently, the scenery changes. Fine views in retrospect. Conifers and mountain scrub-oaks take the place of banana and coffee groves. The grades here are so heavy that the trains are often run in two sections. From the crests of the hills we obtain fine views of the Santa Rosa Mills in the valley. We penetrate a winding tunnel and emerge into a rich little valley, *La Joya* (the jewel); near the centre, more than a mile above the spires of Vera Cruz, is the station of

152 K. **Maltrata** (5,544 ft.). The vale is encircled by tall hills, rising grandly above which is the splendid cone of *Orizaba*. Peach-trees are plentiful and the train is met at the station by a score or more Indian women with peaches, pomegranates, avocado-pears, tamales, tortillas, and confits for sale. Goitre, which is common in other mountainous regions of the world, is noticeable among these women, who are nevertheless sturdy and attractive. Before leaving *Maltrata* the engineer descends from his cab and with wrench and oiler in hand carefully inspects the rods, nuts and bolts of the locomotive; then we whisk out of the station in a whirl of energy, as if determined to compass the mountains ahead by irresistible might. A beautiful waterfall plunges into a gorge on the l. The train zig-zags up the hills, approaching them over great curves and winning them by daring runs across terraces cut from their sides. In retrospect we can trace the road below as it doubles and twists and loops its way downward among the valleys; at times as many as six lines of rails are visible, like silver ribbons in the depths, with many aerial, spider-like bridges, which from here seem to dip like steel flumes. Far away, at the bottommost point of the valley, are *Santa Rosa, Rio Blanco* and *Nogales*. Between this point and the edge of the highland the train runs north, east, south and west, as it climbs upward. The air grows perceptibly cooler.

166 K. *Alta Luz*. Hard by is a water-tank, perched like a Japanese temple on the crest of a ridge which we have reached over a gradient of nearly 5% through rock-cuts hung with ferns, dripping with water and redolent of wild-flowers. The water springs from a hidden source tapped while severing the back of a giant buttress upholding the mt. side. The environing hills are clothed in pines and oaks, and giant cacti cling like huge green rosettes to the mt. wall. The scene is more like New Hampshire than tropical Mexico. Here the train (which on rainy days often passes through low-lying clouds) stands 2,919 ft. higher than the topmost point of Mt. Washington, and the panorama is magnificent. We approach one of the most dangerous and ticklish points on the line: *Winner's Bridge* (90 ft. long) spans a yawning chasm from the ridge of which the scenery is awe-inspiring and of surpassing grandeur. In a perfectly flat valley diapered in different shades of green, 3,000 ft. below and 10 M. distant by the rails, are the red-tiled

roofs, the Liliputian church, and the garden fields of *Maltrata* village.

At this great distance and elevation the houses resemble match-boxes and the cows look no larger than dogs. The town is exposed to our gaze like a relief map, and in the centre stands a white-walled, red-domed church which bears an astonishing likeness to one of the toy churches of childhood — the plaster-of-Paris affair with red-stained mica windows and the illuminating candle within. The tremendous vista delights the eye, and the knowledge of altitude and distance charms the senses. Far to the left the watchful, ever-present volcano rears its hoary head above serried ranks of sombre pines. Between this point and the valleys miles below, the vegetation changes with each gradation of climate, and on the most distant, sun-lit lowlands the coquettish palms flash faint, heliographic signals — like ardent love-calls — over miles of flower-flecked valley-land, to the cool, brooding cypresses 5,000 ft. above them.

The giddy ride along perpendicular cliffs and over majestic amphitheatres spanned by daring bridges is a memorable one. At every turn fresh beauties reveal themselves; hill is piled upon hill, vales merge and lose themselves in far-spreading valleys. As the train creeps across a spider-like bridge flung above some stupendous chasm, the sight drops a straight 2,000 ft. before it rests on anything on which a blade of grass or a tropical creeper can lay hold. Roaring waterfalls burst from hidden gorges or clefts in the mountains, and tear away like mad things in their search for lower levels. Finally, when the cars creep and skirl along one of the *Maltrata cumbres*, and edge around a sheer precipice whence the dilated eye dominates a thousand square miles of mountain ridge and tropical valley, the scenery attains its greatest achievement: the experience is akin to that the traveller feels as he rounds *Sensation Rock* on the Kandy (Island of Ceylon) Railway, or when he stands on a commanding spur of the *Matterhorn* and gazes with speechless admiration at the wonderful panorama spread out before him. We cross a fear-inspiring bridge on a curve smaller than that of the *Metlac* bridge, then, after diving through a long tunnel we come to

173 K. *Boca del Monte*, on the eastern edge of the great Mexican Plateau, 7,849 ft. above Vera Cruz and the sea. Since leaving that port we have climbed 1½ M. above the fortress of *S. J. de Ulua*, and we have touched three zones — the *tierra caliente, tierra templada* and *tierra fria*. Could we see the city at this distance straight below, its houses would appear mere pin-points on a white ground; its cocoa-palms a green blur in the landscape, and the ships in the bay but toy boats afloat in a pool. We should, it would seem, be in cloudland, but the arching sky high above is a beautiful cobalt blue. The air is so clear that details of the landscape stand out with startling distinctness. A range of huge mts. cuts the western sky-line, and behind the ramparts are *Popocatepetl, Iztaccihuatl, Malinche, Ajusco*, and the giants which guard the Valley of Mexico.

179 K. **Esperanza.** Rly. restaurant. Meals $1. At this station are huge ware-rooms for storing dried coffee, which would spoil in the moist lowlands where it is grown.

A branch railway (*F. C. Mex. del Sur — Ramal de Esperanza*) leads hence (one train daily in about 4 hrs.) to *Tehuacan* (p. 526) through *El Salado, Cañada Morelos, Ramal del Molino, Llano Grande, Rancho de Cabras, El Carmen* and *Miahuatlán*. Consult the *Guia Oficial*.

A fine view of the *Pico de Orizaba* is had from *Esperanza.*

From the time the traveller leaves Vera Cruz for the capital this omnipresent, hoary-headed sentinel appears to watch him just as the swift runners of *Montezuma* spied on *Cortés* and his men and reported their advance, league by league, to the anxious monarch in *Anáhuac.* When the morning sun tips the almost perfect cone with a fugitive glory of golden light, or when twilight casts about it its mantle of crimson and violet shadows, the imagination easily pictures it as an Aztec signal fire flashing a warning to *Malintzi*, thence onward to *Popocatepetl* and the "White Woman," the guardian spirits of *Tenochtitlán.* The volcano shoots up ostensibly from the very plain on which *Esperanza* stands, as if to advise that it, too, has climbed the ramparts of the hills and now girds itself for the swift race to the ancient Aztec stronghold. "Orizaba has," says a witty writer, "what mortals rarely possess united: a warm heart, with a clear, cold head!"

Though not so accessible as *Popocatepetl, Orizaba*, the monarch of Mex. mountains, has been several times ascended. The first essay was made by a party of American officers (of *Scott's* army) in 1848; the second by a Frenchman, *Alexander Doignon*, in 1851. When *Doignon* reached the summit he found planted there the tattered, wind-whipped remnant of an American flag, with the date 1848 cut into the staff. Hitherto the mountain had been regarded as wholly unscalable, and it was not until the daring Frenchman made this second attempt (which almost cost him his life) that the natives credited the story and accorded the honor of the achievement to the modest Americans. An iron cross now surmounts it. The Mt. is shaped like a great ant-hill; climbers experience but little difficulty, as there are no avalanches. The glissade from the summit down to snow-line is very exhilarating. The starting-point for the top is from the little village of *San Andrés Chalchicomula* (birth-place of the poet *Manuel M. Flores*), whence several parties start during the year. One or two dry and commodious caves, on the trail, serve as fine spots in which to camp. The natives at the base get ice from the higher reaches of the mountain. The management of the Mexican Rly. (at Buena Vista station, Mex. City) will aid climbers to plan the ascent.

According to Aztec Mythology, *Quetzalcoatl*, God of the Air (p. 304), died at *Coatzacoalcos* (p. 550) after his departure from *Cholula*, and his body was brought to the peak of *Orizaba*, where it was consumed by a divine fire. His royal spirit took flight heaven-ward in the guise of a peacock, since when the Mt. has borne the name (Indian) of *Citlaltepetl* — mountain of the star. The ancient Aztecs believed his spirit would return to Mexico, and to the present-day Aztecs the Mt. stands in almost the same religious light that *Fuji-no-Yama* stands to the Japanese. Humboldt referred to it as one of the finest peaks of the Mexican Andes. It is 18,225 ft. high, and it was considered the culminating point of North America, until Mt. *McKinley* (in Alaska) was found to measure over 22,000 ft.

203 K. *San Andrés.* The run hence to the capital is across the Central Plateau, which is practically level hereabout. During and after the rainy season many wild-flowers enliven the landscape. During the dry season the running train is apt to detach clouds of fine dust which is very persistent and penetrating.

A railway line (*Ferrocarril de Chalchicomula*) runs hence (2 trains daily in 1 hr.) to *Chalchicomula*, where travellers may plan for the ascent of the *Pico de Orizaba.*

242 K. *San Marcos*, junction of the *Interoceanic Rly.* (Rte. 55), in a district celebrated for apples with a taste like sweet crab-apples. A *tompiate* (small round basket) of these may be

purchased in the season for 25 c. The town is in the state of *Tlaxcala*, whose people were at war with *Montezuma* when the Spaniards reached Mexican shores, and who tested the prowess of the Europeans in a fierce battle. They were defeated by the white strangers, with whom they made an alliance, and whose stanch allies they became — saving them more than once from annihilation. The isolated peak of *Malinche* rises close at hand (left), and affords a fine view. *Malinche*, or *Malintzi*[1] (sorceress), 14,740 ft., is often covered with snow: the natives secure this, mix in lemon and orange juice, and offer it for sale at the station. Much Indian corn and wheat are cultivated hereabout, and the spiky aloe and nopal cacti are used as hedge fences. 259 K. *Huamantla*, noted for its many churches (uninteresting) and many beggars, most of them *pulque*-soaked and blear-eyed. The poor town lies on the slope of a hill to the l. of the station. It is celebrated in American war annals as the place where *Captain S. H. Walker*, one of the most dashing and chivalrous figures in the war with Mexico, was killed.

285 K. **Apizaco:** junction of the branch line to (p. 508) *Puebla* (47 K., 4 trains daily in 1½ hr.), trains for which leave from a siding in the same station. There is a rly. refreshment room in the station. Venders of peaches, *pulque* (p. lxxxii), parakeets, a great variety of canes, onyx souvenirs and whatnot occupy the station platform. The onyx (p. xcvi) pieces, from the quarries near *Puebla*, are clumsy imitations of better work obtainable either at *Puebla* or Mex. City. Some of the large canes (often sold to the credulous as coffee-wood) are made of cedar (*fresno*), and are crudely carved with the national emblem; with bulls, serpents, liberty-caps and cacti. The small, flexible canes are made of a native wood called *clasistle;* prices (bargaining necessary) range from 5 c. to one *peso*. Better specimens are also to be obtained at the antique shops of the capital. The rolls of biscuits (crackers) or *galletas*, which are put up in bamboo splits and sold (25 c. the package) at this station, are baked in the local *panaderías*. 295 K. *Muñoz*.

300 K. *Guadalupe* (not to be confounded with Guadalupe-Hidalgo, with its celebrated shrine, on the outskirts of Mex. City). At the *Ocotlan* siding we reach the highest point on the line, 8,333 ft. above Vera Cruz and 986 ft. higher than Mexico City. From this point the plain slopes gradually to the Valley of Mexico. 314 K. *Soltepec*. 331 K. *Apam*, in the heart of the great maguey region known as the "*pulque* district." The Plains of Apam are as celebrated for *pulque* as the *Valle Nacional* is for tobacco and Yucatan for henequén. Here the *pulque*-producing aloe (*Agave Americana*), commonly known

[1] The correct name of *Malinche* is *Matlacueyatl*. *Malinche* was a nick-name given by the Aztecs to *Doña Marina*, mistress of and interpreter to *Hernan Cortés*. The Aztecs often addressed *Cortés* as *Malintzi*.

in the U. S. A. as the Century Plant, attains its greatest perfection. Broad fields stretch away on every side, unbounded by walls and crossed by symmetrical rows of the huge, spiky plants which resemble exaggerated artichokes. Numerous *hacienda* buildings with battlemented, fort-like walls and barbicanned towers dot the landscape. Many *tlachiqueros* (p. lxxxiii) can be seen at work, while donkeys with barrels swung pannier-wise over their backs, and men with pig-skin receptacles carry the nauseous liquid to the fermenting rooms. The unbottled *pulque* sold at the station (and elsewhere) is apt to be adulterated and should be avoided.

347 K. *Irolo.* A branch line (*ramal*) of the *Ferrocarril Hidalgo y Nordeste* runs hence to (28 kilom.) *Pachuca* (p. 422), 1 train daily in about 2 hrs., passing through the towns of *Amaninalco, San Isidro, Tlanalopa, Santa Inés, Venta de Cruz, Tanque* and *San Agustin.* The line of the *F. C. Interoceánico* crosses the Mexican Rly. at this point. 356 K. *Ometusco.* A branch line of the Mexican Rly. runs hence to (46 kilom.) *Pachuca,* 2 trains daily in 4 hrs., touching at *Venta de Cruz, Zempoalla, Tepa, Sandoval* and *San José.* Considerable *pulque* is produced in the environs of *Ometusco.* 363 K. *La Palma.* 369 K. *Otumba,* the *Otompan* of the Aztecs; a poor town 2 M. to the r. of the station. The plain of *Otumba* was the scene of one of the fiercest battles fought between Spaniards and Indians in the New World. *Cortés* and his army had been ignominiously ejected from the Aztec city, and they were on the march to Vera Cruz to recuperate their shattered forces. For a description of this battle (in which it is said 20,000 Indians were slain) consult Prescott's *Conquest of Mexico,* vol. ii, pp. 379 et seq.

370 K. *Hueyapan,* in the midst of a flat plain dotted with wide corn-fields, in which are skeleton bamboo lookouts that rise 20 or more feet above the ground. Indian boys occupy these fragile towers, swayed by every wind, and they are supposed to maintain a sharp watch for crows and thieves: where a line of trees flank the *milpas* the youngsters may be seen perched in the highest branches, as much at home 50 ft. or more above the ground as would be any member of the Simian tribe. The long line of electric wires supported by steel towers visible on the r. (one of the longest electrical transmission lines in the Repub.) brings electrical energy into the city from the *Falls of Necaxa* (p. 517). 380 K. **San Juan Teotihuacan.** The great Pyramids (see p. 425) are visible to the right. 391 K. *Tepexpan.* The shallow, brackish waters of Lake Texcoco (*Tezcuco*) are seen on the l., and long strips of alkali-impregnated soil show how the lacustrine bed has shrunk. The alkali, a notable feature of the Valley of Mexico, renders the soil arid and retards vegetable growth. 401 K. *San Cristóbal.* We pass a number of hills, like ancient ramparts, and soon the hill and church spires of *Guadalupe* (p. 392) are seen on the far right.

During the two centuries which succeeded the Conquest the journey from *Guadalupe* (the outpost of the capital) to *Vera Cruz*, was made on horse, or mule-back, or on foot, and was a formidable undertaking. At the beginning of the 19th cent. litters (*literas*) were employed between *Vera Cruz* and *Jalapa* (p. 503), and a line of coaches ran thence to the capital. In 1833 the first stage-line was established between Mexico City and *Jalapa*, and it was extended later to the coast. The journey was attended by many dangers. The unhappy travellers were held up, robbed and sometimes murdered. *Bandidos* (bandits) infested almost every mile of the road. Three bone-breaking days were required for the trip; the fare of $50 was collected in advance.

420 K. *Guadalupe;* the station for the sacred shrine, described at p. 392. Bits of ruined causeways, churches doing duty as rly. store-rooms, neglected *plazas* and lines of multicolored, squat and dreary-looking houses advertise the tawdry suburbs of the capital. The train soon enters the clean and commodious *Buena Vista Station*. Hand-bags are tumbled through the windows to waiting *cargadores* (comp. p. lii). A long line of vociferous *cocheros* (cabmen) and their cabs (*coches*) stand in the station yard. Hotel runners await the traveller on the sidewalk. A small rly. restaurant serves passengers in the station. Several other restaurants are to be found a half square to the r., on the *Calle de las Estaciones*. The administration offices of the rly. are in the station building. 424 K. **Mexico City,** see p. 232.

55. From Mexico City to Texcoco, San Lorenzo, Oriental, Jalapa and Vera Cruz.

INTEROCEANIC RAILWAY OF MEXICO.

474 K. One through train daily, in 13 hrs. (fare $14.39 1st cl.) from the *Estación de San Lázaro* (Pl. J, 4). Rly. restaurant. The best of the mt. scenery is between *La Cima* and *Vera Cruz*. To see this by daylight, travellers usually proceed to *Puebla* (p. 508) and board an early morning train from there (338 K., 1 train daily in 9 hrs., fare $10.14 1st cl.). *Jalapa* (p. 503) is one of the quaintest and most charming of the Mexican towns and is worth visiting. Trains for *Puebla* (several daily) leave from the same station. Between Mex. City and Vera Cruz the line crosses the states of *Mexico, Tlaxcala, Puebla,* and *Vera Cruz.*

Mexico City, see p. 232. The train passes out through the E. suburbs, parallels the line of the Mexican Rly. (p. 484) and the old *Tezcucan* causeway, and traverses a swampy district which is partly submerged during the rainy season. *Lake Texcoco* is seen glistening in the distance, and a number of churches, some of them old and dismantled, dot the landscape. The first town of importance is 39 K. *Texcoco* (7,391 ft.), the one-time rich and populous suburb of the Aztec metropolis, and the seat of the *Tezcucan* kings. (The rly. usually runs special Sunday excursion trains to this point; leaving the *Estación de San Lázaro* at 9 A.M. and returning at 5 P.M. Inclusive fare 50 c.) *Texcoco* is now interesting chiefly for its historical associations.

For many years preceding the Conquest it was the literary centre of *Anáhuac*, and it almost equalled the Aztec city of *Tenochtitlán* in social and political importance. Here the erudite *Netzahualcoyotl* (p. clvi), who was called the *Tezcucan Solomon*, lived and wrote, and here the invading Spaniards launched their brigantines (built in *Tlaxcala* and brought hither in sections) against the island stronghold of the Aztecs. At that time the lake of *Texcoco* stretched to the distant hill of *Chapultepec* (p. 379). Albeit some three hundred years have passed since the Spaniards devastated the region, the country immediately adjacent to *Texcoco* is still strewn with Indian relics, and the descendants of the early *Tezcucans* still cultivate the land which belonged to their forefathers. For a description of life in *Texcoco* during its halcyon days consult Prescott's *Conquest of Mexico*, and Bancroft's *History of Mexico*. **Tetzcotzinco,** an Indian hamlet 3 M. east of *Texcoco*, was a busy mart before the Spanish invasion, and the environing country was the favorite resort of *Netzahualcoyotl*. The ruins of several Indian temples and graves are still to be seen. The locality is of more interest to archæologists than to the casual traveller.

A curious product of the *Lake of Texcoco* is the *ajolote* (Aztec *axolotl*, from *atl* — water, and *xolotl* — slave), a larval salamander (or tailed *Batrachia*) regarded (by the Indians) as edible. These repulsive looking creatures are from 6 to 10 inches long and are much sought. An extraordinary thing about them is that they are the young of a species of terrestrial salamander (*Amblystoma tigrinum*), well known over all the warmer parts of Mexico. In *Texcoco* they never transform into adults, but remain permanently in the larval condition, yet become sexually mature when about six months old. This astonishing fact was long unknown. It was regarded as a distinct animal, and named *Siredon lichenoides*. The discovery of the truth was made accidentally in Paris in 1865, when some *ajolotes* in the aquarium of the *Jardin des Plantes* lost their gills and were transformed into perfect amblystomas. A lady, studying in the university of Freiberg, *Frl. Marie Von Chauvin*, then undertook a series of careful experiments with other captives, and worked out the complete history of metamorphosis, which is dependent (at least in Europe) on a very narrow set of favorable circumstances, but differs in no essential degree from that of other salamanders. Why the changes never take place in the Mexican lakes is unexplained.

The *axolotl* — known to many as a water-lizard — is one of the most remarkable reptiles in the Republic. It has bushy, external gills similar to those which permanently characterize the mud-puppy; the color is of a mixed black and white; the tongue is broad and cartilaginous. The flesh is white and resembles that of an eel; it is said to be savory and wholesome. The theories in regard to the *axolotl* (which is as much of a puzzle to Mexican scientists as the *Platypus Ornithorhynchus* is to Australians), and the detailed history of the observations above mentioned, are given by Hans Gadow in *Amphibia and Reptiles* (1901), with many references to other books and periodicals. Consult also the Smithsonian Report for 1877, a paper on the "Change of the Mexican Axolotl to an Amblystoma." A preserved specimen of the *axolotl* may be studied in the Department of Natural History at the Museo Nacional (p. 298), of Mex. City.

Of equal interest is that peculiar product, the marsh fly called *axayacatl* (*Ahuatlea Mexicana*), "which deposits its eggs in incredible quantities upon flags and rushes, and which are eagerly sought out and made into (the caviar of the Indians) cakes which are sold in the markets." The Monk *Thomas Gage*, who visited Mexico in 1625 says: "The Indians

gathered much of this and kept it in heaps, and made thereof cakes, like unto brickbats — and they did eat this meal with as good a stomach as we eat cheese: yea, and they hold opinion that this scum or fatness of the water is the cause that such great number of fowl cometh to the lake which in the winter season is infinite."

"These cakes, 'like unto brickbats,' are sold in the markets to this day, and the black heaps of the *ahuauhtli*, or 'water-wheat,' may be frequently seen dotting the mud flats about the lakes, *Texcoco* especially. The insects themselves (which are about the size of a house-fly) are pounded into a paste, boiled in corn husks and thus sold. The eggs, resembling fine fish roe, are compressed into a paste, mixed with eggs of fowls, and form a staple article of food particularly called for during Lent. The Indians have a systematic method, by which they plant bundles of reeds a few feet apart, with their tops sticking out of the water. The insects deposit their eggs upon these reeds in such quantities that they not only cover them, but depend in clusters. When completely covered, these bundles are removed from the water, shaken over a sheet and replaced for a fresh deposit. *Axayacatl* signifies 'water-face,' and is the symbol and name of the sixth king of Mexico, who entered upon his reign about the year 1464, and continued in power thirteen years."

The rly. line traverses a comparatively level country with an upward slope and with mts. on the right. On the l. can be seen the celebrated Pyramids of *San Juan Teotihuacan* (p. 425). Vast *magueyales* dot the landscape, and trainloads of viscous *pulque* (p. lxxxii) are shipped hence each morning to the capital. The line of steel towers visible on the l. support wires which convey electrical energy from *Necaxa* (p. 517) to Mex. City. 70 K. *Otumba*, celebrated for a fierce battle between the Indians and the invading Spaniards. At 72 K. *Soapayuca*, the line curves broadly to the l. and we get fine vistas across the fertile Plain of Otumba (*Otompan*), flecked with agave, nopal cacti and tall yuccas. Our line flanks that of the Mex. Rly. (p. 484) to 90 K. *Irolo*, a rly. junction.

100 K. *San Lorenzo*, with one of the finest *pulque haciendas* in the state. The cluster of buildings (at the r.) are mediæval in appearance, and the chapel is quite as elaborate as one would expect to find in a big town. The land is highly cultivated, and shows evidence of having supported a large population in pre-Spanish days. The tall peaks of *Popocatepetl* (p. 463), *Iztaccihuatl* (p. 464) and *Malintzi* (p. 497) dominate the surrounding country. The train enters a hilly region; the hillsides are nearly all covered with spiky maguey plants. Hence to *Oriental* the scenery differs in no wise from that we have passed. The land is extraordinarily productive and it seems to know no rest, one crop following another as fast as it can be sown and garnered. *Pulque*, corn, wheat and barley are the staples.

217 K. **Oriental** (7,693 ft.), an important rly. junction with a refreshment room. Hotel hard by. The fruit offered for sale at the station is poor. Branch rly. lines run hence to 80 K. *Teziutlan*, to 89 K. *Puebla*, and to other towns on the Interoceanic system. Consult the *Guia Oficial*. — 236 K. *Tepeyahualco*. Near by are *haciendas* devoted to the breeding and

raising of some of the fiercest fighting bulls known to the Mex. bull-ring. At some distance from the station are the remains (uninteresting) of an ancient Indian city.

265 K. *Perote* (7,853 ft. — about 400 ft. higher than Mex. City). To the r. of the poor station is the frowning old fortress (*fortaleza*) of San Carlos de Perote (erected 1770–77), the scene of several sanguinary battles between the Mexicans and the French at the time of the French Intervention. *Guadalupe Victoria,* the first president of independent Mexico, died here in 1843. The Amer. soldiers under *General Worth* occupied the fortress in 1847. It was considerably battered during the Amer. invasion, and prior to 1908 it was in a ruinous state; the Mex. government recently converted it into a military prison. It stands about ½ M. from station, in the centre of a broad plain backed by the towering *Cofre de Perote* (p. 504), and sentinelled by the ever-beautiful *Pico de Orizaba* (p. 496). The old (and uninteresting) town of *Perote* clusters around three churches about 1 M. to the r. of the station. — The train runs across a level plain and approaches the edge of the great plateau. From 281 K. *La Cima* (the summit), 9,280 ft. and the highest point on the line, amid a straggling forest of tall pines, we begin to go downward to the Gulf coast, and we descend 4800 ft. in the next 72 Kilom. The old ch. ½ M. below the station of (286 K.) *Las Vigas,* is a relic of early Colonial days.

The landscape now visible on the l. is one of the most attractive in the Repub. The huge *Cofre de Perote* hems in the view on the S., but on the N. and E. the eye travels over thousands of sq. miles of beautiful hill and valley land; the latter green with the rich and exuberant plant-life of the semi-tropics. Far to the E. is descried the productive *tierra caliente,* laved by the warm waters of the Gulf and bathed in sempiternal sunshine. Picturesque villages (visible for many miles in the clear air) dot the elevated hillsides, and from the latter leap splendid waterfalls that rush impetuously to lower levels. Groves of green banana plants enliven the landscape, which is clothed in beautiful flowers. Deliciously sweet oranges at one cent each, and huge bunches of violets, azaleas, and roses at the same price, are a few of the products offered for sale at the wayside stations. The train compasses the descent by giant loops; at times winding round and round the towns (*San Salvador*) before reaching their level. *Jalapa* (see next page) is visible 25 or more *kilómetros* away, and in turn, the station agent at *Jalapa* can see the train 1 hr. before it reaches the station.

317 K. *San Miguel,* embowered in flowering fruit and flamboyant trees: the country for miles around is flecked with the latter, and at certain seasons the beautiful scarlet, scimitar-like flowers impart to the region the aspect of a floral paradise. Here the spiny cactus has made way for the orchid and the wild rose, the pines are replaced by palms and palmettos, and in the sun-warmed pockets of the hills with a southern exposure grow exquisite tree-ferns; tall and extraordinarily graceful. The thin, chilly, whining air of the plateau has vanished, and here the breath of summer is over all. We cross a deep, vegetation-choked chasm and enter a short tunnel. The views as

we emerge are superb. The land is broken into wild and deep ravines filled with riotous tropical vegetation. 324 K. *Dehesa.* 342 K. **Jalapa**, see below. For a continuation of the journey see p. 507.

56. Jalapa.

Arrival. The rly. station is at the W. edge of the town, at the foot of a sharp slope which leads upward to the *plaza*. Tram-cars (*Ferrocarril Urbano de Jalapa*) run from the station to the main *plaza*, and pass the chief hotels; fare 10 c. (double at night); large hand-bag or a suit-case, 10 c. Luggage by *cargador* (comp. p. lii) 25 c. for a hand-bag; 50 c. for a medium-size trunk, and $1 for a large one. Where the traveller has several trunks he can economize by asking the hotel manager to have the luggage brought up on a platform car — *plataforma*. The centre of the town, and the chief hotels, lie within 10 min. walk of the station. There are no hotel omnibuses. Hotel runners usually meet incoming trains. There is a refreshment room at the station; meals $1. *Jalapa* time is ten min. faster than rly. time.

Hotels (comp. p. xlvii). *Gran Hotel Juarez*, in a commanding position (fine views) facing the *Parque Juarez;* rooms only, from 75 c. to $2; with 3 meals, $2 to $3.50. A reduction can be had for a stay of several days. The best rooms (splendid views of valley and mts.) are in the S.-W. corner of the hotel.— *Gran Hotel, Calle Lerdo*, 3 (3 blocks E. of the Cathedral); rooms only, $1 to $4; meals in the restaurant, $1. Fr., Eng., and Sp. spoken. The second-story rooms with balconies overlooking the street are preferable.— *Hotel Mexico, Primera Calle de Lucio*, 1 (facing the *Parque Lerdo* and the *Palacio de Gobierno*), $2 to $3 Am. Pl.

Jalapa, called politically *Jalapa Enriquez*, in honor of a popular military hero; capital of the *State of Vera Cruz*, with a population of 20,000, derives its name from an Indian vocable, *xalli* — sand, and *apan* — river. The word is often spelled *Xalapa* as *X* and *J* are convertible consonants in Spanish. (The name is best known to Europeans as *Jalap* — *Convolvulus, Ipomoea Jalapa* — a powerful cathartic, the product of a vine of the morning-glory species, with little or no taste or smell. Since the discovery of other medicines the exportation of *Jalap* has greatly decreased.) *Jalapa* was a thriving Indian village when *Cortés* and his band of redoubtable freebooters marched through it on their memorable journey from *Cempoalla* to the Aztec capital, after the destruction of the Spanish vessels in the *Bay of Vera Cruz*.

"The traveller from the coast hails its groves with delight, as announcing that he is above the deadly influence of the *vómito*. From this delicious spot the Spaniards enjoyed one of the grandest prospects in nature. Before them was the steep ascent — much steeper after this point — which they were to climb. On the r. rose the *Sierra Madre*, girt with its dark belt of pines, and its long lines of shadowy hills stretching away in the distance. To the S., in brilliant contrast, stood the mighty *Orizaba*, with his white robes of snow descending far down his sides, towering in solitary grandeur, the giant spectre of the Andes. Behind them, they beheld, unrolled at their feet, the magnificent *tierra caliente* with its gay confusion of meadows, streams and flowering forests, sprinkled over with shining Indian villages, while a faint line of light on the edge of the horizon told them that there was the ocean, beyond which were the kindred and country they were many of them never more to see." (Prescott.)

Giant mountains are dominant features in the landscape. The por-

phyritic **Cofre de Perote** (13,552 ft.), so called because the topmost point resembles a chest, hems in the valley immediately to the W. of the town, and it is one of the most impressive mts. of the *Sierra Madre* range. The Indian name for it is *Nauchampatepetl*, or square mt., and it is believed that the reefs (*Boquillas de piedra*) in the Gulf of Mexico were formed by its lava flow in past ages. **Orizaba** (18,225 ft.), called by the Indians *Citlaltepetl*, is seen to the S. of *Perote*, and is described at p. 496. In the intervening valleys is a bewildering mass of plants which flame and bloom perennially; with coffee, *zarzaparrilla* (*Smilax medica*), vanilla (*Vanilla planifolia*), and a host of aromatic shrubs as salient features. The view of these mts. and valleys was a favorite one with the late *Frederick Church*, whose grand painting, *The Heart of the Andes*, is known to most lovers of pictured mountain scenery.

Jalapa is often spoken of as "the flower-garden of Mexico" and it is a popular resort. Natives often call it *Jalapa de la Feria* (of the fair) because of a great annual fair which was formerly held here to dispose of the merchandise brought by the Spanish "Silver Fleet" on its return from Cadiz. The town is celebrated for its lovely *Señoritas;* and the proverb, *Las Jalapeñas son halagüeñas* (the Jalapa girls are bewitching), is current in the vernacular. In the early days it was a *diligencia* station on the highway between *Vera Cruz* and Mexico City, and then the environing hills sheltered many *salteadores* (highwaymen) who lived by robbing the weekly mail-coach. Many of the houses are time-stained relics of Vice-regal days — a blend of Spanish-Moorish architecture, with massive walls and prison-like windows flush with the pavement and protected by heavy iron bars. The overhanging balconies are usually laden with blooming flowers. The time-stained tiles, with which most of the quaint dwellings are roofed, impart an air of great antiquity to the place. Certain of the sun-bathed cloisters are a sustained delight to the artistic eye. In the early morning the narrow, cobble-paved streets are thronged with donkeys bearing panniers of fruits and flowers to the local markets. Coffee is one of the great staples of the region, and *Jalapa* is the mart to which much of it is brought.

Soon after the fall of *Tenochtitlán* Spaniards settled in *Jalapa* in appreciable numbers, as the place was a sort of halfway point between the coast and the capital, with a more agreeable climate than either of these places. It stands about midway up the long ascent from the coast to the edge of the plateau, and the vapors from the ocean, touching the mts. in their westerly progress, maintain a rich verdure throughout the year. The warmest month of the year is May, the coldest March. August is the most uniform. A disagreeable feature of the climate is a frequently recurring drizzle (*llovizna*) called *chipi-chipi*, which sometimes lasts for a week. When the moisture-laden clouds from the Gulf impinge on the mt. tops above *Jalapa*, they condense under the influence of the cool air and precipitate upon the town. "For days at a stretch the sun is obscured, and the *Jalapeño*, muffled in his *sarape*, smokes his *cigarrillo* and mutters *Ave María Purísima, que salga el sol* — Holy Mary, let the sun come out!"

In 1791 the settlement received the title of *villa* (town), and this was altered (in 1830) to *ciudad* (city). It has changed but little since the Great Captain and his myrmidons first saw it. Perched on the slope of the *Cerro Macuiltepec* (*macuilli* — five, and *tepetl* — mountain) its steep, crooked and tortuous streets recall certain twisty thoroughfares of Naples. It is quite as quaint as some of the Italian cities, and the views from some of the vantage points in the town are among the most beautiful and beguiling in Mexico. Across miles of foot-hills, ravines and emerald valleys one looks out, as from an eagle's nest, upon a charming landscape which embraces the torrid, the temperate and the frigid zones. The contrast between the snow-clad peaks and the town, embowered in honeysuckle, gardenias, azaleas, bougainvillæa, camelias, iris, and a wealth of tropical and sub-tropical flowers, is striking. Several swiftly flowing rivulets course through the lower reaches of the town, and from this district the view of the town itself, resting somnolently against the green hills and decked out here and there with glistening church towers — which stand out sharply against the faultless blue sky

—is very attractive. Even the modest hut of the lower class *Jalapeño* is adorned with bright flowers, and the smiling and happy faces of the people are in strong contrast to the sodden and sullen countenances of some of the proletariate of Mexico's capital.

The **Cathedral**, which flanks the *Parque Lerdo* on the W. and faces the *Palacio de Gobierno* (completed in 1907 at a cost of $300,000), was formerly the ch. of *Nuestra Señora de la Concepción*, and it occupies the site of a primitive ch. erected in the 16th. cent. The present structure dates from 1773; it was renovated a half century later and was consecrated as a Cathedral in 1864. The new Gothic façade is strangely out of place on the otherwise imposingly massive structure. A caustic writer has referred to this ch. as a "jaunty horror half-clad in cheap Gothic clothes which don't fit." It is built upon a sharp slope, and is reached by a short flight of 18 narrow steps. The interior is more like a toboggan slide than an ordinary ch. floor; the smooth tiles making the stretch from the door to the altar even more slippery than would ordinarily be the case. It would be relatively easy for one to backslide in this ch. The stained glass windows are of Mex. make. The two quaint old wheels of bells that assist in the functions, are interesting relics of early times. The Gothic motif of the façade extends to the interior, and is carried out in the choir stalls (of carved wood), the pointed windows, the confessionals and the railing of the *presbiterio*. The pictures are not worth looking at.

There are a number of old churches (the first was erected in 1550, but it was demolished recently to make room for the handsome *Parque Juarez*), but none of them are of special interest to the traveller. The old *Beaterio*, on the 2nd Calle de Zaragoza (at the rear of the *Palacio de Gobierno*), was erected in 1750 for conventual purposes. It has several times been renovated, and the present stained glass windows and decorations date from 1909. The statue in the *Parque Lerdo* stands to the memory of the one-time president *Sebastián Lerdo de Tejada*. A favorite promenade is the *Parque Hidalgo*, called also *Los Berros*, at the E. edge of the town. Follow the *Calle Principal* to the suburbs, then turn to the r. and proceed two squares. The park is a half-wild spot, vocal with song birds and aflame with flowers. The music kiosk (commemorative tablet) was erected in 1895, during the second gubernatorial term of *Señor Don Teodoro Dehesa*.

Jalapa is celebrated for excellent cigars; the largest factory (English spoken) is the *Valle Nacional* of *E. Gabarrot y Cía.*, facing the *Plaza de San José*, in the N.-E. quarter of the town. The cigars offered for sale on the streets are apt to be not of the highest quality, and are sometimes found to contain *tripa* rejected by the best factories. The venders usually sell them in plain cedar boxes, unstamped, to impart the impression

that they have been stolen from the factories. — When the local guide is nonplussed to find something to interest the visitor he will point out the house in which the Mexican President *Sebastián Lerdo de Tejada* was born; the one occupied by *Marshal Bazaine* when with his French troops he retreated from the capital and left *Maximilian* to his fate; and the spot where the American soldiers under *Scott* and *Worth* played baseball (in 1847) with the wooden leg[1] captured (by the Fourth Illinois regiment) from *General Santa Anna.*

The scrimmage in which the bombastic and irascible *Santa Anna* lost his real leg smacks of the burlesque. The ten years' war for Independence keyed the Mexicans to such a fighting pitch that civil wars seemed almost necessary to drain their martial enthusiasm. In one of these family disagreements (sacking of the *Parian* at Mexico City in 1828) certain French subjects got between the firing-lines, and France preferred a claim of $600,000 against the *Bustamante* government. One item in this claim, $60,000, was demanded by a French pastry-cook (*pastelero*) for pies alleged to have been stolen and eaten by the *revolucionarios.* This claim became known derisively as the *reclamación de los pasteles* — the pie-claim. The French ultimatum of March 21, 1838, was followed (in Oct.) by a French squadron under *Bazoche*, which captured the fortress of *San Juan de Ulua* (Nov. 25) and occupied Vera Cruz Dec. 5. A landing party under the *Prince de Joinville* attacked the city early one morning while *Santa Anna* slept, and as the sailors were entering their boats after a repulse, the drowsy general rushed them, and in the squabble was shot in the leg — which was amputated in a crude way, and later removed from its resting place at *Manga de Clavo* and deposited (under a fine monument) midst imposing ceremonies at Mexico City. To prevent further hostilities a treaty was concluded (March 1839) and Mexico paid the $600,000 in full.

Excursions: *El Dique*, about 10 min. walk southward from the *Jardin Juarez*, is not worth a visit, unless time hangs heavily. There is an unkempt mill, and a lake which sometimes contains water-lilies. Follow the street which descends past the W. side of the *Hotel Juarez*, enter the *Calle del Dique*, pass the *lavandería*, turn to the l. and proceed about ¼ M. along the rock-paved road. An interesting excursion for those who love country walks is by the highway to (9 kilom.) **Coatepec.** Turn to the l. at the *Parque Juarez*, enter the *Calle del Dique*, cross the stone bridge and enter the wide, tree-shaded and stone-flagged old Spanish military highway — a section of the great *camino real* which once linked *Jalapa* with the coast. The road trends toward the S.-E. and soon enters the thick jungle. In the early morning many Indian men and women are met coming from *Coatepec*. In places the tall trees make a tunnel of green through which the road passes. The jungle is filled with beautiful flowers among which are hundreds of exquisite orchids. The walking is good — except in places where the cobbles have been removed — and from the hill-tops splendid views are to be had. The typical Indian *pueblo* of *Coatepec* is quaint and attractive. The traveller can return to *Jalapa* by one of the several daily trains on the *Ferrocarril de Jalapa á Córdoba*, or proceed (by train) to (12 kilom.) **Xico,** and view the splendid *Xico Falls* (*El Salto de Xico*) whence *Jalapa* and *Coatepec* receive electricity for lighting. Thirty cubic feet of water reach the edge of the ridge each second and fall 256 ft. into the rock-strewn basin below. The environing country is wild and picturesque.

Fifty miles N. of *Jalapa* and 6 M. from the village of *Papantla* is the

[1] This leg is now in Memorial Hall at Springfield, Ill. (U. S. A.). The leg purchased and worn later by the discomfited general is in the Morelia (p. 208) Museum. His real leg was torn from its tomb at Mexico City (in 1863) and dragged with a cord through the street, midst insults, albeit it was later secured and buried.

ancient **Pyramid of Papantla** (called by the *Totonac* natives of the region, *El Tajin*[1] = the thunderbolt), accidentally discovered by some hunters in 1785. Standing in a dense wood far from the highway it remained unknown to the Spaniards. Built of immense porphyritic blocks covered with hieroglyphics and bound together with mortar, it is supposed to be of great antiquity. Human figures predominate among the carvings, which usually represent crocodiles, serpents and smaller reptilia. The structure is remarkable for its symmetry, the polish of the stone surfaces, and the regularity of their cut. The base of the pyramid is an exact square, each side 82 ft. long with a height of about 60 ft. Like all Mexican *teocalli* this mound is composed of several stages or terraces, reached by a grand stairway of 57 steps leading to a truncated summit where human sacrifices were made. The visitor cannot fail to note a number of square niches (366 in all) which have given rise to the conjecture that they, in some occult way, were connected with the *Toltec* calendar. It is thought that the twelve additional niches in the stair toward the E. may have represented the "useless" or intercalated days at the end of their cycle. In one of his books on New Spain *Baron Von Humboldt* refers to the analogy of the brick monuments of *Anáhuac* to the temple of Belus at Babylon, and to the pyramids near Sakhara, Egypt. He says: "There are in Mexico pyramids of several stages, in the forests of *Papantla*, at a small elevation above the level of the sea, and on the plains of *Cholula* and *Teotihuacan*, at elevations surpassing those of our passes in the Alps. We are astonished to see in regions most remote from one another, and under climates of the greatest diversity, man following the same model in his edifices, in his ornaments, in his habits, and even in the form of his political institutions." Ruins of the structures of the *Totonacs*, who anciently dwelt in the coast region of *Vera Cruz*, lie thick throughout the vast forests between *Jalapa* and the coast. As these minor ruins are devoid of the greater interest which cluster about those of *Mitla*, *Teotihuacan* and *Yucatan*, they are rarely visited. Their difficulty of access renders them little known. Travellers can arrange with the hotel manager for horses and guides for *Papantla*.

Jalapa, see p. 503. The grade slopes sharply, and the vegetation which flanks the rly. shows the effects of the heavy rainfall which is a feature of the region. The almost perpetual moisture in the air, and the warm sunshine, produce a vigorous plant life, and this clothes the hillsides with perennial green. We traverse plantations of coffee (*cafetales*), tobacco, and bananas. A myriad brilliant flowers add huge blotches of color to the landscape. Beautiful tree ferns abound; lithe lianas bind the jungle trees together, and the almost countless orchids seem here to reach a high perfection. The line zig-zags downward, crossing and re-crossing the old military highway constructed and used by the Spaniards upward of three centuries ago. 351 K. *Pacho*. 358 K. *Muñoz*, amid groves of coffee, bananas, and pineapples. 366 K. *Chavarillo*, a nondescript station, on a rolling upland, hemmed in by high hills. Splendid view of the snow capped cone of *Orizaba* (on the r.). 381 K. *El Palmar*. We enter a region of palms and palmettos. Range after range of ravine-scarred hills pass in review. The deep valleys, crossed by high bridges, are fairly choked with luxuriant tropical vegetation. The rly. line follows narrow terraces cut in the Mt. sides. 391 K. *Colorado*, a shipping point for corn.

[1] There is a handsome carved wood reproduction of this pyramid in the National Museum at Mex. City. See p. 298.

The region roundabout produces quantities of huge *papayas* (p. 548) which are offered at the stations at 10–20 c. each. 397 K. *Carrizal.* 407 K. *Rinconada.* 416 K. *Tamarindo.* 419 K. *Chichicaxtle.* 429 K. *San Francisco.* We leave the coffee zone (comp. p. 489), enter the tropics, and cross a tropical river spanned by a high bridge. 433 K. *Salmoral.* The region from here to the coast is beautiful and intensely productive. Fine oranges, cocoanuts, fat little yellow bananas of marvellous sweetness, *papayas*, and a host of other tropical fruits, grow by the wayside. Prominent among the trees are many fine *Coyol* palms; the tall ones, with clusters of small nuts the size of dates are known as *Coyol Real*, and they supply the palm oil of commerce. Hereabout the tall trees all bend toward the S.-W., because of the strong northern gales (*nortes*, p. 471) which blow down the gulf at certain seasons. *Palma Christi, melonzapote, cocoanut* palms, and a host of tropical trees are visible from the cars, as are also broad fields of sugar-cane. We pass the small stations of 439 K. *Antigua* (but 22 ft. above sea level), 448 K. *Vargas*, 454 K. *Santa Fé*, and 461 K. *Buena Vista.* The sea is visible on the l. 474 K. **Vera Cruz,** see p. 469.

57. Puebla.

Arrival. The stations of the *Ferrocarril Interoceánico* (Pl. B, 3), *F. C. Mexicano*, and *F. C. Mexicano del Sur* (Pl. B, 2) cluster at the N. end of the city within 5 min. walk of each other. For the convenience of passengers bound for *Tehuacan* (p. 526), *Oaxaca* (p. 528), and towns on the *Mex. So. Rly.*, the principal trains of that line (Rte. 59, p. 523) leave from the *Interoceanic station.* The trains are met by the omnibuses of the different hotels and by cabs (for 1–2 persons, with hand luggage, 25 c. to the hotel). The *Plaza Principal* or *de la Constitución* (Pl. D, 3), near which are the chief hotels, is about 5 squares to the S. *Puebla* time is 4 min. faster than rly. time, or that of Mexico City.

Cabs (*Coches de sitio*); stands at the rly. stations and in many parts of the city. Per ½ hr. 25 c. Per hr. 50 c. Double after 10 P. M., on special *dias de fiesta*, and for drives outside the city limits. These prices apply to red-flag cabs. Yellow-flag cabs are cheaper and are used by the lower classes.

Tram-cars of the *Compañía de Tranvias Luz y Fuerza de Puebla* traverse the city in all directions. The *Circuito* line passes in front of the Interoceanic (and near the other) stations, and crosses the *Plaza Principal.* Fare 6 c.

Hotels (comp. p. xlvii). *Hotel del Pasaje* (known also as the *Arcade Hotel*), corner *Independencia* and *Pasaje del Ayuntamiento* (Pl. D, 3); European and Am. Pl. Rooms only, from $2 to $5; with bath from $7 up; with board $5 to $15. Three meals $3. The office is on the 2d floor. Fr., Eng. and Sp. spoken. — *Gran Hotel, Calle de Cholula* 5 (Pl. C, 3); rooms from $2 to $10 Am. Pl. Baths in the hotel, from 25 c. to $1. Native management. — *Hotel de Francia* (Pl. D, 3), *First Mercaderes* 3, $2.50 to $5, Am. Pl.; Fr., and Sp. — *Hotel del Jardin* (Pl. D, 4), *Infantes* 22, $2.50 to $6, Am. Pl.; Eng., German and Sp. — *Hotel Magloire* (Pl. D, 3), *Second Mercaderes* 5, $2 to $6, Am, Pl. — *Gran Hotel Barcelona* (Pl. D, 3), *Estanco de Mujeres* 12, $1.50 to $3, Am. Pl.; Spanish management. During Holy Week and on certain of the national holidays the traveller should engage his lodgings in advance. In addition to the above named hotels there are several others which are well spoken of.

Museums. *Museo del Estado*, in the *Colegio del Estado* (Pl. E, 3). The

PLANO DE
PUEBLA
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S. Juanquito
Nueva
S. Pablo de los Frailes
Hidalgo
Vaqueros
Roncos
Obraje
Arco Grande
Tesorera
Nuñez
Estacion del Ferrocarril Mexicano del Sur
Templo del Corazon de María
Templo del Corazon de Jesus
Ventanas
Progreso
S. Pablo de Naturales
Zayas
Costado
Merced
Iglesia de San Ramon
Corregidora
Nopalito
Alfaro
Solar de Castro
Fuente de Belen
Templo de Belen
F.C. a Jalapa y Vera Cruz
Ferrocarril a Cholula
Estacion del F.C. Interoceanico
Sonora News Co.
Meson de Sosa
Pimentel
Capilla de Dolores
Rastro
Iglesias
Industria
Espindola
Templo de San Marcos
Hospicio
Mirabores
Palafox y Mendoza
Penitenciaría
Cuartel Zaragoza
Guadalupe
Abril
Padre Avila
Tuxtli
C. de S. Agustin
Templo de San Agustin
Luis de Haro
Cinco de Mayo
Mudo P.
Martinez
Calzada
Porfirio Diaz
Locas
Juan Muglia
Libertad
Plazuela de Iturbide
Parral
Cocheras
Andrade
Iglesia de Santa Ines
Peñasco
Mexicano
Ramon Corona
Velodromo
Carreras
Cuauhtemoc
Juan Ruiz
Pila Seca
Santiago
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Totopoxtla
Estatua Ecuestre de General Ignacio Zaragoza
Iglesia del Señor San José
Templo de San Juan del Rio
Templo de Nuestra Señora de la Luz
Curato de La Cruz
Templo de La Verónica
Iglesia de San Francisco
Cuartel
Fuente de San Miguel
Templo de Santa Clara
Hotel Magloire
Hotel del Pasaje
Hotel del Jardin
El Sagrario
Iglesia de Nuestra Señora de la Soledad
Templo de Analco
Museo del Estado
Templo de Santa Elena
Plazuela de los Romanos
Alameda
Plazuela de Analco
Calzada de la Sabana
Calzada de Sta. Barbara
Hospitalito
Cruz Verde
Noche Buena
Camino N. de Vera Cruz
Cruz del Milagro
Violeta
Jazmin
Clavel
Azucena
Cantera
Carrillo
Naval
Barranca
Meson del Angel
Secretario
Curato Viejo
Meson de Prieco
Americo Hernandez
Romero Vargas
Torrecilla
Aduana Vieja
Mesones
Navio
Vacas
Jacal
Comarin
Chihuahua
Huertas
Alguacil Mayor
Meson Viejo
Rabosso
Cruces
Cosme Pueblano
Sta. Clara
Romero
Bajito
Nacional
Dulces Frente
Dama
Muerte
Ecce Homo
Tomas
Tiburcio
Carretas
Cadena
Hospital
Cruz Alta
Puente
Portal de Flores
Portal de Mercaderes
Portal de Agustinos
Portal de Santo Domingo
Portal de Clerigos
Portal de Diputados
Portal de Matamoros
Portal de Panaderos
Portal de Carros
Portal de Tlaxcaltecas
Portal de Cuchilleros
Portal de Tenderos
Portal de Tejedores

collection is not very extensive, and the traveller can devote the time to better advantage in the *Museo Nacional* at Mexico City (p. 298).

Baths (comp. p. lii). If there are no baths in the hotel, ask the manager which of the 8 establishments in the city is the cleanest and bears the best reputation.

Shops. The best of these (bargaining usually necessary) will be found in or near the *portales* (Pl. D, 3), of the *Plaza Principal*. Here the traveller may secure attractive specimens of the beautiful onyx work (p. xcvi) for which *Puebla* is famous. Antiques can perhaps be bought to better advantage in Mexico City. There are some attractive shops in the *Arcade* which leads E. from the *portales*.

Post and Telegraph Offices. Branches in various parts of the city. The telegraph rate to Mex. City is 20 c. for ten words; to the U. S. A. $1.62. The Central P. O. (*Correo Principal*, or *Casa Matriz de Correos*) is in the Calle de Victoria, 2 squares N. of the *plaza*.

Banks. *Banco de Londres y Mexico; Banco Nacional de Mexico; Banco Oriental de Mexico.* As locations are apt to change, the traveller is referred to the *Directorio General de Puebla*, for the street address.

The above also applies to

Consuls. The United States, Great Britain, France, Germany, Belgium, Spain, and most European countries are represented.

Puebla (known politically as *Puebla de Zaragoza*), a fair city (3d largest city in the Repub.) 7,100 ft. above the sea, on the Great Central Plateau; with a population of 95,000 inhab.; the seat of an Archbishop and capital of the state of *Puebla*, deserves a visit not alone for its historical associations, but also for its many attractive churches, of which there are upward of sixty. The most interesting of these are described in the following pages. Many of the handsome private residences are very interesting from an artistic and architectural viewpoint, and are relics of Viceregal days. The architecture of the city (sometimes referred to as the Rome of Mexico) is distinguished by an Andalusian influence, with a liberal use of Moorish tiles (*azulejos*). Polychrome[1] tiles are used to great artistic advantage in the ch. towers and domes, in the private residences, as tablets for the street names, and in many minor ways. Not a few of the Oriental-looking houses have façades profusely decorated with them. *Puebla* was long a trade centre between Mexico and Spain; from a military viewpoint it is considered the key to the national capital. It has not always escaped being considered reactionary, and it was among the last of the important Mexican cities to fall into progressive ways. Prior to 1908 it had nearly 100,000 inhabitants and no underground sewers. It is still intensely Catholic, and there are among the population persons who kneel in the street at the sound of the Archbishop's carriage-wheels, and who hasten to kiss the ecclesiastical hand. The situation of *Puebla* — on the gradual slope of the *Sierra Madre* foot-hills, whence magnificent views are obtained — is striking. Three eternally snow-crowned volcanoes, and

[1] Puebla was the first city in Mexico to manufacture the renowned *Talavera ware* (p. lxxiii), and the colored glazed tiles for which it is now celebrated, and which are sent throughout the Republic, to decorate churches and secular buildings.

many lesser peaks, overlook the city, which is one of the cleanest and perhaps one of the healthiest in the Repub. The straight and fairly broad streets run at right angles to each other, and prior to 1909 they were spanned at intervals by quaint little arched stone causeways, that were necessary in the rainy season.

History. Soon after the downfall of *Tenochtitlán* the Spaniards decided to found a city about midway between the Aztec capital and the coast; one that would be healthier than the island city of the Indians, nearer to their base of supplies, and which would afford greater security to their countrymen engaged in agriculture between the plateau and the ocean. A Franciscan friar, *Toribio de Benavente*, called *Father Motolinia* (comp. p. 444), was delegated to select a suitable spot, and he chose the plain lying between the stately *Popocatepetl* and the distant peak of *Malintzin*, or *Metlacueyatl*. The plateau was already dotted with the towns of *Cholula*, *Tlaxcala*, *Tepeaca*, and *Huejotzingo*, but none of these united the conditions desired by the *conquistadores*. According to the church chronicles *Padre Motolinia* was greatly aided in his task by a dream which came to *Fray Julian Garcés*, who saw two angels with line and rod pacing a beautiful plain flanked by tall volcanoes. The site was immediately chosen and was named *Puebla de los Angeles*. In his *Historia de los Indios de Nueva España*, Fray Toribio says: "The City of the Angels, in the fertile *Atoyac Valley*, *Province of Tlaxcala*, New Spain, was founded at the urgent request of the Franciscan Friars, and by order of the *Audiencia Real*, whose President was Bishop *Fuenleal*. It was established on the 16th of April — the day of *Santo Toribio* — in the year 1532. Eight thousand *Tlaxcalan* allies and many other Indians came from *Tepeaca* and *Huejotzingo*, and erected the first huts for the workmen. These allies came singing and dancing and playing upon their musical instruments. The day was one of great rejoicing, and mass was celebrated upon the place marked out for the city. On this day also came forty Spanish families to settle in the new city." The Indians have a different tradition; one to the effect that a small native town was demolished to make way for the Spanish city, which was founded on a spot called *Cuetlaxcoapan* — "where hides are washed." The first mass was said on the site of the present ch. of *San Ramon;* the first house was erected in the suburb of *San Sebastián*. The suburb of *Santa Ana* was given over to the *Tlaxcalans;* that of *San Pablo el Antiguo* to the Aztec allies, and *San Pablo el Nuevo* and *Santiago*, to the *Cholulans*. Though it failed to supplant *Tenochtitlán*, *Puebla* rose in time to be the second city of the country. The transference of the Episcopal See from *Tlaxcala* gave a great impetus to church and convent building. The Dominicans followed close on the heels of the Franciscans, and were in turn followed by the Augustinians, the Jesuits, and the Carmelites. "It seems," says *Prescott*, "to have inherited the religious pre-eminence of the ancient *Cholula*, being distinguished, like her, for the number and splendor of its churches, the multitude of its clergy, and the magnificence of its ceremonies and festivals." (Some of the first great conventual estates still exist; others have been so altered, to meet commercial requirements, as to be almost unrecognizable.)

Puebla capitulated to *Agustín Iturbide* in 1821; was taken by the American *General Scott* in 1847, and was besieged and taken by the French soldiers of Napoleon in 1862. The repulse of the French, on May 5, 1862, by the valiant Mexican *General Ignacio Zaragoza*, was a notable military achievement; the city was thereafter called *Puebla de Zaragoza*, and the day became a national holiday. The French again besieged the city and captured it (May 17, 1863) after a two months' struggle. On April 2, 1867, it was the scene of a furious battle between the Mexicans, led by *General Porfirio Diaz*, and the French troops. The engagement was one of the most brilliant and successful conducted by *General Diaz*, and the anniversary was also declared a national holiday. At that time *Puebla* was in the power of the Imperial forces and their allies under *General Manuel Noriega*, a sturdy and courageous fighter,

who, for 27 days, had defended it against the repeated assaults of the Mexicans. *Noriega* was in high spirits because of a private communication informing him that Maximilian had despatched *General Leonardo Marquéz* to *Puebla* with reinforcements, and that *General Diaz* and his handful of patriots were on the eve of being trapped between the two forces. This wily general had, however, intercepted the message, and, mindful of his perilous predicament, had decided to take the city by storm, whatever might be the loss. Feigning a retreat, he divided his forces and shortly before daylight of April 2d he attacked the stronghold at various points, fighting against tremendous odds. Led in person by *General Diaz*, the heroic Mexicans captured one intrenchment after another, and daylight saw them in possession of the place.

The **Plaza de la Constitución** (Pl. D, 3), flanking the Cathedral and the portales, contains some unusually tall trees, a number of fountains, a music kiosk (military music on certain evenings), and some parterres of semi-tropical flowers. It was formerly a mere stone-flagged square, sun-burned and uninviting. It is of particular interest to Americans because of a severe conflict (in Oct., 1847) between 2,500 men of the Mexican General *Antonio Lopez de Santa Anna's* army, and 500 gaunt and weather-beaten Americans under *Colonel Childs* — a portion of *General Worth's* command left to guard 1,800 sick and disabled soldiers of the main army then on its way from Vera Cruz to the Mexican capital.

The fierce battle of *Cerro Gordo* had just been fought, and though the Americans had emerged triumphant, they had been seriously disabled by the Mexicans. When the main army continued its march *Colonel Childs* found himself encompassed in a hostile city of 80,000 inhabitants who took no pains to conceal their dislike for him and his wounded countrymen. Anticipating trouble he secured 30 cattle and 400 sheep, along with army stores, and barricaded himself in the *plaza*, with stones and bales of cotton. The main army was no sooner out of sight than *Santa Anna*, who had held together about 2,500 men, determined to attempt to retrieve his fortunes, and by an attack on the harassed Americans, revive the drooping spirits of his men. He sent *Childs* a summons to surrender, which was refused. The Mexicans then opened a fierce artillery fire on the encampment in the *plaza*. A persistent and galling musketry fire was directed against the sick and besieged troops from the house-tops, while from the narrow, converging streets the foot soldiers attacked with the bayonet. The church bells sang joyously, and the unequal battle was watched eagerly by the entire population. The heart-rending struggle was maintained for 30 days, under an almost continuous fire, many of the sick soldiers standing guard and taking part. The approach of *General Lane* with reinforcements from Vera Cruz forced *Santa Anna* to retire.

The **Paseo Nuevo**, in the N. part of the city (Pl. B, 4), is noteworthy for a handsome bronze group of statuary erected (by the state of *Puebla* in 1898) to the memory of the Heroes of the War for Independence. Beside a figure of Liberty is one of *Miguel Hidalgo*, *José María Morelos* and other patriots; prominent among them the sturdy peon miner of *Guanajuato*, who with a paving stone as a shield against Spanish bullets blew up the door to the *Alhóndiga* (p. 139) and turned the tide in favor of the insurgents. Hard by is a statue of the philosopher *Gabino Barreda*, and one to *Estéban de Antuñano, fundador de la industria fabril en el país*. Directly behind this statue is an evil-smelling sulphur spring whose vaporous waters rush hot from the heart of the distant volcano and waste their efficacy in the local sewer. At the S. end of the *paseo* is a striking monument erected (by the state in 1896) to *Nicolás Bravo*. The most interesting object in this part of the city is the **Church of Nuestra Señora de Guadalupe** (Pl. B, 3), which faces the *paseo* at the E. The

interior is uninteresting — the four huge paintings which represent scenes in the *Apparition of the Virgin* to *Juan Diego* being mediocre copies of those in the ch. of *Nuestra Señora de Guadalupe*, described at p. 397. "This church offers in its façade another remarkable example of the decorative use of glazed tiles that is peculiar to *Puebla*. In the bases of the towers the tiles are red and green, the pictures have blue and white borders with polychrome figures; the sun and the moon with orange bodies and yellow rays are upon a blue ground. In the surface of the façade, the zig-zag bands are of orange, blue and green, alternating with white. The arched border is of blue and white. The angels in the spandrels have yellow garments and orange wings." The four, square colored tile pictures refer to the *Apparition of the Virgin of Guadalupe*, and the inscriptions beneath the four make the famous phrase *Non fecit taliter omni natione* (comp. p. 398). The time-stained dome is odd, with workmanship similar to that of the towers. This is the ch. one sees when looking W. from the platform of the *Interoceanic Rly. Station*.

The **Cathedral** (Pl. D, 4), undoubtedly one of the largest, handsomest, and richest Catholic temples in America, a relic of early Spanish colonial days and a treasury of historical associations, is open all day (except from noon to 2.30) free to visitors. As a rule permission has to be obtained from the *sacristán* to enter the choir and the *Sala Capitular*, and as this functionary is apt to be busy in the early afternoon (at which time even the "travelling *peso*" may fail to work) the tourist should plan to visit the edifice in the morning. "The Cathedral of Puebla [says *Mr. Baxter*] ranks next to that of Mexico City in architectural importance. Both without and within it has an effect of greater unity than that of the capital, but exteriorly it lacks the elegant richness of the greater building, and internally it is less impressive though by no means wanting in grandeur. The façade has the charm of a beautiful simplicity, enriched by much sculpture and fine decorative carving in white marble. Surpassing the façade in design is the N. portal of the transept, one of the most beautiful examples of Spanish renaissance in all Mexico."

The massive proportions of the edifice are seen to great disadvantage from the park-like *Plaza de la Constitución*, which extends clear along one side of it, and from the narrow streets which hem it in on its three other sides. It stands upon a slightly elevated platform or terrace covering a wide area. An encircling iron fence with posts surmounted by winged angels (the work of an American foundry established in *Puebla* in 1825) encloses the long, dreary stone-flagged atrium, which, with the massive and time-stained buttresses, emphasizes the contrast between the somewhat uninviting exterior and the sumptuous interior. At first, the Spaniards who settled in *Puebla* contented themselves with the modest ch. erected (about 1535) by Bishop *Juan de Zumárraga*. In 1562 *Felipe II* approved the plans for the present structure. These plans were drawn by the celebrated architect *Juan de Herrera*, who built the Spanish Escorial, and who was the alleged constructor of the equally celebrated *Bridge of Segovia* (a Cyclopean aqueduct erected by *Trajan* and considered one of the finest Roman remains in Castile). The corner-stone of the ch. was laid the same year, and it was completed April 18, 1649 (at a cost of a million and a half *pesos*), and consecrated on that day by Bishop *Juan de Palafox y Mendoza*. It is 323 ft. long by 101 ft. wide, of dark brown stone remarkably preserved. Its twin towers (240 ft. high) dominate the city and are visible for miles around. The lanterns capping the towers are covered with red and yellow glazed tiles, and the great dome

(designed by *Ferrar*) is covered with yellow and green glazed tiles, giving the effect of greenish gold.

The Campanario, erected in 1678 at a cost of $100,000 (according to an old inscription on the tower), contains nearly a score of bells, with various dates up to 1828. The largest weighs 9 tons and bears the date 1729. Its deep, melodious tones remind the traveller of certain of the bells of Florence. A modern clock in the W. tower detracts from its appearance.

The Main Entrance, between the towers, is surmounted by stone carvings and *basso-relievos* in white marble. Sculptured saints and figurines occupy the various niches, and over the central doorway is the date 1664, which commemorates the completion of this portion of the ch. Above is a crown and the insignia of the order of the Golden Fleece (*Toisón de oro*). On the r. is a *basso-relievo* representing St. Francis and the stigmata; on the l. is *Santa Rosa* offering a crown of flowers to the Infant Jesus in the Virgin's arms. The huge carved doors, swung on massive pivots let into soffits, are not without interest. The side entrance is embellished with statues, some of them arrayed in pontifical robes, with medallions in marble, and with the Pope's mitre and keys. The massive side doors, with smaller ones cut into them, are studded with bronze bosses. The monument in the atrium was erected in 1886 to the memory of *Pope Pius IX*.

The **Interior** of the Cathedral is a veritable museum of pictures, not all noteworthy: each of the 14 chapels has a half dozen or more; many hang against the walls, and at the *Altar de los Reyes* there are 19. The interior forms a huge parallelogram 295 ft. E. and W. and 153 N. and S. The central nave (*Nave del Perdón*) is 87 ft. high, and is separated from the lateral naves (63 ft. high) by unusually massive, but graceful stone columns. The interior view is marred by the *coro* in the centre — a traditional remembrance of the early basilicas, and popular in Spanish Cathedrals. The critical eye will note a preponderance of the Mexican marble known as *Puebla* onyx (p. 518), which detracts somewhat from the artistic ensemble. The effect of the great marble paved floor is admirable. The tall gilt *rejas* which separate the side chapels from the aisles are very elaborate, and the chancels are splendidly carved examples of early work. The 14 semi-oval paintings, in handsome gilt frames, which hang from the lateral pilasters and represent the 14 stations of the cross, are attributed to the celebrated *Zapotec Indian* painter, *Miguel Cabrera* (p. cli), albeit the work (thanks to the meddling hand of the modernizer) is sadly injured by restoration. The various confessionals are good examples of native wood-carving. The few stained-glass windows, which are not noteworthy, are of European origin. The massive gilded candelabra are worth looking at. The seats on the side of the *crujía*, or railed-off passage between the *coro* and the high altar, are reserved for men, and a printed sign advises that women are not allowed there even when accompanied by men. The opposite seats are for women. The whole interior has an air of newness and of wealth in keeping with the rich city of *Puebla*, of which the Cathedral is the spiritual head. On the r. of the entrance from the *plaza* is a huge painting of *San Cristóbal*, and on the l. a companion piece, *Aparición á San Miguel* — both mediocre and by unknown painters. The unusually massive pulpits are carved from the *Puebla* onyx.

The **Coro** contains a veritable art treasure in the fine marquetry *silleria*, the work of the master *Pedro Muñoz*, who began it Aug. 24, 1719, and completed it June 24, 1722. The panels of the 54 upper seats and the 46 lower ones, as well as the graceful wooden shells which surmount the former, and the beautiful doors of the side entrances, are inlaid in many intricate patterns, no two alike. At the rear of the bishop's seat is a small inlaid door with a picture, in marquetry work, of *St. Peter*. Behind this door (which always is to be unlocked and which rarely is) is a shrine containing an alleged thorn (much venerated) from the Saviour's Crown. Above the door is an ivory figurine of the *Purísima Virgen*. The old and quaint lectern (the work of *Pedro Muñoz*) carries some time-stained *pergamino* books with illuminated text. Near the entrance to the *coro*, let into the panelling of the seats at the l., is an

oval painting of the *Nativity*, with figures of *San Pedro Arbeus*, *San Juan Nepomuceno*, and others. The richly carved wood cases of the organs are among the best in Mexico. The twin wheels of bells on the pilasters of the *coro* are quaint relics of early Spanish days.

On the l. outer wall of the *coro* are four large pictures illustrating scenes in the life of the Virgin, painted by *José Ibarra* (p. cl) in 1732. On one is a curious inscription in old Spanish, to the effect that: "The most singular miracle, which for the glory of the Holy Catholic Church and the honor of Spain, was performed by Our Lord in the City of Toledo, where the Holy Leocadia Virgin is. After more than 340 years after she suffered martyrdom and was raised from the dead, she appeared before King Recesvinto, all his court and a great multitude of the commonalty, and thanked archbishop San Ildefonso, who was present, for having defended against the Heretics the most pure and perpetual virginity of Mary the Mother of Jesus and Queen of the Angels."[1]

The High Altar, an elaborate structure of gilded pillars, green onyx, and marble statuary, is considered superior to the similar feature in the Mexico City Cathedral. The original altar was by *Ferrar*, but the present structure was begun by *Tolsa* (after his own plans) and completed (in 1819) by *Don José Manso*. Additions have since been made by local craftsmen, and $110,000 are said to have been already spent on the structure. The bronze figure of *La Purísima Virgen* is one of *Tolsa's* best works. Beneath the *presbiterio* is a crypt, decorated with *Puebla* onyx, wherein are buried certain ecclesiastics.

The *Sagrario*, which is located at the rear of the apse and is entered from the S. end of the atrium, contains only one picture of note, a Christ Praying in the Garden, the work of *Miguel Gerónimo Zendejas*, who died in Puebla in 1810, aged 92.

The Capilla de los Reyes, to which several steps ascend, behind the high altar, in the apse, has a magnificent *retablo* designed by the famous Spanish sculptor *Juan Martinez Montañez*, who was the author of various celebrated *retablos* in Spain. Of the 19 paintings the six large ones are by *Pedro García Ferrar* (who came from Spain with *Bishop Palafox* in 1640), and are probably the only ones he painted in Mexico. The decoration of the dome and the pendentives are by *Cristóbal de Villalpando* (p. cxlix). The allegory of the *Assumption*, in the dome, is not without merit. This chapel is often called *Capilla de Nuestra Señora de la Defensa*, from a huge painting of the Virgin in the centre. There are some sculptures in oynx to the r. and l. of the steps which lead up to the altar, and outside the *reja* (which was newly gilded with the renovation of the Cathedral) are two long Latin inscriptions referring to the history of the ch. Let into the chapel wall are several mortuary tablets of ecclesiastics buried here.

The **Sacristy**, to the r. of the *tabernáculo* and the *Altar de los Reyes*, is a magnificent room, particularly notable for its great mural paintings, richly framed, and for its *estantes*, for storing the vestments, of handsomely carved wood. The painting at the head of the room and the adjacent four on the sides are by *Echave el Mozo* (p. cxlviii). The first is a version of a work by *Rubens*, representing *The Triumph of Mary*. The other two principal ones represent *The Triumph of the Cross* and the *Triumph of Faith over Idolatry*. Below the latter (on the l.), which is known also as *El Templo Pagano*, is a fine head of the *Santísima Virgen*, attributed to *Correggio*. The three other large paintings (by *Joaquin Magon*, a *Puebla* painter of the 18th cent.), a *Last Supper*, *Patrocinio de la Santísima Virgen*, and a curious *Apocalípsis*, are inferior in quality to the first-named pictures. There are also some minor paintings of no particular merit, chief among them an *Assumption* by some pupil of the *Murillo School*. The picture of the *Virgin of Guadalupe* is a copy

[1] *Saint Leocadia* is one of the tutelars of the City of Toledo (Spain), where she was martyred at the command of the Emperor Dacian. On the occasion referred to in the above picture, *San Ildefonso*, when the saint appeared to him, had the presence of mind to cut off a piece of the heavenly messenger's robe — still to be seen in the *relicario* of the Cathedral of that city.

of the original in the *Church of Nuestra Señora de Guadalupe* at Guadalupe (Mex. City). Adjoining the sacristy, and reached through a short *pasillo* at the r., is the

Sala Capitular, or Chapter Room, which is hung with magnificent Flemish tapestries, after designs by *Rubens*, and presented to the Cathedral by the *Emperor Charles V.* *Mr. Baxter* holds the view that the pagan subjects of these superb textiles are out of harmony with, and produce a strange effect in, a church. Church-meetings are often held in this room, and the *sacristán* may refuse to show the tapestries to visitors before 5 p. m.

The panorama visible from the Cathedral Towers is very fine, and these should be ascended if only for the sake of the view. The aspect of the city, with its many tile covered domes, is very Oriental — recalling certain cities of British India. The splendid snow-crowned summits of *Popocatepetl*, *Iztaccihuatl* and *Malinche* almost overshadow the city with their giant bulk. Far to the E., piercing the sky with its almost perfect cone, rises the romantic *Pico de Orizaba*. Midway between *Popo* and the "woman in white" is the gap through which the bold *Cortes* led his mailed troops in their first advance (in 1519) on the Aztec metropolis. Near this natural mountain pass, but closer to the city, is the celebrated *Pyramid of Cholula* (p. 518) crowned by its ch. of glistening white. The *Cerros de Guadalupe* and *Loreto* are prominent features of the suburbs. To the E. is the highway over which the American *General Scott* led his troops (in 1847) to the siege and capture of Mexico City.

The **Church of San Francisco** (Pl. E, 2), founded in 1532 (the present edifice dates from 1667), has one of the most graceful towers in *Puebla*, and a façade quite unlike anything else in the Republic. Its unusual form of *Churrigueresque* work chiselled in the stone, and its decoration of glazed tiles set in red brick, are unique. Certain of the lustred tiles are formed into flowers of blue and yellow on a white ground with a connecting network of *Mudéjar* patterns. A series of blue and white vases, or jars, adorn the projecting angles of the brown stone strip which reaches from the pave to the tower, and these, with the tiled figures of *santos*, crosses, and whatnot, form a joyous ensemble very unusual for a church façade. The interior is, on the whole, uninteresting; the *coro* with its *Rococco* stalls being the most noteworthy feature. The old convent adjoining the ch. is now used as a *Hospital Militar*. About 2 squares to the S.-E. is the (uninteresting) *Templo de la Cruz*. In this immediate neighborhood, at the E. end of the *Paseo de San Francisco* (at the W. end of which stands the ch. of the same name), is a striking

Bronze Equestrian Statue of General Ignacio Zaragoza (the work of *Jesus F. Contreras*, in 1895), Pl. E, 1. According to the inscription it was erected by the state of *Puebla*, in 1896, during the administration of *General Mucio P. Martinez*. At the base of the pedestal are the names of the generals who aided *Zaragoza* in his expulsion of the French troops during the French Intervention. The *Cerro de Guadalupe* (Pl. E, 1), with its frowning fortress, is visible to the l., and behind the hospital, to the r., is the *Cerro de Loreto* (Pl. E, 1), also surmounted by a fortress. To the l. of the *Zaragoza* statue, across an intervening creek, is the

Church of San José (Pl. D, 2) facing the *plaza* of the same name, "with much remarkable tile-work, notably in the columns and pilasters of the façade. The treatment is blue and yellow, and the fine dome of the chapel on the l., with its drum, is covered with tiles of yellow, grayish-blue, and orange. On the l. near the ch. is a small dome brilliantly decorated in glazed tile. It does not belong to the ch. building itself, but crowns the *curato*, the residence of the clergy of the parish. The dome is covered with small white tiles decorated with designs in light blue; the ribs are marked by two bands of yellow tile; the lantern is also in white and light blue, with a belt of chevrons, and alternating dark blue and yellow tiles at the base." This ch. is best reached by taking a tram-car at the *Plaza Principal* and proceeding to the *Plaza de San José*. In the *Plazuela de San Francisco*, facing the ch. of the same name but about one square distant, is the charming old *Fountain of San Miguel* (Pl. D, 3), a specimen of 18th cent. work which was erected in the *Plaza Principal*

in 1777 but was brought hither in 1878. Immediately to the N.-W. of the fountain is the very quaint old *Parian* (Pl. D, 3), or market, where old iron articles and other rubbish are exposed for sale. The distinguishing features of the long row of stalls are the projecting hoods above the doors, and the white and blue tiles set in a red ground. Hard by is one of the oddest and most interesting houses in the city,

La Casa de Alfeñique (Pl. D, 3), a prominent example of the old-time architecture at one period peculiar to the city. "(The word *alfeñique* is Spanish for almond-cake, and the house received the name from its combination of florid ornamentation with elaborate tile-work — a unique local development of the *Churrigueresque*. The term is equivalent to a 'ginger-bread house.') The surface pattern is formed by blue and white glazed tiles set in a ground of plain red ones. The broad projecting stone-work that shelters the balconies in the upper story, at the corner and elsewhere, is a common feature in the domestic architecture of Puebla." The house is late 17th cent. work, and is well worth looking at. The house next door, No. 14 (*Calle de Raboso*), which houses the *Jefatura de Hacienda*, also has a very curious façade inlaid with triangular white tiles. The house yet further up the street, No. 8, is likewise a curious old relic of Spanish colonial days. The odd porticoes (like wagon-tops) above the upper windows, and the squat, white-tiled covered dome at one corner, remind one of mediæval times.

The **Templo de La Compañia** (of Jesus), one square S. of the *Plaza Principal* (Pl. D, 3), is of cathedral-like proportions and has one of the queerest domes in the city. This dome, which is covered with blue and white tiles and surmounted by a bizarre lantern decorated in the same manner, is flanked by quaint flying buttresses and is noteworthy for a maze of stone carving. The leaden façade is unusually repulsive. Within are many mural paintings, most of them without merit. The altars are over-decorated. The huge stoup is of onyx.

The **Church of San Cristóbal** (Pl. D, 3), with an uninviting exterior, has an interior that is not without interest; the most noteworthy objects being several pieces of sculpture by *José A. Villegas de Cora* — a giant figure of *San Cristóbal* with the *Child Jesus* (in the r. transept at the *Altar de San Cristóbal*), the *Virgin of the High Altar*, and an attractive *Virgin of Lourdes* (between the high altar and the r. transept). The decorations are new, but the stucco-work — similar to that of *Santo Domingo* at *Oaxaca* — dates from the erection (early in the 17th cent.) of the ch. Behind the quaint little balconies which overlook the single aisle are four huge paintings (the work of *Lorenzo Zendejas*) illustrating scenes in the life of the Virgin. The ceiling beneath the organ loft is particularly elaborate. The huge stoup and pulpits are of *Puebla* onyx. The façade is elaborately carved; the material is the dark local stone of *Puebla*, with strongly contrasting sculptures in white marble. The dome is of blue and yellow tiles. The ch. is sometimes called *La Purísima Concepción*, a name given it in 1687.

The **Church of San Marcos,** a 17th cent. foundation facing the *Calle Hospicio* (Pl. C, 3), has a very quaint red tile front with square tile insets, forming pictures of *santos* and whatnot. The general appearance of the façade is Flemish.

The **Church of Nuestra Señora de la Soledad** (W. of the Cathedral, Pl. D, 4), erected in 1731, and consecrated (to *Our Lady of Solitude*) Mch. 9, 1749, is notable for its beautiful dome, which is covered with glazed tiles in black and white. On the façade is a sculptured allegory of the *Assumption*. The interior is chiefly noteworthy for two splendid examples of *Churrigueresque reredos*, whose huge proportions entirely fill the transepts. Overlooking the *tabernáculo* are two unique *celosías* which resemble coat-of-mail work. The two large allegorical paintings at the r. and l. of the main entrance are the work of *Pablo Joseph Talavera*. In the immediate neighborhood are the (uninteresting) *Church of San Juan de Letran* (in the *Calle San Gerónimo*); and the old, heavily buttressed *Church of San Gerónimo* (Pl. D, 4), a Hieronymite foundation with a massive tile-ribbed dome. A short walk toward the N. brings us to the

Church of La Concepción (Pl. D, 4), which faces the main street but which is entered from the narrow side street of *La Concepción*. The blue

and white tiled dome is a landmark. The two allegorical paintings which flank the high altar are attributed to *Ribera*. One square further W. (Pl. D, 4), on the *Calle Sacristía de Capuchinas*, stands the Iglesia de las Capuchinas with a prominent green and yellow tiled dome. In the ch. is a quaint painting of the *Virgin and Child* with real gold ornaments appliqued on the canvas. The huge

Church of La Santísima, at the corner of the *Calles Zaragoza* and *Fuen Leal* (Pl. C, 3), contains a number of faded allegorical paintings of no great worth. The interior decorations are new. The massive doors are covered with bronze bosses.

The **Convent Church of Santa Catarina** (Pl. C, 3) is almost filled with towering *Churrigueresque* altars — of which there are 8 - with a host of dilapidated paintings, figurines of *santos*, etc. The narrow single nave seems too small to hold these huge relics of former grandeur, in sharp contrast to which is the newly decorated high altar, with its predominating white and gold. Running along both sides of the nave is a curious old dado of blue and white *Puebla* tiles in *Moresque* patterns. The stuffy interior with its vestiges of former grandeur and its superabundance of roods and life-size saints — which are dusted each morning and wheeled out near the door like stuffed bears at a furrier's — interests but oppresses one The bizarre polychrome tower and dome "are strikingly good examples of the treatment of all the architectural members with a surface of glazed tiles. On the base of the tower yellow glazed tiles are set in unglazed ones of dull red. The columns and pilasters are yellow and olive green. Under the belfry arch the decoration is dark and light grayish blue, orange and yellow, purple and lilac, and light grayish blue between yellow and orange. The ribs are brown. The ball is yellow, green, and blue and white. The pinnacles are yellow and white alternating with green."

The Palacio Municipal (Pl. D, 3), opposite the Cathedral, is a modern building in the Spanish Renaissance style and dates from 1907. It occupies the site of the original *palacio*, erected in 1536. The fine *salon* on the second floor is decorated in French Renaissance. The allegorical paintings on the ceiling are by local painters.

The **State of Puebla**, one of the largest and richest of the *Estados del Centro* (so called from a *Carta de Puebla*, or letter of authorization permitting its settlement), with a population of 1,150,000 and a superficial area of 31,616 sqr. kilom., occupies a commanding position on the great Central Plateau, 7,000 ft. above sea-level, and is bounded on the N. and E. by the state of *Vera Cruz*, on the S. by *Oaxaca* and *Guerrero*, and on the W. by *Morelos*, *Mexico* and *Hidalgo*. It is divided into 21 political *partidos* and subdivided into *municipalidades*; the principal towns (aside from *Puebla*, the capital, described at p. 509) being *Atlixco* (p. 521); *San Pedro Cholula* (p. 518); *Huejotzingo*, *San Pedro de los Llanos* and *San Andrés Chalchicomula* (p. 496). Between the mountains are some notable *barrancas*, chief among them *Zacatlán*, where one may find the products of the temperate and torrid zones growing within a few yards of each other. The *barranca* in the district of *Huachinango*, through which the *Necaxa River* flows and forms several fine cascades, is particularly noteworthy. The falls[1] of this river (known in the state of Vera Cruz as the *Tecalutla*) are 540 ft. high.

The Climate is varied; hot in the south, temperate on the plateau, and cold in the mountains. That of Puebla City is much like that of Mex. City, with cool nights, warm days, and slight temperature variations. The most important mountain peaks are *Popocatepetl*, *Iztaccihuatl*, and the *Cofre de Perote*. A myriad minor peaks dot the country, and from their precipitous sides splendid mountain torrents plunge to the

[1] Industrially the **Falls of Necaxa** are among the most important in the Repub. Here the Mexican Light and Power Co. have established the *Necaxa Hydro-Electric Power Plant*, which generates some 90,000 horsepower of electrical energy used to supply light and power (carried over a system of aerial wires, supported by several thousand steel towers each 50 ft. high) to Mexico City (96 M.), and to the mines of *El Oro*, 75 M. away. The *barranca* through which the river flows is wildly picturesque.

lowlands. Fine trees clothe the mt. slopes; beginning with conifers in the higher altitudes, and ending with mahogany and many precious dye-woods in the warm valleys at their base.

The Fauna and Flora present the same general characteristics of those of other states of the Central Plateau. Agriculture is the leading industry: some of the finest wheat lands in the Repub. lie contiguous to *Atlixco*. Coffee, sugar-cane (there are upward of 30 sugar-mills in the state), vanilla, tobacco, and many fine fruits grow in profusion. The region is highly mineralized: gold, silver, and copper mines predominate. Of the latter perhaps the most celebrated mines are near *Teziutlan* (*Hotel Barron*, $2.50 to $5 Am. Pl.), a picturesque and very ancient town (pop. 15,000) near the border line between *Puebla* and *Vera Cruz*. The Onyx quarries of the state are celebrated throughout the Repub. The district of *Tecali* produces a transparent onyx (comp. p. xcvi) which can be worked into sheets of extreme thinness: various souvenirs are made from it — paper-weights, knives, fruit groups, penholders, and whatnot. The palm-leaf mats (*petates*, Aztec=*petlatl*) made in and near *Puebla* are among the best in the Repub. The mineral *Springs of Tehuacan* (p. 526) are celebrated.

58. Excursions from Puebla.

a. To the **Pyramid of Cholula** (8 M.). The most interesting spot in the immediate environs and the only one to which the traveller will perhaps be willing to devote much time.

By taking the 7.15 A. M. train (*División de Matamoros* on the *Ferrocarril Interoceánico*, 14 kilom.; fare 1st cl. 42 c.; time 30 min., from the *Interoceanic station*) the traveller will have ample time to visit the pyramid and the town and return by the tram-cars (fare 25 c.) of the *Compañía de Tranvías Luz y Fuerza de Puebla*, which leave the *Cholula plaza* at 10.45 A. M., and reach Puebla about noon. (Terminus near the Interoceanic station.)

The rly. train runs toward the N. and affords inspiring views of *Popocatepetl* and *Iztaccihuatl*, on the l. The valley is dotted with ranches, hamlets, and also many churches, and through the lowlands there winds a turgid river which furnishes power to several cotton mills on its bank. *Cholula* is visible in the far distance (a glistening white church crowning a high hill) as soon as we leave Puebla. 3 M. *La Union*. The line curves and we travel eastward. The tile-covered ch. domes, towers, and lanterns of *Puebla* glisten brightly in the sun. The valley land is sown to wheat. The ruins of an old aqueduct are seen on the l. 5 M. *Los Arcos*. The volcanoes, which dominate the plain like giant sentinels, seem surprisingly near. The view of *Popo* is unobstructed and the eye embraces the great mt. from the swelling base to the snow-clad cone.

8 M. **Cholula.** The town spreads out back of the rly. station, while to the immediate l. rises the ancient hill. Time can be saved by inspecting this first. (Albeit the trams pass the station they are apt to be crowded, and the traveller will only be sure of a seat when taking the car at the terminus beyond the *plaza*.) We proceed for a few hundred yards along the track, turn to the l. and begin the ascent of the pyramid (p. 519). The retrospective view as we ascend is magnificent. The valley roundabout is very fertile and is under high cultivation. The principal feature in the

CHURCH AT THE SUMMIT is a small crowned figurine of the *Virgen de los Remedios*, on the high altar. Conspicuous objects are the votive offerings of alleged ailing ones who have been miraculously cured by the

special intervention of the Virgin. To the native mind the next most valuable possessions are the four, half life-size polychrome figures (in the newly decorated *camarin*, at the rear of the apse) of *San Alfonso Maria de Ligorio, S. Buenaventura, S. Bernardo* and *S. Bernardino de Sena*. (If the *camarin* is locked call the *sacristán*. A fee, not obligatory, of 25 c. is ample.) The view from the summit of the hill is very fine. The hill itself is dilapidated, and the unkempt stairs are the haunt of dogs, lizards, and beggars. The time-eroded ruins of other pyramids are features in the landscape. About ½ M. to the N.-W. are seen the many squat domes of the ancient

Franciscan Church of San Gabriel, which we reach by following the street which leads from the rly. station to the *plaza*, then turning to the r. The ch. stands back in a huge yard which faces the *plaza* on the E. It is very large, "and the extent of the population of *Cholula* in the early days is indicated by the fact that the enormous *Capilla Real* was built for 'overflow' purposes. It is exceedingly plain in its austere lines, and bears evidence of the Gothic influences that were strong in the early period of Spanish-colonial work. The apse, in particular, is of Gothic character." Above the main entrance is the inscription, *Iglesia Lateranensis*. The four large paintings at the r. and l. of the high altar, representing scenes in the life of San Francisco, are by *Isauro G. Cervantes*, and date from 1906. The ribbed vaulting of the huge single nave is an interesting specimen of early ecclesiastical work. At the r. of the entrance is a *Descent from the Cross*, of good color. Date and painter unknown. None of the several paintings in the sacristy are worth looking at. The 14 pictures representing the *Stations of the Cross* are chromos. The Spanish inscriptions near the main entrance refer to the celebration of the third centenary (Oct. 28, 1894) of the placing in the ch. of *Nuestra Señora de los Remedios* the so-called miraculous image of that *santa*, and to the restoration, in 1897, of the Franciscan ch. The old doors are unusually massive and are heavy with iron bosses. A side view of the ch. with its massive buttresses, of the polychrome tiled dome and the many small domes of the adjoining chapel, is interesting.

The Capilla Real, known also as the *C. de los Naturales* (chapel of the natives) and as the *C. de Guadalupe*, flanking the main ch. on the S., is one of the most notable ecclesiastical structures in *Cholula*. *Mr. Baxter* believes that its style was suggested by the great Mosque of Córdova (Spain). The vaulted roof, which is square in plan, is supported by 64 large columns, which form seven naves in turn surmounted by 47 domes or *bóvedas*. The latter are comparatively modern, as the original structure, which perhaps dated from the opening years of the 17th cent., fell down in the night after its dedication. The enormous, bare interior possesses fine acoustic properties. A number of mediocre paintings hang on the walls; among them four large pictures depicting the *Apparition of the Virgin of Guadalupe to Juan Diego*. The huge, carved stone stoup is of undoubted antiquity. (The care-taker of the chapel dwells in the rear, and as the chapel doors are generally locked, the traveller can attract attention by pounding on the central door.) Between the *Capilla* and the main ch. is a closed chapel called the *Tercer Orden de San Francisco*, which contains nothing to interest the visitor.

History. The history of *Cholula* centres about the great pyramid, the date of the erection of which (says *Prescott*) is unknown, for it was found there when the Aztecs entered on the plateau. "It had the form common to the Mexican *teocallis*, that of a truncated pyramid, with its four sides facing the cardinal points, and divided into the same number of terraces. Its original outlines, however, have been effaced by the action of time and of the elements, while the growth of shrubs and wild flowers, which have mantled over its surface, give it the appearance of one of those symmetrical elevations thrown up by the caprice of nature rather than by the industry of man. It was here that the god *Quetzalcoatl* (p. 304) paused in his passage to the coast, and passed 20 years in teaching the Toltec inhabitants the arts of civilization. It was in honor of this benevolent deity that the stupendous mound was erected, on which the traveller still gazes as the most colossal fabric in New Spain, rivalling in dimensions, and somewhat in form, the pyramidal structures of ancient

Egypt. The hill was surmounted by a sumptuous edifice in which was the image of this mystic 'god of the air' with ebon features, unlike the fair complexion which he bore upon earth, wearing a mitre on his head waving with plumes of fire, with a resplendent collar of gold round his neck, pendants of mosaic turquois in his ears, a jewelled sceptre in one hand, and a shield curiously painted, the emblem of his rule over the winds, in the other. The sanctity of the place, hallowed by hoary tradition, and the magnificence of the temple and its services, made it an object of veneration throughout the land, and pilgrims from the farthest corner of *Anáhuac* came to offer up their devotions at the shrine of *Quetzalcoatl*. *Cholula* was, in short, what Mecca is to the Mahometans or Jerusalem among Christians: it was the Holy City of *Anáhuac*.

"The religious rites were not performed, however, in the pure spirit originally prescribed by its tutelary deity. His altars, as well as those of the numerous Aztec gods, were stained with human blood; and 6,000 victims are said to have been annually offered up at their sanguinary shrines. The great number of these may be estimated from the declaration of *Cortés* that he counted 400 towers in the city; yet no temple had more than two, many only one. High above the rest rose the 'pyramid of Cholula,' with its undying fires flinging their radiance far and wide over the capital, and proclaiming to the nations that there was the mystic worship of the good deity who was one day to return and resume his empire over the land. Nothing could be more grand than the view which met the eye from the area on the truncated summit of the pyramid. Toward the W. stretched that bold barrier of porphyritic rock which Nature had reared around the Valley of Mexico, with the huge *Popocatepetl* and *Iztaccihuatl* standing like two colossal sentinels to guard the entrance to the enchanted region. Far away to the E. was seen the conical head of *Orizaba* soaring high into the clouds, and nearer, the barren though beautifully shaped *Sierra de la Malinche*, throwing its broad shadows over the plains of *Tlaxcala*. Three of these are volcanoes higher than the highest mountain-peak in Europe, and shrouded in snows which never melt under the fierce sun of the tropics. At the foot of the spectator lay the sacred city of *Cholula*, with its bright towers and pinnacles sparkling in the sun, reposing amidst gardens and verdant groves, which then thickly studded the environs of the capital. Such was the magnificent prospect which met the gaze of the conquerors, and may still, with slight change, meet that of the modern traveller, as from the platform of the great pyramid his eye wanders over the fairest portion of the beautiful plateau of *Puebla*."

"When the Spanish conquerors reached this point on the march to Mexico [says *Mr. Baxter*][1] they found a large native city built around the pyramid, and for some time *Cholula* remained one of the chief centres of population in New Spain." It was claimed by *Cortés* that the city contained 20,000 houses within the walls, and as many more in the environs. It was said to be of great antiquity, and Indian history recorded that it was founded by the primitive races who overspread the land before the advent of the Aztecs. During the Aztec Confederacy it was one of the most populous and flourishing cities in the country, and was the great commercial emporium of the Central Plateau. The inhabitants excelled in various mechanical arts, especially that of working in metals, the manufacture of cotton and agave cloths, and of a delicate kind of pottery, rivalling, it is said, that of Florence in beauty. Though conspicuous for its refinement the capital was even more venerated for the religious traditions which invested it. It was the scene, in 1519, of a terrific battle between the *Conquistadores* and the *Cholulans*, in which between three and six thousand of the latter were slain. This battle is referred to by historians and by the Indians as the "massacre of Cholula." (For a detailed description consult Prescott's *Conquest of Mexico*, vol. ii, cap. vii, p. 21.)

"In due course *Puebla*, only 8 miles away, became a great city and drew to itself nearly all the inhabitants of *Cholula*, which to-day looks as if it must have one church for at least every one hundred inhabitants

[1] *Spanish-Colonial Architecture in Mexico*, by Sylvester Baxter.

—the domes and towers rising imposingly on every hand out of the rectangular mesh of streets that spread away before the beholder who looks down on the place from the pyramid summit.

"This pyramid, though a pre-Columbian structure, has an interest for the present as a structural site for one of the most notable of the hill-top pilgrimage temples that are commonly found crowning an eminence in the neighborhood of all considerable populations in the country. This combination of the colossal remains of indigenous religious architecture with an interesting type of Spanish-Colonial work is unique, the Pagan ruin making a formal base for the Christian temple, the Church of *Nuestra Señora de los Remedios*. With its magnificent site, its stately proportions, and its beautiful great dome resplendently glittering, covered with glazed tiles (green, white, and yellow) the scenic effect is something indescribably superb. Yet the church has been so radically restored, both without and within, that it has been robbed of all charm beyond that of the spectacular ensemble, which must always continue very great. The pyramid itself — as measured by the eminent archæologist, *Mr. Adolf F. Bandelier*, and including the irregular windings that probably are largely, if not entirely due to the ruinous condition of the structure and its consequent falling away into what at first seems to be an almost shapeless mound of earth — has the following dimensions: N. side 1,000 ft.; E. side 1,026; S. side 833; W. side 1,000. The lines of the several terraces are clearly discernible and suggest how imposing the structure must have been in the old times when its form remained perfect. A long winding inclined way of hewn stone, 14 ft wide, constructed by the Spaniards, is the present means of ascent to the summit, where the temple stands in the midst of a plateau about 203 ft. from E. to W., and 144 ft. from N. to S. The architectural effect of this commanding space about the church, surrounded by a handsome balustrade of stone, is extraordinarily good even in its present dilapidated condition. When carefully maintained it must have been a superb example of formal design in art out of doors."

On certain days the *Cholula* market, which flanks the large tree-shaded *plaza*, is very animated. Indian women, descendants of the *Cholultecs* of old, bring many home-made articles and fresh vegetables (chief among the latter some fine tomatoes and sturdy onions) here for sale and establish their temporary stalls in or near the building. There are a number of minor churches in *Cholula*, but they will not repay the traveller for the time spent in visiting them. Returning from *Cholula* by the tram-line we cross a fertile country, hilly in places. Over these elevations the straining mules drag the loaded cars with great difficulty. One or two old Spanish bridges, with picturesque gateways, are passed on the homeward trip.

b. To **Atlixco.** After reading the following delightful description (by *Mr. Frederic R. Guernsey*) of a journey from *Puebla to Atlixco*, most travellers will wish to add this trip to their itinerary. (Trains of the Interoceanic rly.; same line that passes through *Cholula*. Time about 2 hrs. Fare, $1.38 1st cl. The traveller may leave *Puebla* in the A. M. and return by an afternoon train. The big tree of *Atlixco*, a giant *Ahuehuete* almost as large as the great tree of *Tule* (p. 536), is one of the attractions of the town.)

"The new section of the Interoceanic Railway, connecting *Cuautla* with the old *Matamoros* line from *Puebla*, offers to travellers many charms of scenery, and delightful views of the *tierra caliente*, always attractive to dwellers on the cool tableland.

"It is all down grade, *cuesta abajo*, from *Cuautla* to the much hotter country around *Atencingo*, *Chietla*, and the famous sugar country where ancient *Matamoros* reclines, a sultana, beneath a sky ardent and radiant with the sun of the true tropics. . . .

"The country, agriculturally, is very old, the plantations of cane dating back to the 16th century. Miles on miles of vividly green cane-fields, other miles of Indian corn in serried ranks interminable; here and there clumps of noble palms, and also of great organ cacti, that vegetable marvel.

"Near the station of Pastor are enormous rock formations rising to a great height from the flat country; one in particular resembles so closely a pyramid that it only needs that a guide book shall say so to make the tourist believe that here, at last, on Mexican soil, is a true pyramid. In the afternoon air, all vibrating with the heat, the purple bulk of the gigantic rock seems to tremble on its base. It is a real, natural wonder.

"Down, and ever down, glides the train over the smooth roadbed, startling myriads of white or yellow butterflies which rise in clouds over fields the color of burnt orange, such is the mass of flowers of that now fashionable hue. The tawny orange tint of the foreground contrasts artistically with the background of bright-green cane, while far away loom up the deep blue mountains like the hills of Paradise. Here, in the early Mexican autumn, is the vast panorama, and feast of color which Nature, the mighty and always audacious artist, flings, rich and palpitating, on her infinite canvas. What gradations of blue in the sky and on the hills, what shades of restful green, and what pomp and glory of yellow!

"You involuntarily exclaim: 'How beautiful is the Mexican land!' Lavish is the color-feast, and if man, prosaically intent on his daily business, fails properly to appreciate the glories of unsurpassed landscapes, be sure the high gods revel in it all.

"The human element is present — the peons, brown and patient, toiling in the fields; the white man on his horse, perhaps overseer, *administrador* or feudal lord of the soil; the active, bustling railway men, and that inevitable company of station-platform commentators who, the civilized world over, stand and utter their inanities, washed-out jokes and banal observations whenever the locomotive draws up with its load of passengers at Glacierville, Alaska; Chubuk, Yucatan; Upper Tooting, England, or Chietla, Mexico.

"Venders of comestibles appear, as by enchantment, in the most unlikely places. Men burned to a deep bronze come riding up to the station and soon are seen drinking, with grateful appreciation, from cool bottles full of red *grosella*, the local 'fizz' water, sold by the energetic train-boy, who, day by day, travels through this magic land, gorgeous in coloring, and, healthily unconscious of it, peddles newspapers, '*aguas gaseosas*' fruit, chicle-gum, and Spanish novels.

"Everywhere the '*ginete*,' the horseman of Mexico; everywhere the distant purple mountains, the deep blue of the cloud-flecked sky, and, for human chorus, the soft voices of the people of the hot-country. It is past 3 in the afternoon, and we have reached *Matamoros*, where, so great is the heat, the town seems to waver before one's gaze. Palms and yet more palms, time-stained church towers, domes that glitter and reverberate the white rays of the sun; *patios* where fountains perpetually sing amid the enclosed exuberance of tropical vegetation, subdued to household decoration.

"Evidences of the prosperous sugar industry abound; the *hacienda* buildings are extensive and numerous. Despite the climate, man has retained sufficient vigor to work, and so, amid the bounty of nature, has prospered.

"The train here begins to climb up from *tierra caliente* to *tierra templada*, and we pass oddly named stations — *Tatetla*, *Tepejojumba*, *Champusco*, etc. Now the vegetation becomes less luxuriant, less riotously prolific, yet the orange, the lemon, coffee, etc., persist, not struggling with a chilled and niggard soil, but with the genial permission of kindly nature.

"Up, and ever up, till the vast, noble, and opulent *Valley of Atlixco* is reached, a famous maize and wheat country, with many a huge and

stately *hacienda* house, lordly in its proportions, and giving proof palpable of the great wealth accumulated by the seigniorial owners of the soil. Water abounds in this fortunate valley — water everywhere, rushing down the channels carved out for it centuries ago, for the irrigation system here was the work of the early Spaniards. There is wealth potential and actual in fertile soil and abounding water. So here are luxury, culture, and all that makes for the flowering of human life, in the *hacienda* house. The human plant thrives here as well as wheat and maize.

"Afar off, to the left, the towers and domes of a highly-placed city appear, ancient *Atlixco*, the seat of human settlement long before the Spaniards came. Note the curious pyramidal *cerrito* of *San Miguel* behind the little city. The picture with the movement of the train, advances to meet you. It is very unique, very strange, this city dating back, as a home of white men, to the 16th century, a place wholly Spanish in its architectural suggestion.

"Up into the city by *tranvia;* the place, most surprisingly, gains in picturesqueness by closer view. Surely an exception to the rule that distance lends enchantment, etc. We lodge at La Concordia Hotel, kept by a *Don Ramón*, with a semi-German restaurant attached. Big and *bien ventilado* is the hotel, and soon to undergo reforms and improvements.

"*Atlixco* means 'the Place above the Waters,' and here is water in abundance, as in Rome and Havana. Water everywhere, and notably gushing from a mediæval fountain in front of the hotel. Population about 16,000, the people friendly, *servicial*, or obliging, and the place governed admirably well by *Don Ignacio Machorro, jefe político*, who banishes beggars, tramps and thieves, and who carries a 'big stick' for evildoers. The local *ratero* goes to Yucatan or Valle Nacional; the loafer must find work or emigrate, and so there is peace, and you need not watch your pockets or luggage.

"Climate is a golden mean between the heat of *Cuautla* and the coolness of *Puebla*. It is a climate *muy parejo*, or even, all the year round. The air has a delicious quality and yet not debilitating. Physicians in this region recommend it, and when *Atlixco* comes to be better known it will need a half-dozen hotels.

"In the orchards of the outskirts one finds coffee trees, mangoes, oranges and limes. The little lanes are shady, and one may ride through them at midday, quite cool. The time will come when people from the City of Mexico will buy up the little orange and coffee places of the poor people here, and build themselves winter villas. *Atlixco* has an elevation of 1,686 meters as compared with the 2,240 of the City of Mexico, yet here grows coffee and here flourishes the orange.

"Curious and peeping 'Old Popo' looks down into the streets of *Atlixco* from behind the *cerrito* of *San Miguel* topped by a little white chapel. In all this region one cannot escape *Popo*. The volcano sometimes seems five miles away; it is, I believe, some sixteen miles.

"*Atlixco* is in the modern movement. It is no dead-and-alive town languidly dreaming the dream of the Middle Ages. And yet a most artistic and satisfying little city, full of color and of horsemen in *charro* dress, and, late at night, one is awakened by the revelers returning from some *baile de confianza*, or *elegante*, as often happens. Feminine *Atlixco* is apparently always dancing. A cheerful place, and kindly people. *Puebla* is only two hours up the railway, and so the City of Mexico is but seven and a half hours away. Here is a coming winter resort, picturesque, mild of climate, and near by healing waters."

59. From Puebla viâ Tehuacan to Oaxaca City

(thence to the Big Tree of Tule, and the Ruins of Mitla).

From Puebla to Oaxaca, 228 M. *Ferrocarril Mexicano del Sur*, 1 train daily in 12 hrs. Fare, 1st cl., $11. Round trip (good for 15 days) $15. (Mexico City to *Tehuacan* and return, viâ *Puebla*, 1st cl. $15.

Time limit, 15 days. There is a through Pullman car from Mex. City to *Tehuacan* over the Interoceanic line. Excursion tickets Mex. City to *Oaxaca* and ret. with a time limit of 15 days, $25.40. Consult the rly. folders or the *Guia Oficial.*) For the convenience of through passengers the trains of the *Mex. So. Rly.* leave from the *Interoceanic Station* at *Puebla.* (The *Mex. So. Station*, as well as that of the *Mexican Rly.*, is about 2 squares to the W.; reached by following the *Tercera Calle Benito Juarez*, which passes in front of the station.) Rly. restaurant, meals *á la carta.* A number of small restaurants, and the store of the *Sonora News Company* (newspapers, magazines, etc.) are to be found opposite the station, in the *Calle Benito Juarez.*

The journey from *Puebla* to *Oaxaca* is picturesque and interesting, with inspiring mountain scenery, beautiful valleys sprinkled with old Spanish churches, bridges and colonial relics, and magnificent snow-crowned volcanoes nearly always in view. Best views from the left side of the train. The line sweeps down from a high point on the Mexican Plateau to the tropical zone, then back through many winding cañons (over 4½% grades) to the tropical highlands; traversing fields of ripening sugar-cane, coffee-estates, Mts. and plains, and passing picturesque hamlets. The entire region is fraught with memories of the Spanish *conquistadores*, and many of the customs of the simple inhabitants are those that were in vogue when *Hernan Cortés* and his bold raiders first entered the land. (The Mex. So. is operated by the Natl. Rlys. of Mex.)

Puebla, see p. 508. The train runs toward the S.-E., across a fairly level country which slopes gently upward. Numerous *arroyos* — the beds of rushing torrents during the rainy season — intersect the plains, which are fertile and produce several crops yearly of wheat, corn and alfalfa. The views of *Popo* and its mate on one side, and the towering *Malintzi* on the other, are grand. The retrospective view of *Puebla de los Angeles*, with its host of tiled church-domes glistening in the sun, is very attractive. The remains of many old Spanish masonry bridges are seen. The white-walled *haciendas* bear a look of thrift and comfort. 8 M. *Chachapa* (7,413 ft.). The picturesque old yellow ch. which surmounts the hill on the l. has a tiled *Mudéjar* dome that smacks strongly of Persian influence. This is the forerunner of many churches that dot the country, and advertise, by their polychrome tiled towers and domes, the 20 or more potteries which the Dominican friars established in and near *Puebla* about the year 1600. Comp. p. lxx.

11 M. *Amozoc* (7,593 ft.), the highest point on the line, is a poor town with several small churches in a highly cultivated region. The hot milk sold by the Indian women at the station is apt to be mixed with the excellent mt. water with which the region is favored. The wool from the many sheep which browse in the neighborhood is made into the bright-hued *sarapes* and blankets used by the natives. The *arroyos* with which the country is furrowed are fringed with the spiky plants of the *pulque*-producing maguey (p. lxxxiii). The ploughs used by the natives are of the type popular in Egypt thousands of years ago. 16 M. *Santa Rosa* (7,521 ft.). A fine plain stretches away from the station. A few friable red tiles for roofs are made in the neighborhood. 18 M. *Tres Jagueyes* (7,530 ft.) with several native brick-kilns. A fine range of hills marks the horizon on

the l. We cross a broad plain, with rich black soil, given over to the cultivation of maguey plants.

23 M. *Tepeaca* (7,353 ft.) A straggling town in the centre of *Magueyales*. Of the half-dozen or more churches visible from the train, the huge square one (near the centre of the town) is the most picturesque. It is in the *Early Franciscan Style* (comp. p. cxxix), and is said to have been erected by the order of *Cortés*, about 1530. The pointed turrets show traces of Gothic influence. The interior contains nothing that would interest the traveller. *Tamales* are a specialty with the Indian women who sell comestibles at the station. In the outskirts of the town are some ruinous Spanish bridges and the remains of an old military highway, made soon after the Conquest. As we proceed southward the valley broadens and the twin volcanoes sentinel it. Scrub trees become a part of the landscape view. For some distance the line sweeps across the valley, then it enters an arid, rocky, hilly region. The few patches of arable land between the hills are sown to wheat. The rails curve round to the l. and we descend to lower levels. The landscape improves and the view broadens. Above the tops of the eucalyptus and Peruvian pepper-trees rise many ch. spires and domes. Many aloes remain untapped (p. lxxxiii) hereabout, and the tall, flowering stalks resemble graceful young trees. Corn thrives at the lower level, and broad *milpas* are features of the landscape.

34 M. *Rosendo Marquéz* (6,737 ft.), in a tree-dotted valley. Point of departure for the *Ferrocarril de San Marcos á Huajuapam de Leon*, which runs hence through several small and uninteresting towns to 75 K. *Mucio Martinez*. Another line (*Línea de Acatzingo*) runs to the near-by town (½ hr.) of *Acatzingo*.

The fine *Pico de Orizaba* is now a conspicuous and inspiring feature in the landscape. The trend of the line is steadily downward, and the air becomes warmer. 40 M. *Tecamachalco* (6,602 ft.), at the base of a hill (cab to the town 25 c.) to the l. of the station. Of the several churches, the one nearest the station is the most interesting, —a relic of Spanish colonial days. The line curves to the r. and traverses a pretty valley green with corn, wheat and maguey. Tall hills delimn the horizon on the r. and l. 48 M. *Las Animas* (6,563 ft.). — 54 M. *Tlacotepéc* (6,469 ft.) in a region of palmettos, nopal, organ and candelabra cacti (p. lxxxi). The small town crouches behind the hill (surmounted by a church) at the r. The view recalls certain bits of Tuscany. We continue toward the S. across a dry valley hemmed in by hills and dotted with scrub trees. Far to the l. is descried an ancient ch. of cathedral-like proportions, evidently standing alone on the broad plain. The tall yuccas which rise from the straggling forest of mesquite are of unusual size. Deep, rocky valleys choked with cacti, flocks of goats tended by ragged goatherds, dry *arroyos* flanked by tall willows, and occasional *milpas* artificially irrigated are features of the country. The white cone of *Orizaba* towers high above the environing hills. We pass the nondescript stations of 65 M. *Tepaneco* (6,042 ft.) and 74 M. *Carnero* (5,640 ft.). As we approach *Tehuacan*, the valleys take on a richer aspect. *Haciendas* dot the landscape; hobbled burros forage amid the

alfalfa fields. The spires of *Tehuacan* are visible on the l. — 79 M. **Tehuacan** (5,408 ft.), see below.

Tehuacan. — The town lies about ½ M. to the l. of the station. Tram-cars meet trains. Fare 6 c. Cabs to the hotels, 25 c.; within the town, 50 c. the hr. Trunk by *cargador* (comp. p. lii), 25 c. A branch rly. connects *Tehuacan* with *Esperanza Station*, on the Mex. Rly. (Rte. 52, p. 484), and travellers entering Mexico through the port of Vera Cruz will find this the shortest route to the springs. The trip across the hilly country is interesting. Consult the *Guia Oficial* for time of trains.

Hotels (comp. p. xlvii; no omnibuses). *Hotel Mexico* (in the town of *Tehuacan*) $2 to $4 a day, Am. Pl. Baths 50 c. *Hotel El Riego*, at *El Riego Springs* (about 1 M. from the town); native management; $3 to $4, Am. Pl. Baths 50 c. The grandiloquent allurements in certain of the hotel advertisements are to be taken with a large grain of salt. Come to a clear understanding with the hotel manager regarding rates, baths, breakfasts, etc. Demand good food, and scrutinize hotel bills before paying them. Take nothing for granted, and arrange details and charges before engaging rooms. Only cold swimming baths are free. The tram-cars which ply between the rly. station and *El Riego* hotel are much cheaper than the carriages. If possible consult someone who has been at Tehuacan before planning an extensive stay.

The Springs, of which there are a number, are scattered over the adjacent country. The waters are said to be similar in composition to the *Carlsbad* (Bohemia) waters, and efficacious in liver and kidney disorders. *Tehuacan* is frequently spoken of as the *Carlsbad of Mexico*, and the spot is a popular resort. At the largest spring (which has a capacity of about 3,250 gallons per minute) upward of 20,000 bottles of water are prepared and shipped daily. The *San Lorenzo*, *Cruz Roja*, and others, are popular brands: 15 c.–25 c. the bottle.

Tehuacan (in the state of *Puebla*), with a pop. of 8,000, the capital of the district of the same name and called *Tehuacan de las Granadas* (from the fine pomegranates which grow in the neighborhood), stands near the base of a range of tall hills in a region where considerable wheat is grown. A peculiarity of the district is the number of swift streams which race from the adjacent mountains and traverse the country. The water is impregnated with limestone, and during countless ages, it has left, in certain of the old channels, deposits of lime which make the beds resemble a segment of artificial drain pipe. Many fine fruits grow roundabout, and a specialty of the town is a sweet paste, a species of Turkish delight, flavored with quince, cocoa-nut, pear, almond, etc., and sold (at 25 c.) in astonishingly thick wood boxes. The small round boxes, resembling those of the *Celaya* dulce (p. 131), range in price from 3 to 12 c. The town proper is devoid of special interest. The several old churches, — *El Carmen*, *La Parroquia*, *San Francisco*, etc., — with their polychrome tiled-domes, are chiefly interesting from an architectural viewpoint. There are a few pleasant walks in the neighborhood, but outside the town the country is a bit sandy. In this respect it resembles *Carlsbad* in name only. Its principal fame rests in the curative power of its waters, and its visitors usually seek physical rather than mental relief.

As we proceed southward from *Tehuacan*, the rly. traces a wide curve to the l. and half circles the town. On the r. the land drops away and affords broad vistas of rich valleys crossed and re-crossed by narrow, swiftly-running streams. The train sweeps round another wide bend to the r., then proceeds due S. before trending again toward the l. Several fine horse-shoe curves are features of this bit of track. For several *kilómetros* the line zig-zags to and fro in search of a properly graded exit to lower country, and the telegraph line takes a short cut across the fields and joins the rly. at 88 M. *La Huerta* (4,762 ft.) on a flat, alkaline plain, bounded on the l. by a tall, odd-looking hill which the winds and rains have eroded into a fortress-like form. We keep company with this hill for several miles, crossing, meanwhile, strips of land which present a picture of desolation.

92 M. *Sanchez* (4,496 ft.). The date-palms make pretty vistas in an otherwise jejune landscape. We sweep steadily downward over many reverse curves. The views become more tropical, and palms are constant features. Here and there a solitary ch. shows a red or a tiled dome above the trees. 99 M. *Pantzingo* (4,080 ft.). 103 M. *San Sebastian* (3,769 ft.). Far to the l. is an old ch. with a yellow tiled dome, and hard by, a dependent chapel, also tiled. The twin towers of the ch. are capped with greenish-gold tiles that produce a handsome effect in the sunlight. We traverse a wide, arid plain with racing clouds of dust, then *haciendas* where groups of horses and mules are usually trampling and winnowing grain. As we approach 112 M. *Venta Salada* (3,178 ft.) the line dips sharply and crosses a deep gorge spanned by a steel bridge. Clumps of bananas are seen, and wide fields of sugar-cane stretch away from the station. Cones of crude *piloncillo* (sugar) in sacks are piled high on the station platform awaiting shipment. The land slopes abruptly to a deep gorge on the r. We sweep round to the l. and traverse cane-fields and dusty plains dotted with the omnipresent cacti. The hillsides are covered with many huge specimens of organ and candelabra cacti. A wild country with impressive scenery. 120 M. *Aldama* (3,000 ft.), amid canefields, about halfway between *Puebla* and *Oaxaca*. We descend a narrow valley to

121 M. *San Antonio* (2,578 ft.) amid cane, bananas and other subtropical plants. Sugar-mills are features of the landscape. The train soon enters a rocky region of cañons on whose sides rise splendid specimens of organ cacti. The tall, single stems of these bizarre plants are particularly attractive, as are the many nopal and candelabra varieties. A brawling mountain brook rushes through the gorge (*El cañon del Rio Salado*). 127 M. *Mexía* (2,292 ft.) in a wild mt. ravine seen best from the r. of the train. The birds, the river (*Rio San Antonio*), the flowers and the atmosphere are very tropical. We descend the gulch over many twists and curves and across steel bridges. After threading a series of tunnels, the train rushes along the edge of high cliffs with huge overhanging rocks, seen to fine advantage from the rear platform. The scenery is very striking. The gigantic balanced-rock at this point is one of the most attractive bits on the road. The composition of the hills is volcanic detritus mixed with huge boulders, the whole suggesting the glacial epoch. We enter the state of *Oaxaca* (see p. 541). 139 M. *Tecomavica* (1,869 ft.) in a productive fruit region. Native women offer baskets (25 c.) of *ciruelas* (a species of plum) for sale. The valley broadens and exposes fine corn-fields to view. We cross a narrow, plunging river in a wide, sandy bed, over a long steel bridge. The scenery again becomes wild and picturesque. 146 M. *Quiotepéc* (1,767 ft.), the lowest point on the line, is a poor station in a tropical setting. The rly. continues to wind through the cañon, which is aflame with fine flowering trees. 157 M. *Cuicatlán* (1,948 ft.).

160 M. *Tomellín* (2,013 ft.), from which the ravine derives its name. Rly. restaurant, meals $1. The line flanks (on the r.) a *barranca* traversed by a shallow river (*El Tomellín*) with high mts. on the l. We climb the grade over many sharp curves, following the course of the river, which hereabout has necessitated expensive masonry work, rip-rap and the like. During the rainy season, the stream rushes through its restricted banks with a roar that is awe-inspiring. Beyond the new station

of *Organal* we cross the ravine on a single span steel bridge, and traverse terraces beneath overhanging granite balconies. In this region some notable engineering feats have been accomplished at enormous expense. The cañon narrows and we cross and re-cross the river. Tall clumps of bamboos grow in the warm pockets of the bottom-lands. 172 M. *Almoloyas* (3,447 ft.). 182 M. *Santa Catarina* (4,359 ft.), with many banana trees. This region is celebrated for many fine fruits; notably the mamey, mango, orange, fig, papaya, chirimoya, etc. Orchids are features of the tall trees. The scenery becomes less varied. 192 M. *Parián* (4,890 ft.). We climb steadily out of the labyrinth of hills, crossing a number of high bridges. The hillsides are dotted with palmettos, with palm-leaf fans in embryo on their thin branches. At this point the persistent river has been diverted from its natural channel, through artificially made stone-tunnels, cut at great expense. The masonry side walls that protect the tracks are elaborate and costly.

200 M. *Las Sedas* (6,304 ft.), another high point, at the top of the incline into the cañon, and whence we descend by gentle gradients into the beautiful *Oaxaca Valley*. *Telixtlahuaca Siding*. 208 M. *Huitzo* (5,520 ft.) with an old ch. (on the l.) and a gable roof — unusual in ch. architecture in Mexico. The station is a shipping point for charcoal (made in the near-by hills) and for the beautiful *Etla onyx* (p. xcvi) quarried a few *kilómetros* to the E. The line descends and sweeps across broad plains carefully cultivated and dotted with churches. *Suchilquitongo Siding*. *Magdalena Siding*.

216 M. *Etla* (5,382 ft.). An old aqueduct is visible on the l.; crowning the hill is a big ch. with a peaked roof. The *plaza* and market of the town lie between the station and the main street. 222 M. *Hacienda Blanca* (5,179 ft.), a white-walled farmhouse at the l. of the station. We approach *Oaxaca* through a fine valley threaded by the *Atoyac River*, which flows along the south-west edge of the city between green hills. 228 M. **Oaxaca**, see below.

60. Oaxaca City.

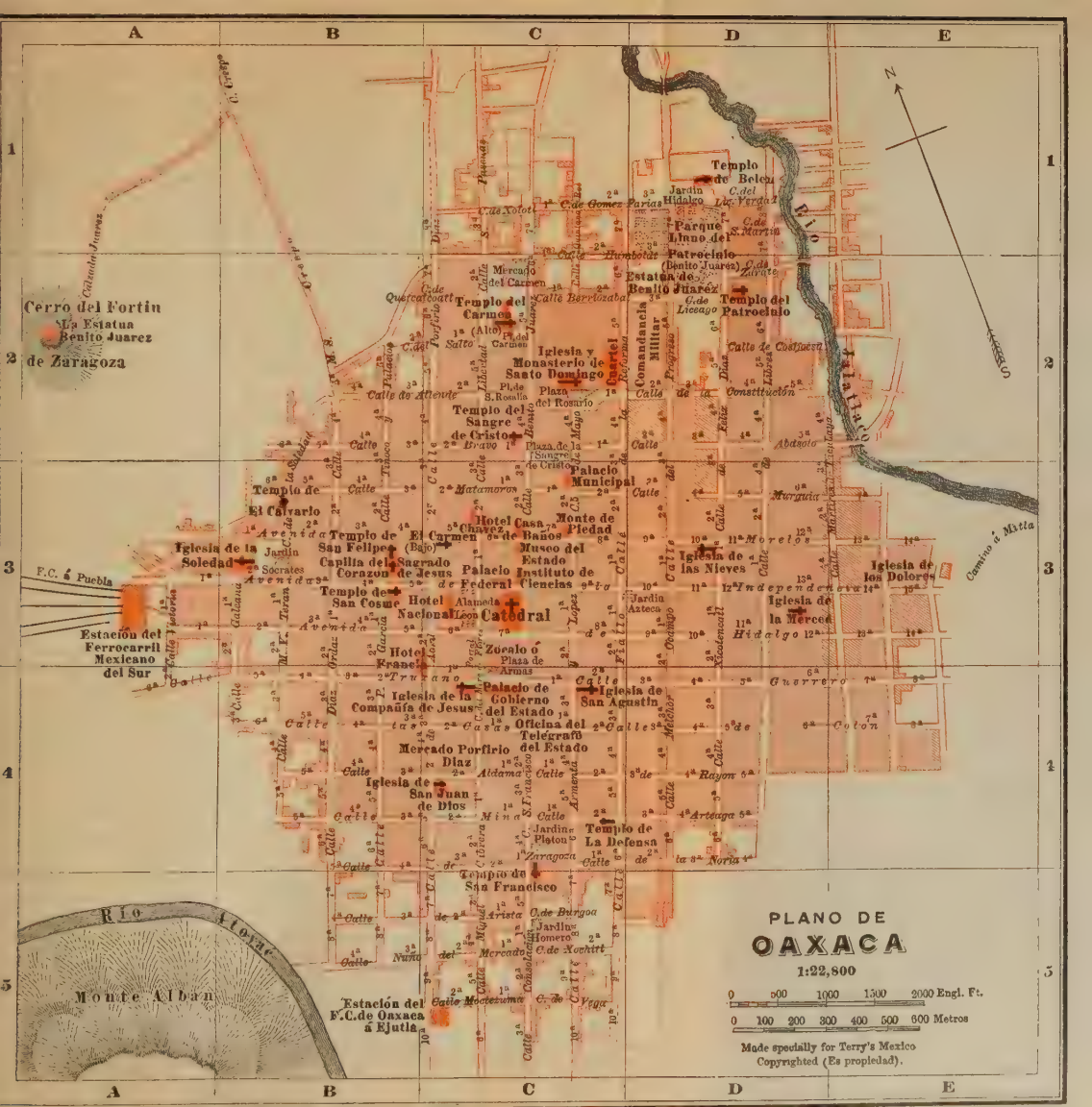
Oaxaca. — **Arrival**. Tram-cars of the *F. C. Urbano y Agrícola de Oaxaca* meet trains; 7 c. to the *Plaza de Armas*. The city terminus is on the N. side of the Cathedral whence all the hotels are within easy walking distance. Cab to any hotel or residence 50 c. The express department of the railway delivers trunks (50 c. for a medium size and 75 c. for a large one). *Oaxaca* city time is 10 min. ahead of rly. time.

Hotels (comp. p. xlvii). *Hotel Chavez* (Pl. C, 3), *Second Calle Libertad* 5½. American management; $2 to $10 a day, Am. Pl. (best rooms, on 2d floor front). — *Hotel Francia* (Pl. B, 3), *2ª Calle de Abril*, 6. $1.50 to $4, Am. Pl. Fr. cuisine. — *Hotel Nacional* (Pl. C, 3), *Alameda Leon*, $1.50 to $4, Am. Pl. There are several other hotels, and if the traveller should fail to find lodgment at any of those mentioned, he may ask the management to direct him to the next best.

Cabs: principal stand at the *Plaza Mayor* (Pl. C, 3), with others in various parts of the city. Within the city, $1 an hr.; double on feast-days. Distances in *Oaxaca* are short.

Post-Office — in the *Palacio Federal* (Pl. C, 3), on the N. side of the Cathedral. Open from 8 A. M. to 2 P. M., and from 3 to 10 P. M. Uncalled-for letters are posted on a printed slip near the entrance. **Telegraph-Office** in the same building. *Oaxaca* is a city of many holidays, on most of which the P. O., banks, telegraph-office, etc., close. Consult the newspapers or the hotel manager.

Consuls: American, French, Danish, Austrian, Swedish, German and English. As office locations are apt to change, the traveller is referred to the *Directorio de la Ciudad de Oaxaca*, usually on file at the chief hotels.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Templo del Patrocinio
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Mercado del Carmen
Iglesia y Monasterio de Santo Domingo
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Banks, where Letters of Credit may be cashed: — *Banco Nacional de Mexico*, etc.

The Branch Line to Taviche, Viâ (2 Kilom.) *Santa Anita;* 5 K. *Xoxo;* 7 K. *San Isidro;* 11 K. *Jalpam;* 13 K. *Zaachila;* 17 K. *La Trinidad;* 20 K. *La Ciénega;* 23 K. *Zimatlán;* 26 K. *San Nicolás;* 28 K. *San Pablo;* 40 K. *Ocotlán;* 47 K. *Guebesche* and 55 K. *Taviche* runs daily trains. Consult the *Guia Oficial*.

The Ferrocarril de Oaxaca á Ejutla (Station, cor. 10a Calle de Abril & C. Moctezuma, Pl. C. 5) runs daily trains to (10 K.) *Trujano;* 13 K. *Coyotepéc;* 15 K. *Zorita;* 19 K. *Mantecón;* 21 K. *La Soledad;* 24 K. *Teruel;* 38 K. *Ocotlán;* 50 K. *San José;* 55 K. *San Martin;* 60 K. *El Vergel* to 70 K. *Ejutla*.

Oaxaca (pronounced wah-*háh*-cah), a Spanish corruption of the Indian *Huaxyacac* — "a place covered with trees" — chief city of the state of *Oaxaca*, 5,067 ft. above sea-level, with a population of 40,000, was changed in 1872 to *Oaxaca de Juarez*, in honor of *Benito Pablo Juarez* (p. 338). It is one of the most attractive and interesting cities of the Repub., with tram-cars, electric lights, telephones, and a progressive administration. As a rule the older houses are low, massive and earthquake-resisting, with a more pronounced Spanish-Moorish cast than those of many other Mexican cities. Certain of the dwellings even are fortress-like in character — significant survivals of the days of political unrest. The fine *portales* (which flank the *Zócalo*) are, after those of *Merida*, among the most picturesque in the country. A small army of hucksters, public-letter writers (*evangelistas*) and peddlers pursue their vocations beneath their grateful shade. *Oaxaca* is the leading industrial and commercial centre of the state, and the metropolis of the minor towns of *Etla de Santiago, Nochixtlán, Asunción, Villa Alvarez, Heróica Ejutla Crespo, Tlacolula de Matamoros, Tehuantepec* and *Salina Cruz*. The most frequented section, and the focus of the city life, is the shady, double *plaza* of which the Cathedral is the commanding feature. A good military band plays in the *plaza* on certain evenings (and Sunday mornings), and the cloister-like *portales* and the shaded walks of the parks are then brilliant and animated expressions of the life of the *Oaxaqueños*. Saturday, the market day of the Indians of the neighborhood, is one on which the visitor may obtain the best views of the native life and customs. The *Mixtec* and *Zapotec Indians* one sees here are usually undersized, and there is considerable goitre among the women. Not all of them speak Spanish, and in their efforts to overcome its lingual difficulties their intonation and pronunciation remind one strongly of that of the Cantonese.

The wool **sarapes** made by these Indians on primitive looms at their homes are desirable and serviceable souvenirs. They vary widely in quality and price; the good ones cost $25 and upward, the cheap ones from $8 to $15. The Indians bring them to market on Saturdays and always ask much more for them than they expect to receive. The finer *sarapes* are usually bought up by brokers who ship them to the well-known dealers in antiques in Mexico City. From these dealers the traveller can usually select from a wider variety (as the Indians sometimes bring only one or two in for sale) and get better quality and value

as there are "tricks in the trade," and the makers sometimes stoop to deception. The best grades (usual size 5 by 6 ft.) are of close texture and dyed with lasting vegetable colors. The tourist should see to it that his purchases are not moth-eaten, are closely and evenly woven, of regulation size, and are not made heavy by being moistened. Fine blue-and-white *sarapes* are the rarest and best. Unless closely watched the Indians will substitute poor articles for good ones. The hand-wrought, gold filigree jewellery made and worn by the *Mixtecan* and *Zapotecan* women is often purchased by travellers as souvenirs. The quality of the gold is usually 24 karat; prices vary according to the value placed on her possessions by the wearer. Other attractive curios are the embroidered *huipiles*, made and worn by the *Mazateca* Indians of *Oaxaca* state.

History. The town was founded in 1486 by some soldiers of the Mexican Emperor *Ahuizotl*, who, in the course of a journey from the highland capital to the *Isthmus of Tehuantepec*, founded a fort here on the banks of the *Atoyac River*. Because of the apparently inexhaustible deposits of gold-ore in the vicinity, the district became popular and populous, and the invading Spaniards so found it in 1521. From that date it was intimately connected with the history of the *conquistadores*, for after its definite occupation by *Diego de Ordaz*, a lieutenant of *Cortés*, it became a favorite Spanish stronghold. The *Mixtec* and *Zapotec* Indians did not permit the conquest to be facile, and history records many sanguinary struggles with the Spaniards. It was not until after the complete subjugation of *Tenochtitlán* that *Cortés* was able to send a considerable force to subdue the inhabitants and open through their possessions a route to the southern sea. Early in 1522 *Gonzalo de Sandoval*, with 35 horse, 200 Spanish troopers, and a swarm of Indian allies, advanced southward and encountered the *Mixtecas* near *Mitla*. Some weeks of guerrilla warfare ensued, then the discomfited Indians retired toward *Tehuantepec*, and the Spaniards and their allies founded the towns of *El Marquesado*, *San Martín*, *San Juan Chapultepec*, and others. In 1524 the cavaliers *Juan Cedaño* and *Hernando Badajóz* named the growing settlement *Antequera* (from the old Roman town of *Antequera la Vieja*, in *Andalucia*), and by a decree of Charles V, dated July 6, 1529, it was made a *ciudad* and was called *Oaxaca*. The same edict created *Hernan Cortés Marquis of the Valley of Oaxaca*, and granted him an immense tract of adjacent land called later *La Marquesada* — the marquisate. "Thereafter *Cortés* was known generally as the Marquis, and this dignified title, when used without the name of the individual, has been always appropriated in the colonies, in an especial manner, to *Cortés*, as the title of Admiral was to Columbus."

The first convent was established here in 1529 by *Fray Gonzalo Lucero*. The *Oaxaca* diocese dates from 1530, and it was one of the first four created in New Spain. Coincidently, a Papal Bull confirmed the founding of the town. An old chronicle, dated 1532, says *Oaxaca* possessed "five hundred Castilian families of pure blood without an African, a Jew, or a Turk among them. It is a Bishop's seat (the first Bishop was *Juan Lopez de Zárate*, appointed in 1530), not very big, yet a fair and beautiful city to behold, which standeth three score leagues from Mexico (city) in a pleasant valley." Great religious activity was shown between 1549 and 1575, the Spanish friars establishing 160 churches in as many villages. . Another writer speaks of this ancient bishopric as a "triple vale, trefoil in shape, with the capital city, *Oaxaca*, at its stem. From the N. a broad river leads into the *Valley of Etla*, through a billowy sea of cornfields. This river turns S. as it reaches the city, and runs toward the Pacific, through the *Valley of Ejutla;* while the third vale, known as *Tlacolula*, trends westward. Whichever way the eye may wander, the view is bounded by hills. The city itself is built at the foot of a hill, as it slopes toward the river, a broad flat plain of stone buildings, above which, every few squares, are thrust up domes and towers of churches and convents. From the hills immediately above the city of *Oaxaca* one looks down upon a fair scene: smooth and verdant fields of cane and corn, dotted with white stone *haciendas* and with Indian hamlets springing up at the base of every hill." A great cholera epidemic in 1833 killed one eighth of the population of the city, among them two brothers and the father

of President *Porfirio Diaz*, who passed his childhood (house in the *Calle de la Soledad*) here.

Oaxaca has always been eminently Spanish and intensely Catholic. When *Miguel Hidalgo* declared (in 1810) for Independence, he was violently denounced by the Bishop of *Oaxaca* as an "instrument of Satan." This clerical worthy so inflamed the public imagination that when two of *Hidalgo's* aides (*Señores Armenta* and *Lopez*) came (in the guise of pedlers) to get the trend of events, they were seized and executed — their decapitated heads being publicly exposed in the street where they were captured. The present *Calle de Armenta y Lopez* is a relic of the ghastly occurrence. The *revolucionarios* retaliated promptly, and when the royalist officer *General José María Regules* and several of his followers, known to feel bitterly toward the cause, were captured, they were executed on the identical spot where *Hidalgo's* emissaries were shot. Thereafter the city was the scene of many bloody struggles. The patriot *José María Morelos* entered the place through the *marquesada* (where the Mex. So. Rly. station now stands) Nov. 24, 1812, and after a sharp struggle in the streets captured the city with its military stores.

The Climate of Oaxaca is almost perfect; the average temperature is 70° Fahr., and Government Weather Bureau statistics show that it varies but about 13° during a year. The rains are regular, and the rainfalls (about 33 inches) usually occur between June and November.

Oaxaca possesses many churches, certain of them with decorations unlike those of other cities of the Repub. At the head of the city churches is

The **Cathedral** (Pl. C, 3), facing the *Alameda Leon* and flanking the *Plaza Mayor*, founded in 1553 and completed in 1730 at a cost of $2,000,000. It has been bombarded and pillaged so many times that it is now but a simulacrum of its former greatness. The fine pictures, altars and other decorations which once adorned it have disappeared; those remaining have but little more than a passing interest for the traveller. The general plan of the building is similar to that of Mexico City: a nave and four aisles, two of the latter closed and occupied by 14 newly decorated and uninteresting chapels. After the usual Spanish custom, the nave is occupied by the *coro* in the front part, and then by the *crujía* or way of the cross, and the high altar. Beyond the latter, in the apse, is the *Altar de los Reyes*. Against the wall of the choir, facing the main entrance, is the *Altar* of *El Señor del Perdón*, the Lord of Pardon. The handsomely decorated *Chapel of Nuestra Señora de Guadalupe* (at the E. end) is attractive. Architecturally, the ch. has been much injured by the recent thoughtless innovations that have sacrificed much of the charm of antiquity, so that, as a whole, the edifice has lost the greater part of its interest. Happily the beautiful façade remains intact, enriched by some remarkably good sculpture by an unknown artist — work probably of the 17th century.

Of the number of paintings, antique and modern, in the ch. perhaps the most interesting are two in the Sacristy, one an *Assumption*, attributed to *Miguel Cabrera* (comp. p. cli), and the other a *Triumph of the Virgin*, possibly by *Juan Correa* (p. cxlix) or *Cristóbal de Villalpando* (p. cxlix). Near the entrance to the *sacristía* is a curious closet let into the side wall of the aisle and protected by an iron grill, behind which is a half-dozen or more brass busts of *santos*, chief among them *San Francisco de Asis*, *S. Ignacio*, *S. Dominico*, etc. The two huge allegorical paintings to the r. and l. of the main entrance are by *Marcial de Santaella* and date from 1726. The *coro* contains nothing of interest. The two sets of wheel bells that hang from the E. end are quaint. The organ is of European origin and dates from 1907.

Four squares N. of the Cathedral, and far surpassing it in interest, is the unique **Monastery and Church of Santo Domingo** (Pl. C, 2), one of the largest conventual structures in the Repub., founded in 1575 and completed a century later at a cost (which may be doubted) of 13 millions of *pesos*. It is related that when the ch. was begun there was available only two *pesos* and a half to start the work with. Because of the frequent and sometimes violent earthquakes in the *Valley of Oaxaca*, the edifice was given a fortress-like massiveness, consequently the monastery and its ch. have passed comparatively uninjured through many shocks of

extraordinary severity. Many of the chiselled stone *santos* have been joggled and toppled from their niches in the façade, and, owing to the fact that the ch. has been often used as a fortress, its massive walls are scarred by shells. It was ruthlessly plundered and devastated by the French troops during the French Intervention, who pulled down some of the interior walls and desecrated the chapels. It is also related that some of the fine paintings by *Concha* were valued by the iconoclastic vandals, who appropriated them solely for their canvas; to obtain this, they pounded and washed clear the fabric of the pictures. More than once the sumptuous ch. has been used as a stable, while a large portion of the beautiful *reredos* of the high altar went as kindling-wood for the soldiers.

The church, together with the monastery which extends back of it, occupies a space of over 550 ft. Twenty-one small iron angels on pedestals guard the huge stone and brick-paved atrium, which is enclosed by a time-stained iron *reja*. The brown, weather-beaten façade is now badly defaced. A host of swallows (*golondrinas*) have plastered their mud nests beneath the ridges of the *campanarios*, which in turn are covered with white and blue tiles. The quaint wire work on the main doors is interesting. In the room at the base of the r. tower the *sacristán* has a small workshop where he weaves dress-cloth strips much sought by the credulous Indian parishioners, who attribute special qualities to them on account of their being made in the church.

"The interior [says *Mr. Barter*] is one of the most splendid in Mexico — indeed the most superb example of *Baroque* decoration in the country. The walls and the great barrel-arched ceiling are covered in every part with heavily gilded ornament and polychrome sculpture in high relief. The effect is one of indescribable splendor. The scheme of decoration in the domed vaulting of the organ-loft ceiling may be compared to an enormous tree, extending in all directions its branches and its innumerable leaves of gold, between which appear the busts of saints, diminishing in size as the height increases, until, at the apex, only the faces are shown."

This bizarre idea is carried out on a smaller scale on the vaulted ceiling above the main entrance, below the loft, where 34 figures, including the bust of the *Santísima* and many bunches of grapes, hang, as it were, in the branches of this odd genealogical tree of the Blessed Virgin. Flanking the single, tile-paved nave, are eleven lateral chapels, enclosed within screens of wrought iron, but connected by an interior *pasillo*. The largest and finest chapel is that of the *Virgen del Rosario* (the Virgin of the Rosary). This chapel is in itself a spacious temple, with its choir, its independent sacristy, and its towers. In splendor the interior vies with the main ch. Every square foot of the walls and ceiling of the main ch. carry *Moresque* decorations, and the arches in the clipped transepts, and the pendentives in the rear of the *presbiterio*, are decidedly Alhambraic in character, with a tendency toward heraldic design. A host of polychrome *santos* in low relief adorn the over-elaborated ceiling above the high altar, prominent among them the bust of *San Gregorio Magno*, author of the Gregorian chant widely used in Mexican churches. The portrait in the S. transept (the work of *Lievano*) is that of *Don Juan Lopez de Zárate*, first bishop of the *Oaxaca* diocese. That in the N. transept is of *Don Eulogio G. Gillow*, the first archbishop of *Oaxaca*.

"The original high altar was an elaborate affair of carved and gilded wood, made in Mex. City, and transported at enormous expense over the long and difficult route to *Oaxaca*. It was decorated in oil paintings by *Andrés Concha* (p. cxlv), and installed in 1612, but was replaced by a yet more elaborate affair in 1681, the original paintings and some of the images being retained. This second altar was destroyed in the War of the Reform, and later still it was proposed to scrape the walls clean of the heavy ornament for the sake of the gold contained therein. This vandalism was even begun, but happily it was stopped before it proceeded far enough to do irreparable harm. So the magnificent interior remains one of the great architectural spectacles of Mexico."

The present high altar is a modest structure enclosing a silver open-work casket in a glass case, guarded by four gilded angels. A small figure

of Christ on the Cross is the central object. On a marble tablet at the right of the main entrance is the following inscription, in Spanish:

"*This sanctuary, which is considered one of the most notable in America, was erected by the Dominican Fathers, who finished the work of construction early in the 17th century. In the 19th cent. the high altar was destroyed and the church was closed 40 years, during which time it suffered lamentable deterioration. The illustrious and most reverend Archbishop, Dr. Don Eulogio G. Gillow, with the help of the Oaxaca people, repaired and redecorated it, and on Nov. 2d, 1902, consecrated it to the Honor and Glory of Christ the Redeemer.*"

The inscription at the l. of the entrance, beneath a life-size polychrome and blinded figure of the Virgin upholding a cross, is an excerpt from the words of *King Solomon, Third Book of Kings, Chapter VIII:*

"*Oh Lord! Most High God! Look upon this thy temple with clement eyes. Hearken to the supplications which we make thee and which thy children will make thee in the succession of time when, laden with their offerings and their tears, they come to implore thy pardon for their sins, to lament their misfortune, to pray for rain for their crops, to invoke thy aid against plague and hunger in the days of thy just punishment.*

"*When strangers from far countries come hither attracted by the greatness of thy name; when those who doubt, those who falter, and those who suffer enter this holy place, hear them Lord; shower upon them thy kindness and thy mercy.*"

The convent at the E. end of the ch., now the *Comandancia Militar*, is roofed with massive vaulting throughout. Originally it was as elegant as it was substantial, richly decorated in its enormous dormitories, handsome cloisters and corridors, grand courts, and extensive gardens with fountains, basins, and luxuriant vegetation. On its sequestration after the Reform Laws it was converted into a barrack.

The huge Church of La Soledad (Pl. B, 3), reached by several flights of stone steps from the *Ave. de la Independencia*, W. of the Cathedral, is a massive example of old Colonial architecture with a well-preserved *Baroque* façade carved in brown stone. It contains a locally celebrated image, *La Virgen de la Soledad* (crowned with great solemnity in 1909), to which miraculous healing powers are attributed. The Iglesia de los Nieves (Pl. D, 3), in the E. part of the city, facing the *Calle Felix Diaz*, is very old and very quaint, with an odd, squat dome and many flying buttresses. Waxen saints stand about the interior, and their attitudes recall those of figures in a wax-works show. There is an old stone fountain near the entrance. About five squares higher up the street, toward the N., is the Iglesia de los Dolores (Pl. E, 3), a nondescript structure devoid of interest. Adjoining the market in the upper part of the town, facing the *primera Calle las Pascuas*, is the Church of El Carmen (Pl. C, 2), called *alto* (upper), to distinguish it from the Carmen Ch. (Pl. C, 3), facing the *Avenida Morelos*, which is known as *el bajo* (lower). Further down toward the centre of the city, in the *Ave. Independencia*, is the curious old green-stone Church of San Felipe (Pl. B, 3), now but a tottering relic of former magnificence. It contains several noteworthy *Churrigueresque* altars and an elaborate *reredo* in the same style. The Church of La Compañía (Pl. C, 4), at the S.-W. end of the *Zócalo*, has been remodelled out of its former interest. The Ch. of San Juan de Dios (Pl. C, 4), opposite the *Mercado Porfirio Diaz*, is the chosen shrine of the Indians, and contains a number of bizarre paintings relating to episodes of the religious conquest which succeeded the military invasion of the Spaniards. Here may also be seen a number of portraits of the friars whose life work was associated with the early history of *Oaxaca*. Other churches of minor importance are the *Parroquía del Sangre de Cristo, Guadalupe, San Felipe, San Agustin*, etc. The Episcopal Methodist Mission maintains a Methodist Church in the city.

The rambling Palacio de Gobierno del Estado (Pl. C, 4), which flanks the S. side of the *Zócalo*, dates from Sept. 16, 1877, and contains

but little to interest the visitor. The PALACIO FEDERAL, on the N. side of the Cathedral, adjoins the fine new INSTITUTO DE CIENCIAS, which houses the State Library. In the archives of this are some interesting old documents (in Spanish) relating to the Spanish Conquest, and to the early history of the region. In this building is also the MUSEO DEL ESTADO (state museum) with an interesting collection of Indian relics. Open all day, free. Closed on Sundays and public holidays.

The PARQUE LLANO DEL PATROCINIO (called *Llano* and also *Parque Benito Juarez*), at the N. end of the town (Pl. D, 1), is a pretty, semi-wild spot with several fountains and some fine trees and flowers. In the centre is a handsome bronze, life-size statue of *Benito Juarez* on an attractive pedestal, fashioned architecturally after the style of the *Mitla ruins*. The fallen and broken crown at the feet of the patriot, and to which he points, is supposed to be that of the *Archduke Maximilian*. The inscription on the rear of the statue advises that the monument was erected to perpetuate the memory of the *First Reformer*, by the city council, during the administration of *Governor Martin Gonzalez*, and that coincidently the name of the park was changed to *Benito Juarez*. At the top of the park is a bronze statue erected to the memory of the patriot *Miguel Hidalgo y Costilla*. The dates refer to his birth, his battles for liberty, and his death. The stone lions (curious attitude for roaring lions) which guard the entrances to the *paseo* are by local sculptors. Facing the Cathedral is the ALAMEDA DE LEON, with a bronze statue to General *Antonio de Leon* (b. 1794, d. 1847), erected by the municipality in 1886.

Excursions. 1. To the **Cerro del Fortín de Zaragoza** (Pl. A, 2), a hill (350 ft. above the city) to the N.-W., 15 min. walk from the *Plaza Mayor*. Proceed W. to the *Calle Crespo*, thence N. to its intersection with the stairs (17 short flights and 17 landings) which lead to the *Calzada Juarez*, near the top. The colossal bronze statue (wt. 15 tons) of *Benito Juarez*, which crowns the hill, is the work of *A. Cencetti*, and was cast in Rome in 1891. On the book which the Indian President holds in his hand is the word *Reforma*. The view from the esplanade at the base of the statue is fine and is well worth the climb. The tall hill directly in front (to the S.) is *Monte Alban*. The river which winds around its E. base is the *Atoyac*. Hundreds of square miles of mountain and valley land, and the many streets, houses, and churches of the city, are all spread out below like a relief map. *San Pablo Gueletao*, where *Juarez* was born, lies behind the hills at the N.-E. *Mitla* reposes some 25 M. to the E. The rly. to Mexico City is seen stretching away to the W. Flowers and trees are being planted on the hillsides, and it is proposed to make this elevated spot a popular resort. At the summit are the ruins of an old fortress, in which is a weather-beaten French culverin (*culebrina*) with the name *Liege* and the date 1854 — a relic of the French invasion of 1864-67.

2. **Monte Alban** (Pl. A, 5), 7 M. to the S.-W. A good walker can make the trip easily in a day. Horse for the round trip $1.50. Part of the road is good for bicycles. Unless the traveller is interested in archæological remains, the journey will hardly repay him. The level hill-top shows evidences of having been the centre of a considerable population in ancient times. There are rock-carvings, the remains of fortresses and whatnot. The view is attractive, but an almost equally comprehensive *vista* may be had from the *Cerro del Fortín*, and with less exertion and expenditure of time.

3. The suburban town of *San Felipe del Agua* (St. Philip of the water), 4 kilom. to the N. at the foot of the hill of the same name. Tram-cars at frequent intervals. On certain days — particularly All Souls Day (*Dia de muertos*) — a curious Indian ceremony, called the *Wedding of Skeletons*, is witnessed by several thousand visitors from *Oaxaca* and the surrounding country. Other picturesque towns in the environs are *Xoxocotlán*, *San Juan Chapultepec*, *Tlalixtac* and *Tule* (see p. 536).

61. Excursion to the Ruins of Mitla.

The **Ruins of Mitla**, among the most interesting and most accessible of the Mexican ruined cities, are well deserving of a visit. They lie about 25 M. S.-E. of *Oaxaca City*, in the town of *San Pablo Mitla*. A day and a

half is usually given over to the trip (which can be planned to the best advantage with the help of the hotel manager), but where the traveller is limited for time it can be accomplished in a day, provided one can get a good team of horses. This means that one should start from the hotel at 5 A. M., do the outward trip in 5–6 hrs., devote an hour to the inspection of the ruins, another to luncheon and rest, and return in the afternoon. (A branch of the Mex. So. Rly. is under construction and should be completed early in 1911. The outward trip can then be made in 1 hr. and the round trip in one forenoon, at much less expense.) Saddle-horses, by the day, $1.50. Stabling and provender in *Hotel Quero*, at *Mitla*, 70 c. Unless the traveller knows the road, and speaks some Spanish, he will do well to take one of the stable or hotel boys as a guide. Usual fee, $1, in addition to horse hire. The regular charge for a vehicle (which includes the services of a driver, stabling charge, etc., at *Mitla*) varies from $10 for a single-seated, 2-wheeled cart (known as a *volanta*), with just room enough for the traveller and his driver, to $18 for a double-seated *cabriolet* (with room for two and a driver), and $25 for a *vis-à-vis* which will hold 4 persons and a coachman. The two latter vehicles are protected by tops. The economical traveller may, by expressing his wish to the hotel manager, become one of a party, and thus reduce the expense. If there is no prospective traveller in the hotel at which one is stopping, ask the manager to inquire at the other hotels. One may avoid the jolting over the cobble-paved streets of *Oaxaca* by taking the tram-car of the *Ferrocarril Oaxaca y Oriente* line to *Santa María del Tule* (1 hr., fare 37 c.) and await the vehicle there. The hotel proprietor will also phone to *Tlacolula* and have a vehicle come to meet the traveller at Tule. The cars leave *Tule* every 2 hrs. *Oaxaca* time. The city terminus of the car-line is at the *Mercado Porfirio Diaz*, just S.-W. of the *Plaza Principal*. It would be a greedy cyclist who would essay a second journey over the highway to *Mitla*. In the *Tule Valley* the road is smooth and the going is good, but fully ⅔ of the highroad is poor. A good walker can make the outward trip in 7 hrs., visit the ruins by twilight of the same day, and return at his leisure the day following. He will be able to register many pleasant impressions of the Indians and their country life that will be impossible on a quick trip over the road. At present parts of the road are not practicable for automobiles.

The quaint and commodious HOTEL OF DON FELIX QUERO (pronounced *Kéh*-roh) at *Mitla* provides good bed and board at $3 a day, Am. Pl. The fine old cloisters and the ample *patio* with its fountains, birds, and flowers are attractive. The toilet arrangements are somewhat crude and primitive. If the traveller learns at *Oaxaca* that a party of 20 or more has left for the ruins the day before, he had better postpone his trip until they return, as there may be a lack of accommodations. Goggles to protect the eyes from the sun's glare, and vaseline or some similar substance rubbed on the face to prevent sunburn, will be found invaluable.

The road leads due E. past the Cathedral and out the rocky and ill-kept *Avenida de la Independencia*, to the suburbs. In the early A. M. the valley fairly teems with Indian life. As one threads the peaceful country road and passes scores of natives, huge creaking carts, panniered burros, heavily laden mules and horses all bound cityward, one can easily imagine one's self in some distant and forgotten corner of the world untouched by the blight of progress and strenuosity, and where primitive methods and customs are still in vogue. The quaint town of *Santa Lucia* (often called *Pueblo de los Ladrillos*, from its many primitive brick-kilns) is reached in about 20 minutes. The old ch. on the r. and the native houses are attractive. Beyond *San Sebastián* we enter the pretty Tule Valley, with many big trees, cacti and *Bougainvillæa*.

Santa María del Tule (Holy Mary of the bulrush), in the centre of the valley of the same name, is celebrated for its delicious mangoes, and as the home of the largest tree in Mexico. It stands in the yard of the Church of Tule (consecrated to *La Virgen de la Asunción*) some 50 yards from the terminus of the tram-line. A fee of 6 c., collected by the municipality as a road tax, is charged for inspecting the tree.

This gigantic cypress, known to botanists as *Taxodium distichum* (Aztec — *ahuehuetl*), is about 160 ft. high, and is one of the largest of its kind. Four ft. from the ground the trunk measures 160 ft. in circumference, and 28 persons with outstretched arms and finger-tips touching can barely encircle it. The spread of the colossal branches is 140 ft. It is known throughout Mexico as the GREAT TREE OF TULE, and it is supposed to have stood here for a thousand years before Columbus discovered America. It sheltered *Hernan Cortés* and his soldiers en route to Honduras nearly four centuries ago, and at that time its giant bulk commanded the admiration of the Spaniards. In point of size the *Tule* tree resembles the great Banyan (*Ficus Indica*) in the Botanical Garden at Calcutta, and the "Chestnut Tree of a Hundred Horses" — said to be the largest tree in the world — at the foot of Mt. Etna. It is larger than any of the great trees in Chapultepec Park, at Mexico City, the monarch of which is the *Arbol de Montezuma* (p. 384). *Baron Alexander Von Humboldt* was so impressed by the gigantic proportions of this great savin — which he considered a worthy rival of the huge baobab (*Adansonia digitata*), of Africa, believed to be the oldest organic monument on the globe — that he inscribed his name on the trunk — an inscription now practically undecipherable, and almost overgrown by the bark. A notice posted on the tree warns the traveller to refrain from mutilating it. The large tree at the side of the ch. in the yard is believed to be the *hijo* (son) of the big tree.

We continue our journey in a south-easterly direction across a level and smiling valley, dotted with many trees and sown to wheat, corn and alfalfa. The next point of interest, *Tlacochahuaya*, which we reach at 9 A. M., possesses an old weather-beaten ch. and a market-place swarming with country Indians interestingly garbed. On market day a score or more primitive native carts with huge, greaseless wheels may be seen lined up in the *plaza*, like so many prairie-schooners. Ere long the white towers of **Tlacolula** (Zapotec = glorious place) come into the range of vision, and we reach the town at about 10.30. It stands in a region of aboriginal mounds, with many high fences of organ cacti. The stuffy little ch., in a huge yard, is not without interest. The silver chancel railing is unusually rich for a country ch., as are also the swinging silver lamps. The pictures are quaint but without artistic merit. The largest chapel is decorated in the style of the ch. of *Santo Domingo* at *Oaxaca*, and is a debased copy of that gorgeous interior. Should the traveller chance to pass through the town on Friday of Holy Week he may witness a queer Indian Plume dance (in the ch. yard); the natives who take part wear bizarre, pagan costumes and masks. Directly behind the ch. is the highway leading away to *Tehuantepec* (p. 554). The town is also the point of departure for the near-by ruins of *Gui-y-Baa*,

which are inferior to those of *Mitla*, and which will scarcely repay one for the time spent in visiting them.

Beyond Tlacolula the road becomes roughish. We pass some high cliffs on the left, with some crude picture-writing on the walls. From here onward the highway winds through a region marked with vestiges of the ancient *Zapotec* civilization. Most of the natives one meets refuse to understand spoken Spanish. At the head of a wide and romantically situated valley, leading away to the l., we descry the red-domed ch. of *San Pablo Mitla*. We descend a sandy hill, cross a dry, boulder-strewn riverbed, and halt before the squat store (*La Sorpresa*) and Hotel of *Don Felix Quero*. The wide-spreading wild-fig trees (*Higos monteses*), which adorn the little *plaza*, harbor many song-birds. The hotel is characteristically Mexican, with a charming great *patio* — flower-embowered, fragrant and restful.

San Pablo Mitla is a small, quaint *Zapotec Indian* settlement, with primitive dwellings overshadowed by flowering oleanders, pomegranates, orange and lemon trees; and by organ cacti which are used as hedge-fences. Nearly all the inhabitants speak the *Zapotec* dialect. Strong winds are apt to blow across the valley in Nov. and Dec., and render these months unpleasant.

Perhaps the best guide to the ruins is the son of *Señor Quero*. A fee of $1 for an individual or a party is ample. The *conserje*, or care-taker of the ruins, who carries the keys to the underground passages, expects a small fee for unlocking the doors: 25 c. for one person or 50 c. for a party is enough. Not obligatory.

The Ruins, which can be explored easily in 1 hr., lie ½ M. back of the hotel, toward the N.-E. Turn to the l. and take the road (flanked by high organ cacti) leading away from the *plaza*. A 3 min. walk brings one to the edge of a shallow stream (misnamed *Rio Grande*) in a wide, sandy bed. We climb the opposite hill, turn to the r. and find ourselves in the midst of the first group of ruins, called by the natives, *El Quemazon* (excessive heat). This group is in too ruinous a state to be of sustained interest.

The scorching sun of southern Mexico has preserved the *Mitla* ruins so that they are in much the same condition to-day as they were when the Spaniards discovered them nearly four centuries ago. In architectural beauty and excellence of detail, they rank lower than those of *Palenque* (p. 567) or *Chichen-Itza* (p. 581), but they are nevertheless very interesting. Their peculiar and elaborate style of ornamentation will give the traveller a fairly accurate idea of the degree of civilization reached by the mysterious people who dwelt in this favored region centuries before the dawn of the present era. Government experts guard the ruins, make restorations, and check vandalism. Where the great stone lintels have been cracked by time or earthquakes, strong iron supports have been substituted. The efforts to preserve the tombs from obliteration are commendable. The contrast between the neatly-kept *patio* of the hotel, abloom with flowers, and the arid plain of powdery sand on which the ruins stand, is striking — one typifying life, the other death. "The gloomy aspect of the locality accords well with the dread significance of the name. A stream, with parched and shadeless banks, flows through the valley; no birds sing, or flowers bloom, over the sepulchres of the *Zapotec* heroes."

Climbing a low wall, we proceed across the deserted open to **El Patio de los Cruceros** (of the crosses), a walled-in space

with a well-preserved cement floor, at the right edge of which, near the base of the wall, is a square hole with a large slanting stone which once closed it, and an iron gate. Dropping into the hole we bend low, pass through the gate, and enter a cruciform *subterraneo* re-discovered by *Prof. Marshall Saville* in 1901. Of the three crosses the largest measures about 12 ft. in length, 5 ft. in width and 6 ft. in height. The walls are of cut stone in mosaic patterns similar to those of the outer walls. The Indians lend an ear to the belief that an underground passage leads across, and beneath, the court and connects with another subterranean chamber wherein is stored the treasure of the ancient *Zapotec* kings. Superstitious fear has prevented further explorations — even of the other chambers, which the hollow sounds given back from foot-falls would indicate lie below the present ones. It is believed that the present *subterraneos* were opened and rifled by the Spaniards who first discovered the ruins. Traditions aver that the chambers are filled with mummies.

Non-credulous relic-hunters, who in times past have dug up the earth of the courts, have unearthed pottery in many shapes, painted urns, arrow-heads, gold jewellery (good specimens in the *Museo* at Mex. City) and various *Zapotec* and *Mixtec* relics. The Mexicans believe the Indians know the whereabouts of immense treasure hidden amid the ruins, and that fear of an untimely death prevents their divulging the secret. From time to time bizarre metal ornaments, antique vessels of gold and silver, and other curious Indian relics are found in the vicinity.[1] They usually gravitate to private museums or to dealers in antiques in Mexico City. Terra-cotta figurines and funera- urns of a high order of craftsmanship have been brought to light. The tools used by the ancient *Zapotecs* were of copper of such unusual hardness and density that many believe they possessed the secret of tempering this metal. Many copper instruments have been found in the vicinity, chiefly in the form of axes shaped like a Greek Tau; of pure copper, very thin and sharp. The old money was in the form of copper discs. Travellers should be skeptical of pseudo-antiques offered for sale at the ruins.

At the N. end of the court is another *subterraneo*, devoid of interest. We ascend a flight of reconstructed steps, in the wall at the top of which is an inscription admonishing travellers to aid in the preservation of the ruins. The **Hall of the Monoliths**, with its six tall columns and its unusually massive walls (4–5 ft. thick), is interesting. The lintels over the entrances are cut from solid blocks of stone and are 15–18 ft.

[1] Of unusual interest in this connection is the fact that in the *Fernando Sologuren* collection (recently acquired by the Mex. Government), now exhibited at the *Museo Nacional* at Mex. City, are many fine pieces of jadeite (comp. p. xciii) from *Mitla;* also a bronze Chinese idol (found in a *Zapotec* tomb at *Huehuetlan*, near *Oaxaca City*) some four inches high, and unmistakably of Chinese origin. A Chinese authority estimates its age at 3,000 years. The finding of this relic, perchance the cherished possession of some chief who lived and died in this distant corner of Mexico centuries before the Spanish Conquest, strengthens the theory that the Chinese were the ancestors of the *Mayas* (p. 579), and that they peopled the humid valleys of Mexico and Central America ages before Christopher Columbus was born.

long, about 4 ft. high and 5 ft. thick. The colossal porphyritic pillars ranged along this hall are 3 ft. in diameter, about 14 ft. high, and are thought to penetrate 6 ft. or more below the surface. They were once ornamented and covered with mortar, and it is thought they formerly supported the palace roof. They have neither pedestal nor capital, and in this they are unique, being, perchance, the only examples of the kind found in American ruins. They were raised to their position by some process of engineering unknown to the present-day Indians. Similar stone pillars lie scattered about the ruins. The long, narrow, open space flanking the Hall of the Monoliths is called the Salon de los Monolitos. It is some 20 ft. wide, a hundred or more long, with walls 10 ft. high, and with a fine cement floor. Passing through an iron gate (which is unlocked by the *conserje*), we traverse a narrow passage-way with traces (on the walls) of the lustrous, dark-red paint with which the cement facing was once covered. Sections of this wall recall certain highly decorated houses in Pompeii. The iron supports of the doors are modern. We enter the

Corredor de los Mosaicos (Corridor of the Mosaics), one of the most interesting spots in the ruins. The floors have cut stone borders and show evidence of having been covered with hard cement. A lively imagination could trace the remains of a fountain in the centre. The walls are totally unlike the *Yucatan* ruins (which are carved) and the *Palenque* palaces (celebrated for their sculptures and bas-relief work), being covered with a sort of mosaic, of intricate and varied patterns, constructed of pieces of stone about 7 inches in length and 1 inch in breadth, accurately cut and fitted into the face of the wall, where some of them are cemented. The outer walls of the ruins bear oblong panels of these mosaics in the form of grecques and arabesques. The figures are rectangular and diagonal, and these, with the mosaics, give the distinguishing character to the *Mitla* ruins. In certain places these miniature stone tiles are cut with such nicety as to require no adhesive to keep them in position, and no mortar is used. Measurements taken in various parts of the ruins demonstrate that they were built with scientific accuracy; some of the walls measure true to a minute fraction of an inch.

A little to the N. of the main group is a half-demolished temple on to which a modern stone church (Catholic) has been grafted. Adjoining it is the house of the *padre* who looks after the spiritual welfare of the Indians. The temple is 284 ft. long and 108 ft. wide, with walls 6 ft. thick. Two immense stone pillars, 12 ft. high, stand near the doorway, at the back of the new ch. The walls carry the same diagonal mosaic decorations, and one portion, now used as a stable, possesses better specimens of color painting, in red and black, than can be found in the main group. Hieroglyphs resembling those of Egypt predominate here, and the characters (the only examples of ideographic writing found in *Mitla*) are as lustrous as when the color was (perhaps) first applied. The sacristy of the new ch. was one of the rooms of the old temple. The tower (completed in the 17th cent.) is built with stones from the original structure.

On the return from the ch. and stable, we get a good rear view of the walls with their elaborate and complicated patterns. Bearing to the r. we leave the ruins, cross the shallow river at a point higher up than on the outward journey, climb a stiffish hill on the opposite bank, and pause to examine a *subterraneo* on the outskirts of the village. This ruin, called El Sepulchro (the sepulchre), produced some small gold bells (*cascabeles*) not long since. The underground chamber is adorned with the same style of mosaic work. The country adjacent to *Mitla* is

dotted with ancient walls, mounds and graves. One of the pyramidal mounds is 75 ft. high, is faced with stone, and is reached by a series of stone steps: a small chapel crowns the summit. All of the tombs of the region look toward the setting sun (emblematic of the fading life) and some contain terra-cotta idols, usually in a sitting posture.

Some 2 M. to the W. is the CASTLE OF MITLA, crowning an isolated, precipitous and rocky hill, accessible only on the E. side. The somewhat level summit is enclosed with a ruinous wall of hewn stone, 21 ft. thick and 18 ft. high, with salient and retiring angles, and with curtains interposed. On the E. side are double walls; within the enclosure are several small buildings in a state of decay. The field of these ruins three centuries ago was evidently very large. Razed defences, dwellings, great heaps of stones and fragments of pottery are strewn about; the stones massed evidently to serve as projectiles. Near the battlements great rocks are poised, ready to be toppled upon an enemy attacking from below. The fortifications follow the contour of the hill and present at every point a perpendicular face to assailants. Hill-top fighting was in vogue among Southern Mexican Indians before the Conquest, and the many huge *paredones* (walls) found adjacent to *Mitla* suggest the belief that it was practised by the *Zapotecs*. In some cases these walls are pierced by tombs, conveying the idea that they were used both for defence and as burying places for the dead. A *Zapotec* tradition relates that in the early days a sanguinary battle was fought here for the possession of *Montezuma's* daughter. The Kings of the *Zapotecs* and the *Miztecs* wanted her for their respective sons: she was given to the *Zapotecan* monarch, whereupon the *Miztec* king made war upon him and was defeated with heavy loss.

Not far from *Mitla* is the (uninteresting) village of *Teotillán* (Dwelling of the Gods), so called because the chief *paba* of the *Miztecas* once had his residence on a hill in the vicinity. Beneath the house on the *Hacienda de Saga* (1 league distant) is an interesting *subterraneo* believed to have been the tomb of an Indian cacique. It was discovered by a servant who saw a phosphorescent light hovering above a small aperture in the main hall. An excavation revealed an extensive cruciform chamber with the arms of the cross 30 ft. or more in length; three skeletons therein crumbled to dust on exposure to the outer air. The sides of the chamber are formed of great stone blocks, 5 ft. in height, ornamented after the fashion of the *Mitla cruceros*. Hieroglyphs, painted a bright red, with burnished bases and carved in the solid stone, take the place of mosaics. Several open *cruceros* lie within easy walking distance of *Mitla*, but the traveller will scarcely be repaid for visiting them, unless specially interested. Perhaps the finest one is on the sloping side of *Mt. Girun*.

History. THE RUINS OF MITLA (called by the Aztecs *Mictlan* — hell, or a place of sadness, and by the Zapotecs, *Leoba* — tomb) first appear in history in the account of them by the Spanish cleric *Fray Martín de Valencia*, who visited the region en route to *Tehuantepec* in 1533. "We passed (says he) through a *pueblo*, in the *Valley of Tlacolula*, which is called *Mictlan*, where were found some edifices more worth seeing than anything else in New Spain. (*Palenque*, *Uxmal* and *Chichen-Itza* were then unknown to the Spaniards.) Among them was a temple of the demon, and the dwelling of its attendant — very sightly, particularly one hall made of something like lattice-work. The fabric was of stone with many figures and shapes: it had many doorways, each one built of three great stones, two at the sides and one at the top, all very thick and wide. In these quarters there was another hall containing round pillars, each one of a single piece, and so thick that two men could barely embrace them; their height might be five fathoms."

The first interest shown by the Mex. Government in the ruins was in 1802 when *Don Luis Martín* and *Colonel de Laguna* explored them. *Baron Alexander Von Humboldt* visited them about this time and was much impressed by their magnificence. He says (*Political Essay on New Spain*, vol. ii, pp. 239-40): "What distinguish the ruins of *Mitla* from all the other remains of Mexican architecture are six porphyry columns, which are placed in the midst of a vast hall, and support the ceiling. These columns, almost the only ones found in the new conti-

nent, bear strong marks of the infancy of the art. They have neither base nor capitals. . . . The distribution of the apartments in the interior of this singular edifice bears a striking analogy to what has been remarked in the monuments of Upper Egypt."

The French explorer *Dupaix* visited the ruins in 1806, and in 1830 the German traveller *Muhlenpfordt* made plans and drawings (originals in the Institute at *Oaxaca City*) which were published. The French archæologist *Charnay* explored and photographed the groups in 1850. *Hubert Howe Bancroft* speaks of them (*Native Races*, vol. iv, p. 389) as the finest group in the whole Mexican territory. "I am inclined to believe (says he) that *Mitla* was built at a very early period of their civilization, at a time when the builders were strongly influenced by the *Maya* priesthood, if they were not themselves a branch of the *Maya* people."

"The Ruins called Mitla," says Baldwin (*Ancient America*, pp. 117–22), "are situated in the upper part of a great valley, and surrounded by a waste, uncultivated region. At the time of the Spanish Conquest they were old and much worn by time and the elements, but a very large area was then covered by remains of ancient buildings. But what is most remarkable, interesting and striking in these monuments, and which alone would be sufficient to give them first rank among all known orders of architecture, is the execution of their mosaic *relievos* — very different from plain mosaic, and consequently requiring more ingenious combination, and greater art and labor. They are inlaid on the surface of the wall, and their duration is owing to the method of fixing the prepared stone into stone surfaces, which made their union perfect. These ruins are remarkable among those of the country where they are found. One fact presented by some of the edifices at *Mitla* has a certain degree of historical significance: there appears to be evidence that they were occupied at some period by people less advanced in civilization than their builders. Lying between two great groups entirely different in the architecture of their original buildings, this *Mitla* assemblage of stone and structures possesses peculiarities belonging neither to those of Yucatan, to the N.-E., nor to those of Central America to the S.-W. Though from its geographic position it should form a connecting link between the two great systems, yet it does not, but stands out peculiarly conspicuous for its singularities of architecture and ornament." (In addition to the authorities mentioned the student may consult: Humboldt's *Nouvelles Annales de Voyages;* Charney's *Ruines Americaines;* Muhlenpfordt's *Méjico;* Bradford's *American Antiquities;* Brantz Meyer's *Mexico As It Was;* Lemprière's *Mexique;* Delafield's *American Antiquities;* Prescott's *Conquest of Mexico.*)

Oaxaca de Juarez (one of the most important maritime *Estados del Pacífico*, with a pop. of 986,000 and an area of 91,664 sqr. kilom.; birthplace of the patriot *Benito Juarez*) is bounded on the N. by the states of *Puebla* and *Vera Cruz*, on the E. by *Chiapas*, on the W. by *Guerrero* and on the S. by the *Pacific Ocean* The coast-line, which describes a curve with the convexity toward the S., thus aiding to form the narrowest part of the Mex. territory, is low, sandy, and measures 410 kilom. The state is divided into 26 political divisions with 8 cities, 32 towns, 1084 villages, 156 *haciendas* and 812 ranches. Within its borders is the old and picturesque town of *Tehuantepec*, described at p. 554. The region is rich but extremely mountainous; the highest peak is *Zempoaltepetl* (*zempoal* — twenty, and *tepetl* — mountain), also called *Zempoaltepec*. From the summit (11,965 ft.) of this towering giant one may enjoy the unusual experience of looking clear across the continent; the *Gulf of Mexico* is visible on the E. and the *Pacific Ocean* on the W. Few mts. of the world offer a grander tropical panorama than *Zempoaltepec* (easily scaled in summer), which should be climbed if only for the sake of the view. (Trips to the summit can be planned at a reasonable cost with the aid of the hotel management in *Oaxaca City*.) The *Pico de Orizaba*, *Malinche*, *Popocatepetl* and many lesser peaks are visible from the crest. Various arms of the *Sierra Madre* reach out from *Zempoaltepec* and culminate in a number of minor peaks within the state. Many of the lesser peaks are 10,000 or more ft. above the level of the sea. The seismatic

disturbances which frequently agitate the state apparently start from *Zempoaltepec* and terminate in the city of *Tehuantepec*. The mt. sides are covered with a rich and varied vegetation that embraces the products of all the zones. Several splendid streams spring from the higher levels, fertilize the low-lying vales and plains, then pour their waters into the adjacent oceans.

The fertility of the region is amazing; few of the Mex. states possess greater natural resources and few are less developed. Magnificent tropical forests cluster about the base of the mts., and from greater heights, splendid pine-groves look down upon them. The humid valleys between the ridges are natural; wild gardens of great beauty and variety. One of the finest of these valleys occupies the greater part of the central portion of the state and is known as the *Valley of Oaxaca*, or *Antequera*. Between the sun-scorched sands of the littoral, and the cold regions of the peaks, almost every variety of tree known to the different zones is found. Some of them produce magnificent dye and cabinet woods. Coffee, indigo, vanilla, cochineal (p. 543), cacao, rice, cotton, sugar-cane, oils, fibres, gold, iron, lead, coal, marble, onyx, and salt are among the products. The celebrated tobacco district of *El Valle Nacional* produces some of the finest tobacco known. *Cortés* obtained gold from several of the rich mines, of which there are many. The fruits, medicinal plants and flowers are almost countless.

The *Fauna* is varied and interesting. Wild animals abound in the virgin forests, many of which have perhaps never been penetrated by civilized men. Jaguars, leopards, pumas, tapirs, wolves, foxes and whatnot roam the woods, unhunted by man, and many birds of beautiful plumage give voice and color to the forests. Boa-constrictors and minor reptilia are indigenous to the region; also the dreaded *alacranes*, *tarantulas* and *garrapatas*. Crocodiles and alligators infest the tropical rivers, and the adjacent sea produces mother-of-pearl, pearl-oysters (p. 87) and a multiplicity of fishes. Goat-raising is a growing industry in the *Nochixtlán* district, and the extraction of maguey fibre (known as *pita de Oaxaca*) is one of the many sources of wealth. Considerable chocolate is manufactured. *The Valley of Puebla Magdalena* (Province of Etla) possesses onyx-mines which produce onyx of great beauty and variety. As the state lies between 16° and 18° N. of the equator, the climate is consequently that of the torrid zone. A cooler temperature is found on the mt. acclivities, while ice is brought down from the tall peaks by the natives. It is cold throughout almost the entire region of the *Mixteca Alta*, and temperate in the *Valley of Oaxaca*.

Within the state are many highly interesting and picturesque Indian ruins, chief among them *Mitla*, described at p. 537. Near *Teotitlán*, deep in the mts., is a curious cave, once the Mecca of the oracles of the *Nahoas*, who went hither to consult *Maxclas* (Spirit of the Shadows), regarding the future of the *Nahoa* tribe. At *Tehuantepec* (p. 554) there are pyramids (Ruins of Guerenguela) with stairs, fortresses, underground tombs, pottery, etc. At *Magdalena* there is a statue of *Vixepecocha*, a *Zapotec* prophet. *Petapa* possesses caves with painted walls; *Loallaga* mounds and hieroglyphics; *Chihuitlán* an ancient bridge; *Guatulco* a prehistoric mound and the ruins of an ancient city; *Tlacolula* an ancient mound; *Quiyechapa* a ruined fortress; *Etla* underground tombs and images; *Peñoles* skulls preserved in lime; *Quilapán* a number of unexplored mounds; *Monte Alban* (p. 534) is a fortified holy place with subterranean chambers, pyramids and hieroglyphics; *Zachila* has mounds, burnt bricks, walls and statues; *Quiotepec* possesses a hill covered with ruins (from which some fine jadeite, obsidian and jewellery have been taken), platforms, terraced walls and a pyramid; *Hualmapam* sculptures in low relief, pottery and gold objects, and *Yanghiltan*, sculptured human figures.

The principal **Indian Tribes** (of which there are about 15) of the state are the *Cuicatecos* (of the *Zapotecan Family*); *Chatinos* (*Z. F.*); *Chochona* (*Z. F.*); *Chontals* (*Tequistlatecan F*); *Mazatecos* (*Zapotecan F.*); *Mijes* (*Zoqueau F.*); *Netzichos* (*Zapotecan F.*); *Pinomes* (*Zoquean F.*); *Papolucas* (*Zap. F.*); *Tepozcolula* (*Z. F.*); and the *Zapotecs*, of which there are many branches. Most prominent are the *Mixtecos* (*Zap..F.*). These

Mixteco-Zapoteca number (census of 1900) about 580,000. The language is spoken in *Tehuantepec;* the ruins of *Mitla* are within the *Zapotecan* territory.

One of the *Oaxaca* towns, *Juchitan* (Toltec, *Xochitl* — flower, and *tlán* — place), is celebrated as the home of a beautiful flower, called by the Aztecs, *Tlapalizqui-xochitl* — (the *Macpalxochitl* or claw-tree, of the *Cheirostemon platanifolium* of the *Bombaceas*), supposed to be medicinal, and venerated by the natives. The tree bears a curious and beautiful red flower, the centre of which is in the form of a hand with the fingers bent a little inward. Foreigners know it as the *Arbol de las Manitas* (tree of the little hands). The flower is most abundant in the small *pueblo* of *Yucuañe San Bartolomé*, where it is commonly called *Flor de Yucuañe*. It was once the cause of a savage war between *Montezuma II* and the *Miztecan Lord Malínal:* the Aztec emperor, struck by the singular beauty of the flower, ordered that specimens be sent him. The refusal provoked a war which resulted in disaster to the *Miztecs*. The statement of certain writers that but two of these trees exist in the Republic (one in *Toluca*, the other in Mexico City) is incorrect.

Cochineal. The Indian village of *Culiapán*, near *Oaxaca City*, is the original home of the cochineal industry. There, at an unknown date, the early *Miztecs* or the *Zapotecs* discovered that the dried bodies of the female cochineal (*Coccus cacti*) were a superior substitute for the *kermes*, or scarlet grain (the modern rival of the famed Tyrian purple), used by them to impart the rich and lasting dyes to their *sarapes* and other cloths. Until 1703, when a German scientist (*Leeuwenhoeck*) discovered *Coccus cacti* to be an insect, it was believed to be a seed or bloom of the plant. These insects, which formerly throve in countless numbers in the warm valley of *Oaxaca*, were gathered by the Indians and used in an industry that made the district world-famous. Albeit cochineal has been supplanted largely by aniline dyes, the *Oaxaca Indians* still employ the insects to dye the richly colored (and very desirable) *sarapes* made in their home workshops. The insects feed on the leaves of the *Opuntia cochinillifera* (sometimes called the cochineal fig) and other cacti closely allied to the *nopals* (p. lxxxv). They remain attached to the spot on the leaf where they were hatched, and their bodies grow rapidly as they absorb the juice of the cacti, until legs, antennæ, and proboscis can hardly be distinguished by the naked eye. They are so small that 70,000 or more, in the dried state, weigh but a single pound. The females, which alone produce the dye, contain the greatest amount of coloring matter immediately prior to the escape of the young from the egg. They are then detached from the plant and killed by being placed in boiling water or in hot ovens. Afterwards, they are placed in the sun, on sheet-iron plates, until they are perfectly dried, when they are marketed in 1 oz., ½ lb. and 1 lb. packages. Those killed in ovens develop a grayish red color and are known as silver-cochineal. During the rainy season many of the little insects (which multiply rapidly) are washed off the plants. About six weeks after the commencement of the dry season they are found in sufficient numbers to be harvested. The Indians make the rounds of the nopalry with a wide-mouthed bag and a brush, and with the latter they sweep thousands of the tiny specks into the bag. Three harvests are gathered during the seven months of dry weather. The minute creatures bear a strong resemblance to a milliped insect common in the U. S. A. and known as the wood-louse — an insect of the genus *Oniscus*, and not to be confounded with *Pediculus capitis*. The Indians affirm that Oaxaca state was the original habitat of the cochineal insect (Spanish *cochinilla*) and that it was taken thence to Guatemala and the Canaries. It is plentiful on the wild cacti of New Mexico, Texas and Southern California, but the dyes produced from it are pale in comparison to those of *Oaxaca*. It is said that the splendid *mantas* used by *Montezuma* and the Aztec nobles were dyed with cochineal.

62. From Córdoba to Santa Lucrecia (thence to points on the Tehuantepec National, and the Pan-American Railways) 544

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62. From Córdoba to Santa Lucrecia (*thence to points on the Tehuantepec National and the Pan-American Railways*).

VERA CRUZ AND ISTHMUS RAILWAY.

(*National Railways of Mexico.*)

326 Kiloms. (to *Santa Lucrecia*), one through train daily in 12 hrs. Fare $12.58 1st cl.; $5.93 2d cl. Pullman extra. The Pullman cars (good buffet service) run through to *Salina Cruz* without change. Passengers from Mexico City can take the night train on the MEXICAN RAILWAY (Rte. 52) and reach *Córdoba* (or *Vera Cruz*) early in the A. M. The morning train on the *V. C. & Isthmus* road leaves from its own station, a few hundred yards E. of the Mex. Rly. station. Trunk by *cargador* (comp. p. lii), 50 c.; hand-bags, 25 c., cheaper where there are a number of pieces. Newspapers and travellers' requisites at the stand of the *Tropical News & Supply Co.* in the V. C. & I. Rly. station.

Córdoba, see p. 486. The rly. describes a wide curve to the l. Fine views (unobstructed) of the *Pico de Orizaba* on the r. The landscape in which the volcano is the crowning point is superb. 10 K. *Guadalupe*. Extensive pine-apple plantations spread out on each side of the line, stretch away to the distant hills and alternate with well cultivated sugar-estates. Sugar-mills can be seen busily at work on some of the plantations. Cloud-capped mts. cut the W. sky-line; from their green ac-

clivities many boisterous streams race down to irrigate the meadow-lands. There is no necessity for artificial irrigation here as the country is splendidly watered: the dews are so heavy that they resemble slight rainfalls: in the early morning before the sun has absorbed the moisture the vegetation and the land are drenched as by a shower. The moist earth shows a deep red against the green foliage, and every foot of it produces some form of vigorous plant life. These rich, alluvial plains, which bask in the never-failing, all-vivifying sun, know no agricultural repose. The production is almost incredible under the combined influence of heat and moisture. Many of the tall trees develop some species of bloom and they stand out in great color blotches against the environing green. Miles of the lowlands are devoted to banana culture; bananas being the great staple of the district. From this region come many of the bananas sold in the great fruit markets of the capital.

The **Banana** and Plantain, *Musa sapientum* and *Musa paradisiaca*, thrive everywhere in the hot coast region and on the lower borders of the temperate land. It is said that the first banana was brought to America by a Dominican, in 1516, from the Canaries to Haiti, whence the plants reached the Continent. The name *Platano*, of the Spanish, is supposed to be derived from *Palon*, its most ancient name (or from the Latin *platanus*); *Banane*, the French, from its native Guinea appellation, and *Musa*, the Italian, is perhaps taken from the Arabic. These plants, like the agave and cocoa-palm, are very useful to man in many ways; for besides producing delicious fruit, they furnish material, from stalk and leaves, for paper, cordage, etc. From a year to 18 months is required to ripen the fruit from the first planting, but as suckers spring up all about the original stock, there is afterwards no labor, except that of gathering the immense bunches of fruit, some of which attain to 80 lbs. weight. The banana, it is said, produces to the acre 44 times as much food as the potato, and 130 times as much as wheat. In this region one acre contains usually 600 to 800 plants which yield annually a rich harvest of fruit. Most of this is packed and shipped while green to be ripened artificially at its destination. Charcoal fires and hermetically sealed rooms are employed, and two days are required to ripen green fruit. That picked ripe from the plant possesses a flavor seldom found in the artificially matured specimens. The long, yellow plantain is cooked before eaten: the short yellow fruit (*Dominico*) and the fat red (*morado*) grow in the greatest abundance.

24 K. *Xuchiles.* We enter the cañon of the *Rio Blanco.* In some places magnificent trees festooned with flowering creepers clothe the slopes of the gorge to the water's edge, whence they reach out vine-clad arms that meet and entwine themselves above the centre. The scenery becomes wild and tropical. Conspicuous figures in the warm pockets of the cañon are the dense patches of bamboo; the canes 30 or 40 ft. high — like great plumed carriage-whips; the culms often as thick as a man's thigh, while the *Parra*-grass beneath sends up blades 10 ft. high and seed stalks 10 to 15 ft. In some of these jungle patches are fishing-poles enough to supply every piscatorially-inclined boy in a populous city. From one side of the cañon wall, not over 20 ft. from the track, a fine stream of water gushes out of a darksome cave, plunging beneath the rails and wetting the cars as they pass. During the rainy season this stream, *Las Siete Aguas* (The Seven Waters), bursts in full volume from its mysterious source and presents an inspiring sight. To the r. of the line the booming *Rio Blanco* runs like a mill-race through a narrow gorge. The downward slope is sharp and the splendid forest trees which flank the river edge seem to rise to unusual heights.

As the ravine deepens the vegetation becomes more tropical, and in the thickening jungle one observes many birds that are strangers to the colder highlands. Splendid specimens of the Belted-Kingfisher dart up and down the stream or sit in watchful attitudes on stones or projecting limbs. Trogons, Motmots (with pendulum-like tails) Parrots, Laughing Falcons, Chachalacas, Long-Tailed Blue Jays, Painted Redstarts, Hepatic Tanagers, Rufous Humming-Birds and almost numberless specimens of the remarkable avifauna of the district reward the watchful eye. The botanist, the entomologist, and the ornithologically inclined traveller long to leave the train here, pitch a camp beside the brawling river and study the teeming insect, plant and bird life which enlivens the place. In the lower reaches of the cañon, the river broadens and the train crosses it on a crescent-shaped bridge. Here a charming view of the river is had as it dashes down its rocky course and swirls and bubbles beneath the old stone arches. By crossing to the l. side of the train as it quits the bridge one gets a last look at this erstwhile turbulent stream, changed now into a placid river which flows away broadly beneath tall, overhanging trees and flower-decked, meadow-like banks. 28 K. *Omealco.*

35 K. *Presidio.* Cane-fields stretch away as far as the eye can reach, and great quantities of sugar are produced in the region. Every fat-paunched youngster visible hereabout appears to be chewing a segment of the sweet cane into the semblance of a primitive paint brush. 42 K. *Motzorongo.* Sugar is the great staple, and the attention of every one is apparently devoted to its production. The fertile valleys and plains of the environing country are rich in the fine mould demanded by the plant, which here attains a high state of perfection.

The first **Sugar-Cane** was brought to Mexico (1540) from the Canary Islands viâ *Santo Domingo*, where the Spaniards cultivated it as early as 1520. Prior to its introduction the Mexicans and Indians extracted sweets from native honey, the honey-ant, from the agave, and from the sweet pith of the maize — an indigenous plant. Three varieties of the cane are now grown: the Castilian, Havana, and Otaheite. The first is not so rich in juice as the others but is full of saccharine matter. The best manufactured article is produced from a mixture of the three kinds. The methods of culture, the crushing process, and the crystallization are modern, similar to those practiced in other progressive, sugar-producing countries. There are about 775 sugar-cane plantations in the Repub., and the annual production of sugar is about 120,000 tons.

48 K. *Tezonapa.* Fields of bright green sugar-cane alternate with broad meadows. Glistening ponds alive with ducks, boat-billed herons, graceful egrets, and tall, watchful cranes, become features of the landscape. Near these shallow seas and beneath the noble trees which dot the plains, bunches of half-wild *bronchos* and sleek, fat cattle browse and wage a perpetual war on their insect enemies. The land hereabout recalls certain fat farms in Bourbon County, Kentucky — the tall, wide-spreading trees free of underbrush, the well-rounded short-horn cattle standing beneath them, and the general air of fertility and abundance warranting the comparison. *The Rio Cosolapa*, one of the many streams which flow through this finely watered district, is crossed on a high bridge. 52 K. *Refugio.* 59 K. *Millan.* 60 K. *Cantera.* 61 K. *Acatlan.*

67 K. *Spur.* The stations are numerous, though small, but the beautiful landscape makes up for deficiencies. Between this point and *Tierra*

Blanca we pass through 70 K. *Camalote*, 78 K. *Tetela*, and 84 K. *Prietas*, and in so doing traverse a diversified country of picturesque hills and valleys, meadow-land and jungle. The region is warmed by a tropical sun and is amazingly productive. Nature does so much that man does little, and the besetting sins of the natives are procrastination and lack of progressiveness. Everything displays the exuberant vigor of sunshine and of a soil teeming with life and food. Many little foot trails, worn smooth by countless bare feet, cross the rails and wind countryward through arched tunnels of green foliage. White-clad Indian women glide along these paths, and naked youngsters guard the adjacent land aflame with ripening coffee. Some of the boys have small wicker baskets attached to the waist, and into these they sweep the brilliant coffee-berries much as the New England boy strips swamp bushes of succulent huckleberries. Quite a few of the stations stand in the midst of clearings reclaimed from the jungle; and they are kept free from the ever-encroaching plant-life only by the exercise of constant vigilance. The buildings are often idealized by the presence of some giant jungle tree aflame with fantastic flowers, and bearing on its moss-covered trunk a score or more beautiful orchids. A year after a house is erected in these moist lowlands it resembles a relic of the Spanish invasion. The humid, seed-laden breezes, and the vigorous and ever-advancing plant-life, attack it on every side. Fungi grow from the pores of the stones or bricks; convolvuli climb the sides and in a remarkably short time cover it with a dense mass of vines; the prolific banana-plants rise in serried ranks to the windows, and pampas-grass finds lodgment on the roof and grows up to meet the globular yellow oranges or lemons which mayhap hang above it. Fine palms are conspicuous features in the landscape, among them the splendid *Coyol*, whose seeds furnish the palm-oil of commerce. *Cocos nucifera* (p. 482) is usually conspicuous by its absence. It loves the sea better than the jungle, and it is nearly always found near the shore or within reach of the caressing salt breeze. We cross the *Rio Juan Sanchez* and the *Rio Amapa*, both wide but shallow streams.

93 K. **Tierra Blanca**, the junction of the branch line to *Vera Cruz* (63 miles, fare 1st cl. $4; 2d cl. $2.). Rly. restaurant; meals $1. The drinking water should be avoided. Those who dislike bottled waters or beer (both of which are served at reasonable prices) may like to remember that the tea served with meals is steeped in water that has been boiled.

103 K. *San José*. Chains of lakelets dot the lower reaches of the valley. The surrounding country is one of jungle and meadow-land. 106 K. *Vista Hermosa*. The grade slopes upward; the land takes on the character of a prairie country; the hills have retreated to a horizon so distant that all outlines are lost in a blue haze. To the l., far across the intervening land, the snow-capped peak of *Orizaba* glistens clear against the sky. The lowlands show ponds that resemble exaggerated mirrors, and yellow lilies that nod and sparkle in the sunlight. Tall cranes wade the waters, and triangular lines of ducks fly across them. 109 K. *Los Changos*. 121 K. *Los Naranjos*. 128 K. *Loma San Juan*. 134 K. *Brisbin*. 144 K. *Santa Cruz*. 146 K. *El Hule*. We cross the *Rio Papaloápam*, or River of Butterflies (Aztec, *papa!l*, butterfly, *apan*, river — Sp. *mariposa*), on the largest bridge (5 spans, each 170 ft. long; cost $325,000) on the line. The river is a muddy but picturesque water-way (the most important stream in the state of Vera Cruz) for the many craft which float down laden with bags and bales of inland produce. 158 K. *Fuentevilla*.

166 K. *Obispo*, in a region celebrated for its splendid fruits. The district produces, among other things, oranges, lemons, limes, dates, tangerines, sweet-cassava (known also as the *Yuca amarga* and as the *Huacamote* — the *yuca* furnishes a kind of bread and tapioca; the cassava fields are called *conucos*), pineapples, guavas, bread-fruit, and a host of fine aromatic shrubs. To the W. lies the celebrated **Valle Nacional**, or National valley, whence comes much of the fine tobacco (p. lxxvi) for which Mexico is noted. There are many wild species; the cultivated

plants form the base of an important national industry, and an article of export. Men, women, and children hereabout protect the national industry by smoking incessantly.

172 K. *Agua Fria*, in the midst of a beautiful country where many immigrants from the United States have settled. American families with roving tendencies have been attracted hither by the warm climate, the wonderful fertility of the land, and its low cost. Some of these settlers are Mormons who have exchanged the lime-light of Utah for the sun-light of tropical Mexico; here they propose to found a dynasty and a settlement which will undoubtedly increase with the prolific abandon shown by the insects and the vegetation. 183 K. *Carmen*. Three fine peaks of the *Zempoaltepec* (p. 541) range are in view on the eastern sky-line. Visible to the r. of the station are some prehistoric mounds from which a few specimens of fine old pottery have been taken. The station lies in the centre of a good grazing country. Deep sea steamships come up the contiguous river for fat cattle for the Cuban markets. 200 K. *Perez*. The surrounding country is dotted with low guava bushes, hibiscus, verbena, and wild-mandrake. Over 2,000 specimens of birds, reptiles, and insects were collected here recently and sent to the *Field Museum* at Chicago (U. S. A.). 209 K. *Lagos*. 220 K. *Isla*. 227 K. *Barranca*.

237 K. *Rivas*. Between this and the next station (243 K. *Jimba*) the rly. line crosses two cusps of a ruined, crescent-shaped city buried for untold centuries in the jungle. Many stone idols and similar objects (some of which are now in the National Museum at Mexico City) have been unearthed here. The eye travels eastward across a beautiful undulating country bounded in the distance by the blue-tipped *Tuxtla* mountains. At the base of this volcanic range, in a region eternally warmed by its subterranean fires, are the renowned *Tuxtla* tobacco plantations. The waters of the Gulf are visible from the summits of the mountains. In 1820 a German botanist, *Doctor Leonard Fuchs*, built himself a cabin near this range, and there he dwelt for several years. The lovely Fuchsia (*F. coccinia*), which in this region is found in many beautiful varieties, some of which attain the dignity of a tree, was named for this savant. In the hills to the right of this region are many wild blackberries (*Rubus fructicosus* — Sp. *zarzamora*). Fine streams course through the lowlands, which are a hunter's paradise. 252 K. *San Marcos;* rly. restaurant, meals $1. Near the station are (3) *Alligator Lakes*, so-called from the presence of these saurians. Albeit the station is 700 ft. above sea-level, and miles from any river, alligators infest the region, to the disgust of the local hunters and the perplexity of the old residents. Tiger-leopards roam the adjacent hills, a myriad plover enliven the plains, antelope are to be had by hunting for them, and ducks innumerable quack through the near-by marshes.

The run hence to *Santa Lucrecia*, the terminus of the line, is through a country tropical in every aspect. In this sun-warmed region of amazing vitality and productiveness the earth seems incapable of holding its wonderful energy in check. The winds dislodge seeds and bits of soil from the surface, carry them to the tree-tops or to the exposed ridge of some broad limb, fertilize a hitherto non-productive spot and endow it with bizarre forms of plant life. As the delighted gaze roves through the trees it encounters veritable hanging gardens in which strange and exquisitely beautiful orchids thrive and multiply. So dense and so rank is the vigorous undergrowth that many of the more delicate plants are smothered, or crowded off the ground, and as if to preserve the species to this remarkable locality Nature has thus provided a second story, a kind of Babylonian-garden, wherein are reproduced those plants unable to sustain the fierce struggle for existence on the lower, or ground floor. Prominent among the trees which thrive hereabout is the **Melon Zapote** or **Papaya** (*Carica papaya*) known in the U. S. A. as the Pawpaw. It grows wild, is very prolific, and attains a height of from 20 to 25 ft. The dark green leaves are from 20 to 30 inches long, and they attract attention by clustering at the top of an otherwise leafless trunk. The fruit is about the size and shape of a musk-melon, though longer, and with a thinner rind. A milk-white juice exudes when a spoon is thrust into the pulp, which is yellow, agreeably sweet, with many jet-black seeds. The tree begins to

bear fruit when a year old, and it produces from 20 to 100 melons at a time. Its development in the tropics is so rapid that buds, flowers, and green and ripe fruit are sometimes found on a single plant; a single melon may weigh 20 lbs. It contains considerable pepsin, which is dried and sent to the U. S. A., where it is used as a cure for dyspepsia and for making different papoid preparations. The trees are well defined as to sex, and where they are cultivated, but one male tree is permitted to grow in a grove of 50 or more females. Fruit and leaves possess the singular property of rendering tough meat tender, and they are employed for this purpose by the natives. When the pulp of the fruit is rubbed over a piece of tough meat the juice attacks the fibre and softens it. A tough chicken, hung in a *papaya*-tree over night, will be as tender as a Philadelphia broiler the following morning.

(The anthropophagous savages of New Guinea, of the Solomon Islands, and other remote regions of the South Pacific Ocean, practise this same custom, and they perhaps did so long before they were brought to the notice of the civilized world. The Papuans and other South Sea Island cannibals wrap the flesh of their human victims (called by the generic term of "Long Pig") in *papaya* leaves to make it tender and appetizing. At a cannibalistic feast human flesh is always served in a *papaya* leaf, in a small roll about the size of a banana, and the leaf is eaten with the flesh, to aid digestion. The Philippine Islanders hang their tough fowls in *papaya* trees to render them tender, and they also use the *papaya* leaves in lieu of soap. In the Island of Formosa young mothers boil raw *papayas* and eat them with pork, believing that on such a diet they can more liberally nourish their babes. Many of the natives of the Island World of Polynesia know of the curious properties of the *papaya* tree. It would be interesting to learn whether they gained this knowledge from the early Mexicans or whether these gave the idea to the old-new-world, and if so how!)

As the train travels southward, penetrating deeper into the region which was long closed for aught but *rancheros* and occasional travellers, **Bird Life** becomes more and more prominent. The air seems alive with the feathered jewels which flash to and fro. As the cars move slowly forward in a wave of golden sunshine; as the deep summer-song of a myriad insects reach the ear, and the fragrance of tropical flowers is wafted through the open windows, one can easily imagine one's self in an old Kentucky, or Louisiana, garden where Cardinals, Orioles, and Mockingbirds make of the warm days and balmy, star-lit nights a bit of a terrestrial paradise. A host of familiar and unfamiliar birds can be counted from the windows of the moving car. The Whip-poor-will, Western Mockingbird, Pileated Warbler, Painted Redstart, Audubon Warbler, Summer Tanager, Virginia Warbler, Blackheaded Grosbeak, Black-Capped Vireo, Boat-Tailed Grackle, Mexican Meadowlark, Wagler Oriole, Red-Eyed Cowbird, Magpie Jay, Swainson Flycatcher, and the Rufous Cuckoo are but some of the many the quick eye may register within a half hour. Among these the lover of melody will also note the Nightingale, known also as the *Zenzontle*, and *Ruiseñor*, sweetest of all the Mexican songbirds. Abundant in the meadow-lands are the Mourning Dove, Black Phœbe, Mexican Pileated Woodpecker, Yellow-Bellied Trogon, and a host of familiar birds. In the jungle where the great trees support ant-nests as big as barrels, swarms of Red-and-blue-headed Parakeets may be seen clinging to the nests waiting for the unfortunate owners to sally forth and be eaten. A score or more of these chattering feathered sprites will sometimes perch in a row along the telegraph wire, and as the train passes, scold it in whatever vocabulary they can command; just as a benchful of naughty children might sauce an inoffensive pedagogue.

Loons, Grebes and Ducks innumerable dive and wade through the contiguous marshes, in the joyous abandon of an unhunted existence, White Pelicans, Mallards, Cinnamon Teal and Ivory-Billed Coots plough the adjacent ponds, and as many well-known home birds come within the range of vision one realizes that this is one of the Southern refuges: the tranquil breeding-place of the myriad storm-driven and man-persecuted feathered friends from the frozen North. To this far sunny South-land of eternal summer, where the natives love them more for their music

and their beauty than for their flesh and blood-stained feathers, they wing their flight unerringly: secure in the instinct that teaches them that wherever dwells the Anglo-Saxon and his alleged civilization, there are his enemies and those of his young.

(The birds of Mexico comprise upwards of 353 species, many of them famed for their brilliant plumage and singing qualities. In the hot lands the birds are more distinguished for beauty of plumage than melody of voice. The finest songsters haunt the temperate zone.)

326 K. **Santa Lucrecia** (State of Vera Cruz, with a pop. of 1,000), junction of the *Ferrocarril Nacional de Tehuantepec*, Rte. 63. What there is of the town clusters near the station, which is perched on a high bluff overlooking the broad *Coatzacoalcos River*. Rly. refreshment room. The drinking water is to be avoided. Bottled waters and native beer (at 20–35 c.) may always be had. Travellers who find themselves obliged to pass the night here are strongly counselled to demand a mosquito net to guard against mosquitoes (Sp. "small flies") and other "light militia of the air and earth." In the absence of a net, rub the face and hands with some pungent essential oil, or with strong brandy in which orange peel has been allowed to soak. The natives speak a mixture of Spanish and *Zapotec* (comp. p. 542), and the traveller finds some difficulty in understanding them. Coincident with the change in tongue, one notes a change in the bearing of the natives themselves, who wear the shiftless, languid air of the tropics. The alert demeanor of the highland Mexican has remained behind with the altitude: the Isthmian natives sit about on their hunkers, dawdle and act as if the weight of the entire universe rested on their naked shoulders. Good workmen are scarce and wages are high on account of it. Although many fat cattle browse on the adjacent hills, the owners are too tired to milk them. Good milk is as scarce as good water, and when a little of the first-named is to be had it costs from 60 to 75 cts. the gallon. Condensed milk takes the place of fresh milk in this wonderfully rich grazing country.

63. From Coatzacoalcos (*Puerto Mexico*) viâ Santa Lucrecia, Rincon Antonio and Tehuantepec, to Salina Cruz.

309 Kilom. *Ferrocarril Nacional de Tehuantepec* (Isthmian Route), 2 trains daily in 12 hrs., fare 1st cl. $12.40. The *Hotel de la Compañía*, in the station building, is for the use of employees, but the traveller can obtain lodging and meals. There is also a similar Hotel and Restaurant at *Rincon Antonio*.

Arrival by Sea. Ships come alongside the wharf and land passengers within 5 min. walk of any of the hotels. No cabs. Native boys meet ships and trains and will act as porters for luggage; hand-bags 25 c.; trunks 50 c.

Hotels (comp. p. xlvii). *Hotels Colon, Two Republics*, and *California*, all near together on the main street, on the slope of a hill overlooking the sea. Room only, with one bed, $1.50; with 2 beds, $3. Rooms that do not face the sea are apt to be hot and stuffy. Meals, $1. Coffee and rolls, 50 c. Mineral water or beer, 25 c. a bottle.

Coatzacoalcos (or Puerto Mexico), State of Vera Cruz, on the Gulf of Mexico, the eastern terminus of the Tehuantepec National Railway, stands at the mouth of the Coatzacoalcos River, which here is wide and deep. The town is an unkempt, sandy place, on the slope of a range of hills — barren toward the sea and green on their inland side — with the beach as its main street. The bay, shaped like a horseshoe, is almost landlocked, with the river flowing in at the bend and passing out to sea between the cusps. The climate is hot, and paludal

fevers are not unknown. The local market, the most animated spot in town, is an interesting place, and here one may see many curious fish brought in from the productive waters of the Gulf, and many bizarre fruits from the mainland. Some of the market women, who, as a rule, belong to the working class, smoke strong black cigars and appear to enjoy them. Much of the produce is brought from the other side of the bay in small pirogues which the natives and Chinese handle dexterously. The river forms a natural harbor of ample width and of an average depth of 50 ft. The channel is obstructed by a bar about 12 ft. below the surface, and the object of the two converging jetties (length about 4,333 ft.), which extend from the mouth of the river to the sea, is to force the river to scour away this bar and prevent its reforming. The rock used in the construction of the jetties is from the quarries at *Medias Aguas*, 97 kilom. inland on the rly. The wharves, with a total frontage of 3,433 ft., are equipped with electric cranes which lift merchandise out of a ship's hold and place it on cars through hatches in their roofs. Modern devices are employed to make this and the other terminal ports successful competitors of the Panama Canal. There is a submarine cable station here.

The Rly. trends due S. and plunges at once into the jungle. The transition from the sandy, wind-swept shore to the cool, fragrant woods is complete and pleasing. The whining call of cat-birds, the squawking of strident-voiced parrots, and the deep monotone of countless insects take the place of skirling winches and ship-board noises. 9 K. *Berta.* 17 K. *Calzadas.* 28 K. *Limones.* 30 K. *Carmen.* The tropical vegetation grows with such vigor in these sun-warmed regions that chemicals are employed to destroy the creepers nearest the rails and thus prevent encroachments. The chemical compound is thrown in a hot, liquid form from a heated tank-car, sprayed by means of a steam-heated atomizer. The application kills all plant life but other arises to replace it so soon that the operation of drenching the right of way must be almost continuous, to be permanently effective. We pass little clearings overhung with heavy, white mists, gray wisps of which steal through the tall tree-tops in riband-like bands. The jungle plants flap wet feelers against the cars which move forward through a veritable tunnel of luxuriant foliage. On the black, oily surface of the creosoted ties are small pools of dew, and tiny rills of moisture trickle down the upright steel rails employed in lieu of wood telegraph poles, which, if planted here, would either sprout or rot.

37 K. *Chinameca.* Milk and coffee in old beer bottles are offered for sale by native boys. As a rule those who sell alleged "goodies" at rly. stations are innocent of all ideas of hygiene, and as fever germs sometimes lurk about their homes the unimmune traveller will do well to adopt the rule of rejecting such wayside inducements. 43 K. *Jaltipan.* 55 K. *Velasco.* 64 K. *Ojapa.* 76 K. *Almagres.*

87 K. **Juile.** Point of departure for *San Juan Evangelista* (29 K. Rly. *Ramal de Juile á San J. Evangelista*, 3 trains a week, in ½ hr.), and for towns on the *Papaloápan* River; which are also reached by the steamboats of the *Ferrocarriles de Vera Cruz, Mexico, Limitada*, comp. p 481. — 97 K. *Medias Aguas.* 106 K. *Tortugas.* 117 K. *Suchil.* The flora of the district through which the train passes is a perpetual delight. Most of the forest trees bear some kind of a beautiful flower, and the splendid orchidaceous and other epiphytic plants which cling to them, present unusually beautiful masses of color. As if to aid in the enchantment, the giant trees which rise in belted splendor above the underbrush, extend

great branches canopied and hung with brilliant flowering vines; their attitude recalling the Hindus in the Bombay bazaars as they spread their arms draped in regal silks which they display to the covetous *Howadji*. Many of the forest patriarchs are almost covered with huge ant-nests and swinging bird nests. The gigantic branches of the wild fig tree (*Ficus carica*) reach a hundred feet in all directions, and the ambitious convolvuli climbs to the very topmost point to hang its bell-shaped flower within reach of the sun. Many of the trees bear curiously shaped pods, some of which the natives gather and use as pocket receptacles for matches and small coins. The entire district is a wild and surpassingly beautiful tropical hortus; one which reminds the traveller of *Peradenia* (Ceylon), *Buitenzorg* (Java) and *Pamplemousse* in the island of Mauritius. It is allied, in a way, to the splendid gardens of *Peradenia*, for there, if one falls asleep in the grass, one is likely to be sucked to death by the myriad horrible and needle-like leeches which infest the place. Here the equally dreaded vampires (*Desmodus rotundus*) take their place, and after nightfall silent lines of these fiendish, Mephistophelian creatures fan noiselessly through the dusk, as if in search of some unwary human, lost in the jungle.

The dripping, glistening, rustling jungle, filled with animal and insect life and intertwined with creeping convolvuli, commands the attention quite as persistently as do the microscopic flies (*rodidores*) which bite all ungloved hands and bring to the surface of the skin tiny blood-spots and a sting like that of a mosquito. These contumacious little pests are to the tropics what the black flies are to Northern woods, and they render life burdensome unless guarded against. Numerous parrot-beaked Blackbirds enliven the jungle hereabout. Between this station and *Santa Lucrecia* the quick eye will note many splendid specimens of the Mexican Goshawk; Mex. Goatsuckers and Mex. Caciques — the beautiful yellow and black Orioles of the tropics. Their swinging nests hang 3 or 4 ft. from the tips of tall branches, swaying in the slightest breeze. In flight the birds flash like brilliant sprites through the jungle and delight the eye that revels in color. They are usually jet black, with long crests and bright yellow shoulders, lower back and tail, save the two inner feathers. The Mexicans know them as *Calandrias;* in the tropics they are as numerous as Barn Swallows or English Sparrows are in the North. Long-tailed Crested Blue Jays, or Magpie Jays, are very numerous and are perhaps the most beautiful birds seen in the tropical lowlands. Their brilliant blue and white forms are graceful in every motion, and with their tall, recurved, fan-like crests, and long, plume-like tails, they resemble Macaws or some of the handsome long-tailed Parrots for which this Southern country is renowned. A notable feature in the landscape is the parrot-fruit tree (*Pileu conica*). This odd-shaped fruit, which resembles okra pads, is four-sided, of a green color, and grows on a tree entirely devoid of leaves. It is juicy, sticky, and in form resembles a green Parakeet. Evidently mindful of this resemblance, the Parakeets dash to the tree when frightened, scatter, stand upright and remain motionless. So nearly alike are they to the fruit that a predatory Hawk will sometimes fly past a tree on which a score or more of these saucy sprites are standing, apparently unaware of their presence.

Many glorious Papilios swing through the jungle, and scores of small and large Iguanas — "those singular Cerastosaurus relics of the Jurassic Age" — make it their home. The flesh of the Iguana is as white and tender as young chicken. Their eggs are esteemed by the natives and the repulsive lizards themselves are eaten by them and relished. This district is also the home of the cacao-bean (*Theobroma cacao*) which produces the cocoa of commerce. In many parts of the tropics it is cultivated and the seeds exported; the growing of cacao being one of the most lucrative industries. The trees are planted about four yards apart; about 400 to the acre. They grow luxuriantly and thrive best at an altitude not exceeding 2,000 ft. The cacao grows in large pods, containing from 15 to 25 beans each, on trees from 10 to 12 ft. high. Mexico possesses many chocolate factories, and the delicious product is made from the cacao-beans. A moist atmosphere with a temperature ranging from 70° to 90° Fahr., shade and good drainage are necessary to the success-

ful cultivation of the plants. These are the reverse of hardy, and they are always planted under the protecting branches of some taller tree, thus safeguarding them against the too fierce rays of a tropical sun. When the pods are ripe — two crops a year are generally gathered — they are skilfully severed from the branches, and are then left on the ground for a day or two, before being cut open. When the seeds are taken out they are sweated, cured and shipped to the chocolate factories.

The Coca (*Erythroxylon coca*), which is not to be confounded with the above, also grows here. It is a narcotic and stimulant plant, the leaves of which are used by the natives of Brazil, Bolivia and Peru. "Its home is in the sultry valleys of the eastern slopes of the Peruvian and Bolivian Andes. The shrub bears a foliage of lustrous green and white flowers ripening into small scarlet berries. When the leaves are brittle enough to break upon being bent, they are stripped from the plant, dried in the sun, and packed in sacks. No record exists of its first discovery, but it was used in the temples of the Incas, when Pizarro invaded Peru, and the priests chewed coca while performing their rites." It is much used by the Mexican Indians, and this, with certain other stimulant plants accounts, perchance, for their notable powers of endurance in certain cases. Here also thrive the vanilla bean, rubber, rice, sugar-cane, cochineal, indigo, dyewoods, balsams, resins, and many varnish-making gums. From the dense forests hereabout the Spaniards drew their timber for ship-building. In these tropical woodlands there dwell also the Collared Peccary, the Mexican Deer, the Black-Faced Brocket, Tapir, Mexican Spermophile, Jaguar, Tiger-Cat or Ocelot, Yaguarondi Cat, Nine-Banded Armadillo, White-Nosed Coati Mondi, Ring-Tailed Cat and many lesser mammals. In the foothills of the state of *Oaxaca*, through which the line runs, Black Bear are more or less plentiful, and from the hills to the sea range the Guatemalan Gray Fox, the Red-Bellied Ground Squirrel, several unidentified species of Flying Squirrels, the Great-Tailed Skunk, etc., and Ducks, Loons, Grebe, Geese and Wild-Turkeys.

127 K. **Santa Lucrecia.** Junction of the *Ferrocarril Vera Cruz al Istmo* (comp. p. 544). The train crosses a fine steel bridge. Groups of women and children bathe in the stream below and use it as a laundry. The track describes a wide curve and skirts the river bank for some distance. We pass into a jungle dotted with tall palms whose wind-whipped leaves proclaim them to be within reach of the breeze which blows up from the (177 Kilom.) Pacific Ocean. Clusters of tall pampas grass and feathery-topped bamboos thrive in the contiguous morasses. Hereabout the natives have adopted the *Malay* custom of building their houses on stilts, on and near the river bank: the open-air stables beneath serve for the kine, swine and domestic fowls. Alligators appreciate this and they not infrequently find their way hither from the more tropical reaches of the river. Magnificent blue butterflies, the omnipresent convolvuli, and the bulky fruit of the melon-zapote (p. 548) are in evidence almost constantly. The deep jungle patches are enlivened by bunches of brilliant berries, by flowers, and by a species of low, lily-like palm whose underleaves show silver tints as they wave and flutter in the breeze. 135 K. *Cárdenas.* 144 K. *Ubero.* 164 K. *Paso de Buques.* 166 K. *Palomares.* 177 K. *Sarabi.* 187 K. *Mogoñé.* We enter a fine cañon through which brawls and tumbles a stream of remarkably clear, transparent water. The ravine (best view from the right) is about 5 kilom. long, and it serves as a dividing-line between the tropical country through which we have just passed and the grassy upland ahead. The transition, as we emerge from the gorge, is very striking. Blue hills cut the distant sky-line, no jungle or marshlands are to be seen, and the air carries a tang of salt and of highland freshness. 196 K. *Ives.*

204 K. **Rincon Antonio** (sometimes called *Matias Romero*). The working headquarters of the rly. It is a rly. town (pop. about 2,500), but a few years old, and established here because of the healthfulness of the locality. The shops are immediately across the track from the station building, and on the second floor of this are the company offices. The homes of the officials and of the workmen (chiefly English and Americans) are perched on the surrounding hills. Hard by is a commodious

club-house to which travellers with credentials are welcome. Opposite the rear of the station, is the business section, comprising one street flanked by a row of squat houses. The company operates an hotel in the station building: rooms $1 to $3. The restaurant is under separate management; meals $1. American newspapers, magazines, post-cards and travellers' requisites at the stand of the *Sonora News Company* within the station.

Seven miles distant, beyond the hills, is the *Indian Village of San Juan*, the inhabitants of which are called *San Juaneros*. Though an attractive people physically, many of them are afflicted with leprous tendencies, and some are almost covered with the whitish spots of that dread disease. The market produce sold in *Rincon Antonio* is brought in by the Indian women of *San Juan*. They trot the fourteen miles daily as though it were only a pleasant walk.

228 K. *Chivela Pass*, the highest point (730 ft.) on the line. The train begins its descent to the Pacific, 76 K. distant. The track winds in and out among the hills, and at times we get fine views of the lowlands. For a few miles the descent is abrupt with a succession of reverse curves and toboggan-like inclines. Instead of the red earth of the jungle the land shows light brown mineralized soil in which huge stones and splendid specimens of organ cacti are the predominant features. In many places the wind-swept hills are bare of vegetation, and out-croppings of marble show on their precipitous sides. Deep *barrancas*, threaded by rivulets which become roaring torrents in the rainy season, are crossed and we soon pass through the only tunnel on the line. Strong gusts of sea air sweep up through the cañons, and when the train emerges on some elevated and exposed plateau the hurtling sea-breeze (which blows almost constantly here) strikes it with force and freshness. 238 K. *Mena*. 244 K. *Rio Verde*. 255 K. *Empalme*. 256 K. **San Gerónimo.** Junction of the *Ferrocarril Pan-Americano* (Rte. 64, p. 558). 266 K. *Comitancillo*. 275 K. *Jordan*. 281 K. *Piedra*.

285 K. **Tehuantepec,** pop. 10,400 (125 ft.), in a wide gorge limited on the E. and W. by the hills of *La Cueva, Santa María, Tigre, Padre Lopez*, and *La Vixana*. The train runs for some distance through the principal street of the town, which is finely situated on a great bend of the *Tehuantepec* River.

Hotels (comp. p. xlvii). *Hotel Europa*, $2.50 Am. Pl. American cooking and management. — *Hotel del Globo*, $2.50 Am. Pl. French cooking and management. Both hotels are well spoken of, and both are within 5 min. walk of the station. Hand-bags and trunks by *cargador* (comp. p. lii), 25 c. Two or more trunks in a cart, inclusive charge, 50 c.

Baths (comp. p. lii). *Espiridion* and *Gomez y Evaristo Piñon*, hard by the hotels: 25 and 50 c.

Tehuantepec (Hill of the *Tehuanas* or *Tehuantepecanos*), second city of the state of *Oaxaca*, 21 M. from the port of *Salina Cruz*, is the most picturesque town on the isthmus and the stronghold of the original inhabitants of this region. It is celebrated for its hot-springs, earthquakes and handsome women. For some unknown cause it is the centre of many seismic disturbances. Scientists attribute them to a desire on the part of Nature to re-establish the equilibrium of the cordilleras at the great depression occupied by the isthmus. The *temblor* of 1897 almost demolished the town, and the eruption of *Santa María* in 1902 covered the roofs of the houses with a white volcanic ash.

The traveller is surprised into admiration of the superb symmetry and oftentimes striking beauty of the women, who form the bulk of the

population. The majority of the males are immigrants from adjoining states and they are inferior to the women. The *Tehuana* men were almost all killed in the internecine struggles which followed the war for independence, and it is said that the present proportion of females to males is 5 to 1. The racial and facial characteristics of the women are more noticeable, because as a rule they are pure bloods. They are thrifty, animated and more enterprising than the men. The relative scarcity of males makes individuals of more importance than would be the case if the sexes were equal in numbers, and the passionate and jealous nature of the women is perhaps accentuated by this minority. A striking characteristic is their commercial enterprise; many of them engage in business and adorn themselves with the proceeds of their energy. Like the Burmese women, they are the workers and the enterprising ones. They bear a stronger resemblance to Burmese than to Mexicans, and their customs and dress bear out the comparison. The upper part of their daily costume is an Oriental-looking jacket, cut very low at the neck with short sleeves; usually made of some brilliant cloth trimmed with yellow or gold braid. It flows loose at the waist and shows a strip of skin there, as well as every curve of the figure. The skirt is a replica of the Malay and Burmese *sarong;* a loop of cloth several yards long, bordered at the hem with some bright color, brought snug around the hips and tucked in at the waist line. Sandals, and bright red or yellow silk kerchiefs wound coquettishly around the head, turban-wise, complete a very piquant costume. They are true Orientals in their fondness for brilliant colors, and they delight to wear petticoats of a hue that would excite the envy of a macaw. The *huipil* (a *Nahoa* name for an embroidered chemise or waist), an elaborate lace affair something like an exaggerated Elizabethan ruff, is worn on special occasions and adds to their unquestioned attractiveness. When the traveller sees this singular headdress on a pretty *Tehuana* girl, he thinks of some frilled enchantress from an unknown fairyland. The *huipil* is sometimes worn hanging down the back, and then it recalls the trailing eagle-plumes or the war panoply of a Comanche chief.

These olive-skinned queens of the tropics possess beautiful sloe-black eyes, superb teeth and luxuriant black hair. They are much addicted to wearing gold jewellery (preferably American $20 gold pieces), and a barefoot houri may be seen wearing a necklace worth thousands of dollars. They bathe often and are clean. Many of the women smoke and some of the children are almost weaned on tobacco fumes. Like certain other native mothers, they nurse their youngsters until they are 3 or 4 years old, and it is no uncommon sight to see a child descend from its mother's knee, after a lacteal repast, repair to an easy chair, light a cigarette and enjoy an after-dinner smoke. Children are sometimes seen puffing away at a cigar almost as fat as their own little legs. *Pulque*, the curse of the highlands, is unknown here, and the fine climate seems to counteract the effects of the vice of smoking. Many of the men twist silk handkerchiefs jauntily about their heads, and this custom imparts a gay and oriental aspect to the town. Few places in Mexico afford more picturesque or attractive scenes than *Tehuantepec* on Sundays or *dias de fiesta*. The town usually is flooded with tropical sunshine, the rounded church domes rise toward a faultless blue sky, and the Spanish-Moorish houses, with flower embowered patios and balconies, enhance the charm. When the women appear in all their grace of form and dress — for they are developed like Venuses and would make incomparable models for artists — the effect is wholly beguiling; a felicitous blend of southern Spain, of the Orient, of Mexico, and the lotus-eating tropics. The current language is *Zapotec* or *Tehuana;* the pure-blood natives are supposed to be the descendants of the once powerful *Zapotecs*, who built the now ruined palaces of *Mitla* (p. 537).

A pretty shaded *plaza* occupies the centre of the town, and facing it is the *Palacio Municipal*, a white building with many supporting columns. *Tehuantepec* is the seat of a bishopric, and the Catholic Church is in evidence. None of the half score or more churches contain aught to interest the traveller. The largest, *La Iglesia de Santo Domingo*, has suffered severely from earthquakes. The *cárcel* dates from 1530.

One of the sights of the town is the old fortress which was the headquarters of *General Porfirio Diaz*, when he fought through this region during the war of the French Intervention. Hard by the town, are the Hot-Springs, famed locally for their efficacy in rheumatic and allied ailments. The **Ruins of Guerenguela** (horse and guide necessary) lie in the midst of a country dotted with *henequén* plants. Giant trees grow from the roofs of ruinous stone buildings whose origin is lost in the misty past. The trip to the ruins (consult the hotel manager) is a bit wearisome and will scarcely repay the trouble, time or expense. The *jicaras* (gourds) made at *Tehuantepec* are something like the *Uruapan* ware (p. 229) and make desirable souvenirs.

On the outskirts of the town the rly. crosses a long steel bridge spanning the *Tehuantepec River*. At flood time, the waters reach almost to the rail. Fine view up and down stream and a good retrospective vista of the town. 291 K. *Pearson*. The train crosses a bleak and sandy region, eternally whipped by a strong sea breeze, and then winds through a little valley at the base of high hills. 304 K. **Salina Cruz,** see below.

Salina Cruz. Arrival. The *Hotel Salina Cruz*, $4 Am. Pl.; rooms only $1–$2, is directly across the street to the r. of the station. Handbags 12 c. Trunks 25 c. each. If the traveller wishes his luggage transferred to the quay he should strike a bargain with the *cargador* (comp. p. lii). *Hotel Terminal*, 3 squares from the station; American, $3 to $4, Am. Pl.

The Docks are about ½ M. from the rly. station. Ships of the *Pacific Mail S. S. Co.*, *China Commercial Line*, *Hawaiian American S. S. Co.*, etc. (p. xxxv), come to the wharves. For approximate sailing dates consult the *Guia Oficial*, or the agents of the lines at *Salina Cruz* or Mexico City. The inner harbor, where still water usually prevails, is artificial, and ships ride 30 ft. above what was formerly the old town site. The basin is protected on the seaward side by blocks of concrete 6 by 13 by 17 metres, the bottoms of which are 40 ft. below the surface. A wall of rubble faced with cement protects these blocks from the sea. The entrance to the inner harbor is about 90 ft. wide and is spanned by two swing bridges. Freight vessels come alongside the wharf, electric cranes lift their cargoes and transfer them to waiting cars, and before the ships are loaded again their discharged cargoes are far on their way to, or are being unloaded at, *Coatzacoalcos*, for their journey on the Atlantic Ocean. The fine breakwaters (*rompeolas*) which form the outer harbor are laid on a rubble foundation, 10 ft. below lowest tidewater. The depth of the walls, which are surmounted by concrete parapets 18 ft. wide, is about 60 ft. The width between the two converging points is about 600 ft. These giant arms enclose a harbor space of about 20 superficial acres. The E. *rompeolas* is about 1 kilom. long: the W. about ⅔ of a kilom. The thousands of tons of blue limestone used in their construction came from the *Mixtequilla* quarries, 30 kilom. inland on the rly. line. The Port-Works were constructed by the English contracting firm of *S. Pearson & Son, Ltd.*

Salina Cruz, terminus of the Trans-Isthmian Railway on the *Golfo de Tehuantepec*, state of Oaxaca, pop. about 5,000 (of a floating character), lies in a semi-circular or ovaliform basin formed by bare, brown hills and the sea. As one stands on the rly. station platform, and looks back at the hills around which the train passes, they present an apparently unbroken front, pierced by neither highway nor railway. The wide, sandy streets are much patronized by whirlwinds. The town is swept almost continuously by a stiff ocean breeze which blows from the sea during the day and returns at night. It serves

the purpose of effectively ridding the exposed spots of mosquitoes, which here nurse a devouring affection for the traveller. The fine sand, which rides on the wind and bombards every visible thing in the town, is more or less trying to the uninitiated. It slips under the cover of one's watch, drifts into fountain pens, sifts into pockets, and produces a constant gritty taste in the mouth. The place resembles a western frontier town in transition, and unless one be interested in the splendid Port Works or the broad Pacific ocean, whose waves rush up in glass-like sheets on the sandy beach, it offers nothing of particular interest to the stranger.

History. *El Istmo de Tehuantepec*, in the humid tropic zone of southern Mexico, which stretches across the states of *Vera Cruz* and *Oaxaca*, 7,000 ft. below the great Mex. table-land, and along the narrowest part of the Repub., with a trend from N. to S., and which represents one of the shortest transcontinental routes in America, came into history during a conversation between *Montezuma II* and *Hernán Cortés*, in which the latter asked the monarch where his vassals secured so much of the precious gold: Montezuma named several places, among them the region which lies contiguous to the old city of *Tehuantepec*. Soon thereafter (1522) *Cortés* sent *Pizarro* (the future conqueror of Peru) and several of his soldiers on an exploring expedition through the Isthmian district. *Pizarro* returned not only with gold, but with information relating to the proximity of a great ocean, discovered afterward by *Vasco Nuñez de Balboa* and named the *Pacífico* (calm). A second expedition under *Diego de Ordaz* confirmed *Pizarro's* report. After the fall of *Tenochtitlán* a third party was dispatched under the captaincy of *Francisco de Orozco:* the object was to find the great ocean, locate the gold mines, and open a road through southern Mexico to the Gulf. *Orozco* reported the territory as being so very rich and attractive that *Cortés*, on his memorable expedition to Honduras (in 1524), visited the region himself. At the request of *Cortés* the Spanish emperor made him a grant of land in that region, and with it he conferred upon *Cortés* the title of Marquis. *Cortés* was known thereafter as the Marquis of the Valley (of *Oaxaca*) and the land was held by his descendants until comparatively recent times. This grant included 22 towns and some 23,000 vassals, including their lands and subordinate hamlets, civil and criminal jurisdiction, offices and rentals, and with full power to dispose thereof according to his pleasure and that of his heirs. It is curious to note that the land passed into the hands of the Real Estate Co. of Mexico in 1908. The cattle on the *haciendas* are still branded with the cross of *Santiago* (patron of the Spaniards) used in the days of the Conquest. The original grant is now divided into three *haciendas: La Venta*, *Chicapa*, and *Tarifa*, and they are still known as *Las Marquesadas* — estates of the Marquis.

The Crown policy was unfavorable to the development of colonial trade during the Spanish domination of Mexico, but despite this, several surveys for an interoceanic route across the Isthmus were made — the best among the early ones during the reign of Felipe II, and later, of Charles III. In 1774 the Viceroy, *Antonio M. de Bucareli*, sent the engineer, *Agustin Cramer* (then governor of the *Castle of San Juan de Ulua*, at Vera Cruz), to survey the territory. He was the first, it is said, to proclaim the feasibility of a canal across this neck of the continent. In 1824 the Government of the Federal District sent *Colonel Juan de Obregozo*, and the State Government of Vera Cruz appointed *Don Tadeo Ortiz* to act conjointly and to trace out a plan for rendering the *Coatzacoalcos River* navigable; the idea being to deepen it to its junction with the *Malatengo River*, thence construct a carriage road to the nearest point on the Pacific coast. The commissioners made their report and the project was abandoned. Soon thereafter American engineers began to take note of this region — the narrowest portion of the continent north of Panama — and among the great engineering minds was that of *Captain J. B. Eads*,

who at one time visited England for the purpose of securing capital to build his much discussed *Tehuantepec Ship Railway*. After many tribulations the present transcontinental (and transcendental) railway was formally opened for traffic Jan. 23, 1907, and *President Porfirio Diaz*, before the representatives of 20 foreign nations, gave the signal for starting the great electric crane that raised 15 bags of sugar from the hold of the Steamship Arizona, at *Salina Cruz*. Three silver keys with gold ornamentation were used in the official opening of the Ports of *Salina Cruz* and *Coatzacoalcos* — which latter was rechristened *Puerto Mexico*, in honor of the occasion. Even blasé world travellers find it interesting to be able to breakfast on a veranda overlooking the quiet Gulf of Mexico at *Coatzacoalcos*, and on the evening of the same day dine within sound of the surf which dashes upon the shingly beach of the Pacific Ocean.

64. From San Gerónimo to the Guatemalan Frontier.

PAN-AMERICAN RAILWAY.

458 Kilom. One train daily from *Gamboa* station, at *S. Gerónimo*, 1 Kilom. N. of the Tehuantepec National Station. The rly. was completed to the Guatemala border in 1908, and, owing to its newness, the present running time is longer than it will be when all the bridges are in position and the road-bed perfected. The management issues new time-cards to suit the exigencies of improved conditions, and the traveller is advised to write to the headquarters of the rly. at **San Gerónimo**, state of *Oaxaca*, Mexico, for late information relating to arrival and departure of trains, fares, etc. For information relating to rly. connections between *Mexico City* and *San Gerónimo*, comp. route 52, p. 484, rte. 62, p. 544, and rte. 63, p. 550. The rly. follows the contour of the coast of the Pacific Ocean (fine views at certain points) and trends in a southerly and south-easterly direction, traversing a marvellously rich (and practically undeveloped) country (State of *Chiapas*) characterized by dense forests, commanding mountains (some of them snow-capped) and plains almost as level as a Kansas prairie. From the forests (rich in precious woods) come the mahogany ties which are a unique feature of the rly. The jungles produce rare and priceless orchids (comp. p. 564), gums and resins, rubber, cabinet-woods, dye-woods, cacao, and a wealth of tropical and sub-tropical products; while on the plains are vast fields of sugar-cane and *henequén*, and *potreros*, or stock-farms — one of the latter, the *Guadalupe Harienda*, comprising upward of 62,000 acres. Many rivers are crossed — some of them on fine granite bridges. The line will eventually form a link in the vast chain of railways stretching from the northernmost part of the United States to the Argentine in South America. (It is estimated that about 3,600 miles must yet be built before this project can be realized.) The Pan-American follows the old *Camino Real*, or royal highway, built by the Spaniards soon after the Conquest, to connect the Isthmian city of *Tehuantepec* with Central America.

San Gerónimo (p. 554). The first important town on the Pan-American rly. is

17 K. *Juchitan* (*Hotel del Faro*, near the station; $2 to $2.50 Am. Pl.), an ancient town of 16,000 inhab. in the centre of a district of the same name. There are usually about 6,000 soldiers of the southern detachment of the national army garrisoned here, and the place is a sort of supply depôt for many miles of surrounding country. Great quantities of salt evaporated from the lagoons bordering the ocean, are shipped hence, and the industry is growing. 37 K. *Unión Hidalgo* (pop. 1,500), point of departure for the sometime estate known as *La Marquesada* of *Hernando Cortés*, and referred to at p. 557. The land in the vicinity is amazingly rich and productive, and the sugar produced on the estate ranks as the finest of the region. Certain of the old buildings (erected by the order of *Cortés* in 1530) still stand. The present owner of the *hacienda*, *Señor José Maqueo*, welcomes and is courteous to visitors. The rly. traverses a fine but broken region, and soon enters the foothills of the coast range (*Sierra*

Madre). We get entrancing views of the ocean (on the r.). Wide *lagunas* with many water-fowl. 62 K. *Cerro Loco*, starting-point for the near-by town (pop. 6,000) of *Niltepec*, on the river of the same name. We pass the (unimportant) stations of 73 K. *Zopilote* and 76 K. *Ostuta Tanque*. We cross the *Ostuta River* on the longest bridge (735 ft.) on the line. 81 K. *Reforma*. Six Kilom. to the S. is *Ixthuatan* (pop. 1,500) whence quantities of cured fish are shipped during the season. Sixteen Kilom. to the northward lies *Zanatepec*, a pretty town which calls for no special mention. The rly. traverses a fertile valley devoted to the cultivation of Indian corn. The rich soil, watered by frequent rains and warmed by a sempiternal sun, produces bountifully, and one crop follows another as fast as it can be sown and the harvest reaped. Winter is unknown, plant life grows with almost unexampled vigor, and summer is eternal. We pass the (nondescript) stations of 89 K. *San Nicolás* and 98 K. *Las Anonas*.

113 K. *Chahuites*. A short distance toward the N., in the centre of a rich valley, is the town of *Tapana*, with 2,000 inhab. At Kilom. 120 we enter the vast estate of the *Guadalupe Hacienda;* many of the 62,000 acres are devoted to stock-raising. From this point comes some of the fine granite used in the bridge construction of the rly., and many of the mahogany ties used along the line. Considerable dye-wood (*palo de Brazil*) is shipped hence. 123 K. *Guadalupe*. 132 K. *José Mora*. 142 K. *Aurora*, shipping point for the products of the beautiful and fertile *Cintalapa Valley*, perhaps the richest section contiguous to the rly. The *henequén* fibre (p. 583) of the *Santa Catulina Hacienda* (which lies in the valley) ranks in quality with the celebrated productions of *Yucatan* (p. 572). The town of *Cintalapa* is about 65 kilom. from *Aurora* station. Conveyances can be arranged for with the station agent. 152 K. *Jalisco* is linked to the town of *Tuxtla Gutiérrez* (p. 568) by a government wagon-road 140 kilom. long. (Fare by stage from *Jalisco* to *T. Gutiérrez* $20.) *Jalisco* is usually the point of departure for the towns of *Chiapas*, *San Cristóbal las Casas* (p. 566) and *Comitán* (p. 565).

175 K. *Tonalá*, a dainty town of cleanly whitewashed, tile-roofed houses, nestling at the base of the mts., and recalling, in its general appearance, certain Swiss villages. In the pretty *plaza* facing the *Palacio Municipal* is an immense *Pochote*, or "Cotton Tree," which shades the entire square. Beneath it cluster the market booths wherefrom is sold the produce which supplies the 8,000 inhabitants of the place. The town is one of the most important of the region and contains a number of banks and commercial houses. In the mts. (about 3 hrs. on foot) behind the town are the ruins of an ancient city which *Prof. Hewitt* (of the Smithsonian Institution) believes once formed a link between the *Casas Grandes* (p. 54) of *Chihuahua*, the ancient *Mixtec Palaces* (p. 537) of *Oaxaca* and the ruins of *Yucatan* (p. 580). A stone in one of the huge walls, or *paredones*, some 15 ft. above the surface of the ground, is estimated to weigh at least 10 tons. How so large a stone was rolled up the mountain and placed in its position one can only conjecture. No trace of the inhabitants of this silent city can be found, and history contains no record of them. The ruins perhaps antedate the Conquest. The region roundabout evidently supported a vast population in the dim ages of the past.

For 200 Kilom. southward from *Tonalá* the rly. traverses a rich fruit region, where the fertility of the soil has made work unnecessary, and where the natives dwell in a sort of happy summer dreamland: unmindful of the flight of time, and disdaining to develop the wonderful resources with which Nature has endowed the land. Some of the finest rubber, the best tobacco and the choicest coffee and cacao come from this district. The Spanish cedars (*cedros*) of the forests produce magnificent lumber that cuts up into lengths of 50 ft. or more, beside a host of fine woods that fall and decay for the lack of arms to prepare them for the market. Between *Tonala* and (374 K.) *Huixtla*, there are many towns, but few of them are of any importance. (263 K.) *Pijijiapam*, (311 K.) *Mapastepec*, and (339 K.) *Escuintla* (Aztec, dog) loom large on the map, and although nestling in beautiful tropical surroundings, they lack energy and are decadent. *Huixtla* is a shipping point for the many coffee *fincas* (*cafetales*) of the immediate vicinity. Between *Huixtla* and *Tapachula* the line crosses a grazing country where considerable stock is raised and shipped

to Guatemalan towns. Guatemalan money is in evidence in this region, and it passes current just as does American money along the Northern frontier of the Republic.

416 K. **Tapachula**, with a handsome tropical *alameda*, stands at the base of the fine *Taconah* volcano (p. 563). Southward toward the Guatemala boundary are two equally commanding volcanoes: *Tlacomulco* and *Santa María* — the latter subject to violent outbursts. The last of these occurred in 1903, destroying a number of houses and covering the surrounding country with ashes several inches deep. From *Tapachula* the rly. line turns sharply to the right and leads to the near-by port of *San Benito*. A good horse will carry the traveller from *Tapachula*, across the *Suchiate River* and the Southern boundary line of the Repub., to the rly. line in Guatemala (40 kilomes.) in a day. Guatemala City is then 140 K. distant.

65. State of Tabasco.

The Gulf Coast State of Tabasco (an Indian term signifying "damp earth"), with an area of 26,094 kilom. and a population of 160,000, is bounded on the N. by the Gulf of Mexico, on the E. by Campeche, on the S. and S.-E. by Chiapas and the Republic of Guatemala and on the W. by Vera Cruz. There are no capes, bays or sheltered harbors along the coast (which has an extension of 190 kilomes.), and it is low and densely wooded, but vessels find anchorage in the mouths of the rivers, behind the bars usually formed by them at their estuaries. There are many rivers, the state being noted as the best watered of all the Mexican possessions. The largest is the *Usumacinta*, a noble river 800 kilomes. long and navigable for 300 kilomes. from its mouth. The second largest stream is the *Grijalva*, which is formed by the confluence of the *Mexcalapa* and the *Tacotalpa*. Minor streams abound and they drain a magnificently wooded and very fertile region. The chief products are cacao, sugar-cane, coffee, tobacco, rubber, pepper, vanilla, a myriad choice tropical fruits, and an exceptionally long list of splendid cabinet and dye-woods, prominent among them the mahogany and the log-wood tree (p. 569). Chicle-gum is produced and exported in large quantities. It is estimated that the state (which is sparsely inhabited and but little explored) contains 125 *haciendas* for the cultivation of the cacao-bean; 8 coffee plantations, 44 sugar-cane plantations, 60 for the cultivation of cereals, 12 for tobacco, and 125 cattle *ranchos*. Rum to the value of $250,000, log-wood worth $75,000, $2,000,000 of cacao, $150,000 of coffee, $75,000 of tobacco, and $300,000 worth of chicle are annually exported. The tobacco from the *Huimanguillo District* ranks among the best in the Repub. The Climate is healthy, albeit malarial fevers are somewhat common. The Fauna is unusually extensive and comprises the tiger, tiger-cat, puma, porcupine, ant-bear, monkey, tapir, fox, armadillo, wild-boar, deer, and so forth. These animals are rarely hunted. The rivers swarm with fish and the woods are alive with brilliant tropical birds.

San Juan Bautista (St. John the Baptist), capital of the State of Tabasco, on the S. shore of the Gulf of Mexico, with a population of 10,600, was founded in 1598 under the name of *Villa Felipe II*. Later the name was changed to *Villa Hermosa*, — beautiful town, — and in 1826 to its present title. The Indian name for it was *Tabasco*. It stands on a commanding site on the margin of the fine *Rio Grijalva*, on alluvial soil with a sub-stratum of stone. The region is celebrated as the first spot on which *Cortés* put foot (March 25, 1519) on Mexican soil. Much of the foreign commerce of the state is done through this port.

Hotels (comp. p. xlvii). *Hotel Juarez*, on the *Calle Juarez*. — *Hotel La Galatea*, First *Ave. de Grijalva*. — *Hotel Zaragoza*, Second *Ave. Grijalva*. The charges in each are $3 to $5 Am. Pl. — **Banks**: *Banco de Tabasco.*

Steamships: *Los Vapores Correos Mexicanos* (known also as *Compañía de Navegación en los Rios Grijalva, Usumacinta y Palizada*), operate boats on the rivers mentioned and convey passengers to *Frontera*, *Jonuta*, *Amatitan*, *Montecristo* (point of departure for the *Ruins of Palenque*, p. 566), *Balancan*, *Tenosique*, and other points. For sailing dates and other information, write or apply to *P. Valenzuela, Hijos y Compañía*, at *San Juan Bautista*.

Tram-cars connect the town with several suburban places — each a veritable tropical hortus.

The CATHEDRAL dates from 1614. The money for its erection, some $250,000, was subscribed by the King of Spain, the residents of the town, and certain Indians of the neighborhood. The much venerated image of the *Virgen de la Victoria*, called *Nuestra Señora de la Conquista*, dates from the first Conquest (in 1519) by *Hernan Cortés*. There are two minor churches, a *Palacio Legislativo*, and a handsome theatre.

The **Rubber-Country** begins a few miles out of *San Juan Bautista* and extends in an almost unbroken line to the Guatemalan frontier. Some of the trees are magnificent specimens, measuring 6 ft. or more in girth, and producing on an average of 10 gallons (about 2 lbs. of rubber) of milk each a year. Some of the *haciendas* possess upward of 50,000 rubber trees. These are usually planted from 12 to 30 ft. apart, with cacao or coffee trees between. The trees mature at about 12 years of age and thenceforth they produce, where carefully cultivated and watched, about ½ lb. of rubber a year. (They will produce more if permitted to, but the over-production is not good for them.) The rubber district is one of extreme beauty. The rainfall is almost continuous and the region is amazingly rich and very tropical. The *hacendados* are hospitable to a fault and no traveller ever wants for bed or board. As a rule the country is inaccessible to wheeled vehicles. Travellers must traverse the region on horseback. For further information under this head, consult *Geographical and Statistical Notes on Mexico*, by Matias Romero.

History. "Sailing from the *Island of Cozomul* (March 4, 1519) *Cortés* trimmed his course along the coast of *Yucatan*. He doubled *Cape Catoche*, and with flowing sheets swept down the broad bay of *Campeachy*, fringed with the rich dye-woods which have since furnished so important an article of commerce to Europe. He passed *Potonchan*, where *Córdova* had experienced a rough reception from the natives; and soon after reached the mouth of the *Rio de Tabasco*, or *Grijalva*, in which that navigator had carried on so lucrative a traffic. Though mindful of the great object of his voyage, — the visit to the Aztec territories, — he was desirous of acquainting himself with the resources of this country, and determined to ascend the river and visit the great towns on its borders. The water was so shallow, from the accumulation of sand at the mouth of the stream, that the General was obliged to leave the ships at anchor and to embark in the boats with a part only of his forces. The banks were thickly studded with mangrove trees, that, with their roots shooting up and interlacing one another, formed a kind of impervious screen or network, behind which the dark forms of the natives were seen glancing to and fro with the most menacing looks and gestures. *Cortés*, much surprised at these unfriendly demonstrations, so unlike what he had had reason to expect, moved cautiously up the stream. When he had reached an open place, where a large number of Indians were assembled, he asked, through his interpreter, leave to land, explaining at the same time his amicable intentions. But the Indians, brandishing their weapons, answered only with gestures of angry defiance. Though much chagrined, *Cortés* thought it best not to urge the matter further that evening, but withdrew to a neighboring island, where he disembarked his troops, resolved to effect a landing on the following morning.

"When day broke the Spaniards saw the opposite bank lined with a much more numerous array than on the preceding evening, while the canoes along the shore were filled with armed warriors. *Cortés* now made his preparations for the attack. He first landed (March 25, 1519, the first landing of *Cortés* on Mex. soil) a detachment of a hundred men under *Alonzo de Avila*, at a point somewhat lower down the stream, sheltered by a thick grove of palms, from which a road, as he knew, led to

the town of *Tabasco*, giving orders to his officers to march at once on the place, while he himself advanced to assault it in front. Then, embarking the remainder of his troops, *Cortés* crossed the river in face of the enemy; but, before commencing hostilities, that he might 'act with entire regard to justice, and in obedience to the instructions of the Royal Council,' he first caused proclamation to be made, that he desired only a free passage for his men, and that he proposed to revive the friendly relations which had formerly existed between his countrymen and the natives. He assured them that if blood were spilt the sin would lie on their heads, and that resistance would be useless, since he was resolved at all hazards to take up his quarters that night in the town of *Tabasco*. This proclamation, delivered in lofty tone, was answered by the Indians — who might possibly have comprehended one word in ten of it — with shouts of defiance and a shower of arrows.

"*Cortés*, having now complied with all the requisitions of a loyal cavalier, and shifted the responsibility from his own shoulders to those of the Royal Council, brought his boats alongside of the Indian canoes. They grappled fiercely, and both parties were soon in the water, which rose above the girdle. The struggle was not long, though desperate. The superior strength of the Europeans prevailed, and they forced the enemy back to land. Here, however, they were supported by their countrymen, who showered down darts, arrows, and blazing billets of wood on the heads of the invaders. The banks were soft and slippery, and it was with difficulty the soldiers made good their footing. *Cortés* lost a sandal in the mud, but continued to fight barefoot, with great exposure of his person, as the Indians, who soon singled out the leader, called to one another, 'Strike at the Chief!' At length the Spaniards gained the bank, and were able to come into something like order, when they opened a brisk fire from their arquebuses and cross-bows. The enemy, astounded by the roar and flash of the firearms, of which they had had no experience, fell back, and retreated behind a breastwork of timber thrown across the way. The Spaniards, hot in the pursuit, soon carried these rude defences, and drove the *Tabascans* before them toward the town, where they again took shelter behind their palisades. Meanwhile *Avila* had arrived from the opposite quarter, and the natives, taken by surprise, made no further attempt at resistance, but abandoned the place to the Christians. They had previously removed their families and effects. Some provisions fell into the hands of the victors, but little gold, 'a circumstance,' says *Las Casas*, 'which gave them no particular satisfaction.' *Peter Martyr* gives a glowing picture of this Indian capital. It was a populous place. The houses were mostly of mud; the better sort of stone and lime; affording proofs in the inhabitants of a superior refinement to that found on the island, as their stout resistance had given evidence of superior valor.

"A few days later the Indians returned to the neighborhood and a fierce battle was fought about a league from the Indian town. Though sorely pressed, the Spaniards were victorious. The field of battle was made the site of a town, called, in honor of the day on which the action took place, *Santa María de la Victoria*, long afterwards the capital of the province. The *Tabascans* had lost their relish for further hostilities. The principal *caciques* gave themselves up to the victors and friendly intercourse was established. The next day — Palm Sunday — Mass was celebrated, at which several thousand Indians of both sexes were present. These solemnities concluded, *Cortés* and his men returned to their ships, well satisfied with the impression made on the new converts, and with the conquest achieved for *Castile* and Christianity. The soldiers, taking leave of their Indian friends, entered the boats with palm branches in their hands, and embarked on board their vessels. A favorable breeze was blowing, and the little navy, opening its sails to receive it, was soon on its way again to the golden shores of Mexico."

After the Conquest of Yucatan the *Villa Victoria* was settled by Spanish and Mestizo families. The site was found to be unhealthy and it was removed to the spot now occupied by *San Juan Bautista* — so called by reason of the day on which the transfer was made. In 1598, *Felipe II* conceded to *San Juan Bautista* the title of *Villa Hermosa* (beautiful town). On Oct. 27, 1826, the name was changed to *San Juan Bautista de Tabasco*.

66. State of Chiapas.

Chiapas, the southernmost Mexican state (pop. 360,599, area 70,524 sqr. kilom.), one of the richest but least known of the Mex. possessions, is bounded on the N. by the *Estado de Tabasco*, on the E. by the *República de Guatemala*, on the S. by the *Gulf of Tehuantepec*, and on the W. by *Vera Cruz* and *Oaxaca*. Its 12 political divisions are noted for their large Indian population — about 164,000. The capital is *Tuxtla Gutiérrez*, 530 metres above sea-level with a population of 23,000. As the state lies but 16° N. of the equator, under a semi-tropical sun and in a splendidly watered region, it is marvellously productive.

The Sierra Madre Mts. cross the S. portion from S.-E. to N.-W., leaving between them and the Pacific Ocean a strip of land varying from 10 to 40 miles wide, cut off from the rest of the state by its mountain barrier, amazingly rich, very tropical, and the home of the cacao-bean, coffee, sugar-cane, and many valuable products. A dense forest, abounding in precious cabinet and dye-woods, is a feature of this strip, which is watered by many small streams that burst from the mt. sides and empty into the Pacific Ocean. At the extreme S. end of this ribbon of land, in the *Soconusco* district (famed for its splendid *cacao*), rises the majestic *Taconah* Volcano, 11,970 ft. high. The dividing line which separates Mexico and Guatemala passes across its summit. On this giant arm of the cordilleras are the clustered mts. known as *Los Tres Picos* — the three peaks. In the *Districts of Palenque* (celebrated for some of the finest ruins on the continent), *Simojovel* and *Pichucalco*, the foot-hills of the *Sierra Madre* are marked by an exuberant and beautiful tropical vegetation. On the E. plateau, known as the *Desierto de los Lacandones* (desert of the Lacandon Indians), there rises the *Cerro de Ixbul*, across whose summit also passes the imaginary line which separates the two republics. The vast plain of this region is watered by the *Usumacinta River*, which rises in Guatemala, serves as a section of the dividing line between that country and *Chiapas*, crosses the contiguous state of *Tabasco* and ends its 500 kilom. journey in the Gulf of Mexico. The *Chiapa* or *Mezcalapa River* also rises in Guatemala, crosses *Chiapas* from N.-E. to S.-W., passes through the state of *Tabasco* under the name of the *Rio Grijalva* (named for the chief pilot of *Hernán Cortés*), and empties into the Gulf of Mex. 554 kilom. from its source. Both of these splendid rivers are navigable the greater part of their length; steamboats come up the *Mezcalapa* to within 70 M. of the state capital. Few railways (the most important is the Pan-American, described at p. 558) exist in *Chiapas*, and much of the travel is by waterways. Six rivers penetrate the state, forming the communication between the different sections. Entering from the Gulf of Mexico by the *Grijalva River*, one passes into the *Mezcalapa* district. *Pichucalco* is reached by ascending the *Blanquillo River; Palenque* and *Chacamas* by the *Tulija River*. The chief ports are *San Benito* and *Tonalá*, both on the Pacific Ocean.

The Fauna and Flora cover a wide range. The former embraces 60 species of mammals, 100 birds, 40 reptiles, 9 batrachians, 40 fishes, and almost numberless insects, myriapoda (thousand-legged insects), crustaceans, mollusks, corals, sponges, and the like. Cochineal insects (p. 543) abound: likewise the mollusk called *Aplisia depilans*, much used by the Indians as a dye substance — a product said to be the same dye known to the ancients as *lepus marinu*, which produced the purple of Tyre, in Asia Minor. The beautiful *Quetzal* (the Aztec Bird-of-Paradise) makes its home in the dense, unexplored forests, which are also the resort of wild-turkeys, wood-pigeons, pheasants, and a small world of feathered marvels. The lakes and rivers swarm with fish, and mother-of-pearl is found in the adjacent sea. Leopards, tigers, wild-boars, deer, lynxes,

monkeys, hares, rabbits, squirrels, and whatnot, live on the mt. slopes. The beautiful American Egret (*Herodias egretta*) is found on the coast near *Tonalá* and *Soconusco*.

The Flora comprises 70 classes of cabinet-woods, 50 different kinds of timber, 40 varieties of fruits, 30 textile plants, 22 tanning, 25 oleaginous, 15 poisonous, and many aromatic and medicinal plants, 36 dye-woods, 30 gums and resins, 15 forage plants, roots, leaves, barks, and myriad flowers. Among these are orchids that rank with the finest in America. The *ziquilite* plant which produces indigo (Sp. = *añil*, Aztec = *Xiuhquilipitzahuac*) thrives luxuriantly ; also the saffron and a plant called *curcumaque*, which produces a beautiful yellow color. From the pulp of the seed vessel of the Annota (*Bixa orellana*) a fine red coloring substance is obtained, and from a host of other plants as many coloring and medicinal products are extracted.

Much of the *cacao* (from the Aztec *cacahuatl*, or peanut) of commerce has its origin in the *Soconusco District* of *Chiapas*. The forests produce almost every variety of tree that grows in equatorial soil. The ebony, mahogany, fig, balsam, rubber, log-wood, orange, pine, walnut, cypress (in the foot-hills), Brazil-wood (used in making dyes), *Chinchona* (which produces the quinine of commerce), the cork, royal palm, and cocoanut are but a few of them. From the life juices of certain of the myriad plants are taken copal, liquid-amber, incense, and a wide variety of products. Excellent oranges grow side by side with lemons, limes, tamarinds, mangoes, aguacates, mamayes, zapotes, pineapples, plums, peaches, bananas, figs, and whatnot. Chief among the multitudinous products are coffee (about 4,500,000 trees in the state), sugar, tobacco, rice, cotton, henequén, vanilla, sarsaparilla, and a wide range of cereals. Many cattle and horses are raised, and the exportation of crocodile skins nets a large revenue. Considerable rubber (*hule*) is produced, and it thrives well in the *Pichucalco* district, where there are said to be upward of 3,000,000 rubber trees. The rubber plantations are often referred to, and confounded with, *cacao* plantations, as the rubber and *cacao* trees are usually planted near to each other just as are coffee trees and banana-plants. Henequén raising (comp. p. 583) is becoming a valuable industry.

Orchids (Sp. *Orquídea*) is the name of a group of plants (order *Orchidaceæ*) containing more than 12,000 known species and some thousands of varieties, many of which are highly valuable commercially. They are as a whole by far the most interesting order of plants of the entire vegetable kingdom, because of their extraordinary mode of growth and existence, their curious habits, and the varied form of their flowers, which are distinct from all other classes of plants, fine in texture, and of glowing and exquisite colors.

"Orchids are distributed over a considerable area of Mexico, where they are classified according to their habit of growth and subsistence as *saprophytic*, *epiphytal*, and *terrestrial*. The first-named class includes the more inferior species, which grow mostly in wet and marshy places, and, commercially speaking, are of little value for botanical purposes. The *epiphytal* group is by far the most valuable and the most important of them all in every respect. The species of this section are often erroneously called parasites, when it is a fact that not one of the whole orchid family is a parasite. Nearly all the members of this class grow and thrive best upon the trunks and limbs of trees in mid air, simply clinging to a single stem or small limb, and, therefore, sometimes quite properly called air-plants. It is this group, too, which contains the most beautiful and most valuable species and varieties and the most varied colors. Their natural habitats are generally confined to tropical and sub-tropical climates, where the moisture-laden and humid atmosphere affords the most congenial nourishment."

The most valuable variety of orchid in Mexico is perhaps the *Citrina* of the genus *Cattleya*, one of the most prized among all orchids. It is

usually found in the remote fastnesses of the forests of the *tierra caliente* and is sought by Indian hunters employed for the purpose. Closely allied to the genus *Cattleya* is the *Lælia*, the varieties of which most common in Mexico are *L. anceps; L. autumnalis; L. gouldiana; L. alba; L. albida; L. majollis;* and *L. digbiana*. Of the genus *Oncidium*, which embraces many beautiful species and varieties, there are also to be found the *Oncidium splendidum*, the *O. cavendishianum*, and the *O. tigrinum*. The *Inseleyii leopardinum* of the genus *Odontoglossum* is one of the most gorgeous of the forest flowers of the hot lands. In Europe and America, where efforts are being continually made to cultivate this wonderful plant in hot-houses, almost fabulous prices are paid for fine specimens. Botanists of different nationalities are often met with in Mexico seeking these plants. There are several species of the *Lycasta, Stanhopia, Chysis, Schomburgkia*, and other less known varieties in the Repub.

There are about 14 distinct **Indian Tribes** in *Chiapas*, each with its own language. The curious assertion has been made that some of these Indians (who mix as little as possible with the whites) are able to communicate telepathically across hundreds of miles of space, employing in the operation a sort of native wireless telegraphy whose secrets are guarded from all uitlanders. *Comitán*, one of the southernmost *Chiapas* towns (1,337 kilom. from Mexico City and but 19 kilom. from the Guatemalan frontier), the centre of a large trade in sugar and cattle, is noted for the manufacture of a kind of strong brandy, called *Comiteco*, made from a species of maguey plant. Noteworthy features of certain of these southern *Chiapas* towns are the *Marimba* players, or performers on the musical instrument called *Marimba* — a bizarre object (perhaps African in origin) shaped like a zylophone, on collapsible legs, and which is played upon by four men at one time. The instrument is rarely seen N. of *Chiapas*, but it is very common throughout Central America. Albeit *Chiapas* lies in the torrid zone the topographical inequalities of the state produce several CLIMATES. Along the coast it is hot and in many places unhealthy. The *Valley of San Cristóbal* is cool and sometimes cold. In certain regions the climate is temperate and agreeable. In the *Districts of Comitán, Chiapa. La Libertad*, and *Tuxtla* the rain-fall is moderate; in the remaining regions it is excessive.

History. Some historians believe *Chiapas* to have been the cradle of the human race. Its ruins are world-renowned and of the greatest interest. The name Chiapas is supposed to be derived from the Indian vocable *Tepetchia*, signifying "Battle mountain." The origin of the people who first inhabited the region is shrouded in the deepest mystery. According to some historians they came from Nicaragua: others believe them an offshoot of the wandering tribes who in ages past inhabited the vast continent of North America in general, and the great Mexican plateaux in particular. The ruins of *Palenque* and *Ococingo* have astonished every traveller who has visited them, by their evidences of an advanced civilization, in which mental culture predominated. The dialects spoken by the various peoples who in times past have dwelt in the state are the *Tzotzil, Tzendal, Trokeck, Zoque, Maya, Mamé, Chiché*, and *Mexican*. These dialects are still spoken by the descendants of the vanished races that once swarmed over this section.

The earliest historical records mention an invasion of the *Ulmecas* who secured possession of the country and dominated the *Chiapanecos* (natives of *Chiapas*) and finally drove them to Guatemala. Later came the Toltecs, who in turn were overthrown by *Ahuizotl*, one-time head of the Mexican Empire. This was the condition of the country when it was invaded by the Spaniards. Owing to its inaccessibility some time passed after the Spaniards reached the coast of Mexico before *Chiapas* was added to their laurels. Finally *Cortés* sent *Don Diego de Mazariego* on an expedition against the valiant defenders of the country. This expedition failed and was supplemented by another. This time *Cortés* strengthened the equipment by the addition of five pieces of artillery that he had destined for that portion of the Spanish fleet bound south on a voyage of further discovery. *Mazariego*, on reaching *Chiapas*, met with a resistance even stouter than the first. The people were more intelligent than the bloodthirsty inhabitants of *Tenochtitlán*, and they fought with a bravery

that astonished the invaders. Retiring to a mountain where there was a sort of fortress, they defended it against the mail-clad Spaniards with such shrewdness that *Mazariego* lost many of his men. But finally the terrible foreigners prevailed, and the disheartened Indians, preferring death to captivity, threw their wives and children, and finally themselves, from the heights into a boiling river that ran through a deep cañon at the foot of the mountain. But very few were taken captives. These were treated with benevolence, and in time they founded a city (supposed to be the present city of *Chiapa*) 7 kilom. distant from the scene of the battle.

Struck by the astonishing fertility and beauty of the country, *Mazariego* decided to found a Spanish city within its confines. This was done, and on the 31st of March, 1528, *Villa Real* (royal town) was founded on the spot, which is the present site of San Cristóbal Las Casas. *Mazariego* was a humane man with advanced ideas, and the city in the wilderness flourished from its inception. The first *Audiencia de Mexico* elected *Don Juan Enrique de Guzman* to supersede *Mazariego*, and the excellent work done by the founder was soon invalidated. *Guzman*, in his hatred for *Mazariego*, changed the name of the place and called it *Villaviciosa* (vicious town), expressing, at the same time, his determination to mulct any one to the amount of 50 gold doubloons who might call it by another name. By a royal decree promulgated Nov. 20, 1542, the so-called "*Audiencia de los Confines*" (Captaincy General of Guatemala) was created. This embraced the provinces of *Honduras, Nicaragua, Soconusco, Chiapas, Tabasco,* and *Yucatan.* From that date *Chiapas* was considered a province of Guatemala, but on August 29, 1821, it proclaimed its independence of Spain. Once free it spontaneously declared its adherence to the Mex. Repub. (Sept. 29, 1822). Later, finding that it had no voice in the matter of how the country should be conducted, it regained its sovereignty, but presently rejoined the confederation. After the revolution of *Ayutla*, by a decree promulgated by the political constitution of the United Mexican States, Feb. 5, 1857, *Chiapas* was elevated to the rank of a free and sovereign state of the *Federación Mexicana*, and as such it issued its Political Constitution Feb. 4, 1858. Education is obligatory in *Chiapas*, but its propagation is difficult owing to the diversity of races and dialects, and to the fact that the Indians cling persistently to their ancient customs.

That the amazing richness of this little explored state was known to the early tribes is shown by the fact that within its confines are **Ruins of Ancient Cities** which rank among the finest on the American continent. Owing to their isolation, and to the lack of rlys., these ruins, the chief among which are Palenque (*palemke* — a word of Spanish origin and meaning stockade or an enclosure of palisades), are rarely visited by others than the natives dwelling in the vicinity.

Travellers to the ruins must take a camping outfit, including their own provender, and in the absence of Inns or *mesones*, they must camp in the neighborhood. Indians make the best guides and they are procurable at the village of *Montecristo*, the point of departure from the river. More than one should be taken along, as the journey is apt to be arduous. Usual pay $1 to $1.50 a day, they providing their own food. The present method of reaching *Palenque* is to travel by a steamship of the *Compañía Mexicana de Navegación, S. A.*, from *Vera Cruz* (3 sailings a month) or from *Coatzacoalcos* (p. 550) to the town of *Frontera*, state of *Tabasco*. Fare from *V. C.* 1st cl. $25; 2d cl., $19; time 3 days. From *Coatzacoalcos* $14 1st cl.; $12 2d cl.; time 1 day. Sailing dates on application to the head office of the company at *Vera Cruz*. The *Bushnell Steamship Line* operates boats on the *Usumacinta River;* fare from *Frontera* to (150 M.) *Montecristo* (time 30 hrs.) is $12, 1st cl., $10, 2d cl. The ruins are 30 M. in a northeasterly direction (about 2 days' travel) from *Montecristo* and 6 M. N. of the Indian village of *Palenque*, on the far side of the *Chimchivol*

River. The journey is usually impracticable except in the dry season, which begins in Feb. and ends in May. While the heat in the forest is almost suffocating, it is preferable to the discomfort produced by the torrential rains — when the rivers overflow their banks, the trails are submerged, mosquitoes and ticks make life a burden, and the Indians refuse to enter the forest.

The **Ruins of Palenque**[1] were the first which awakened attention to the existence of ancient and unknown cities in tropical America. In 1750 a party of Spaniards travelling in the interior penetrated to the lands N. of the district of *Carmen*, in the province of *Chiapas*, when all at once they found, in the midst of a vast solitude, the remains of a city, some 20 M. in extent, known to the Indians as the *Casas de Piedras* (stone houses). The existence of such a city was entirely unknown: there had been no mention of it in any books, and no tradition that it had ever been. It is thought to have been abandoned as early as the 12th century. To this day it is not known by what name it was called, and the only appellation given to it is that of *Palenque*, after the village near which the ruins stand. The whole country for miles around is covered by a dense forest of gigantic trees, with a growth of brush and underwood impenetrable in any direction except by cutting a way with a machete. What lies buried in the adjacent forest is still a mystery, as one might go within 100 ft. of all the buildings without discovering one of them. These palaces of stone and stucco, elaborately carved, painted and covered with petroglyphs, are evidently the work of a polished and cultivated people who reached their finest achievement in these humid forests, then perished entirely unknown, and left behind them not even a name to distinguish their peculiar civilization. That this was of a high order is evidenced by the splendid tablets and other relics now in the National Museum at Mex. City.

"Unlike Copan, yet buried, too, 'mid trees,
Upspringing there for sumless centuries,
Behold a royal city, vast and lone,
Lost to each race, to all the world unknown
Like famed Pompeii 'neath her lava bed,
Till chance unveiled the 'City of the Dead.'
Palenque! seat of kings! as o'er the plain,
Clothed with thick copse, the traveller toils with pain,
Climbs the rude mound the shadowy scene to trace,
He views in mute surprise thy desert grace.
At every step some palace meets his eye,
Some figure frowns, some temple courts the sky:
It seems as if that hour the verdurous earth,
By genii struck, had given these fabrics birth,
Save that old Time hath flung his darkening pall
On each tree-shaded tower and pictured wall."
(Southey's *Madoc.*)

[1] The best detailed description of the ruins is to be found in John L. Stephens' *Incidents of Travel in Central America, Chiapas and Yucatan.* Consult also *Native Races*, by Hubert Howe Bancroft; Prescott's *Conquest of Mexico;* Holmes' *Ancient Cities of Mexico;* Morgan's *Houses and House Life of the American Aborigines.*

A singularly beautiful insect is found in and near the *Palenque* ruins. To the early Spanish chroniclers they were known as shining beetles; the historian describes them as "Somewhat smaller than Sparrows, having two stars close by their Eyes, and two more under their Wings, which gave so great a light that by it they could spin, weave, write, and paint; and the Spaniards went by night to hunt the *Utios*, or little Rabbits of that country; and a-fishing, carrying these Animals tied to their great Toes or Thumbs; and they called them *Locuyos*, being also of use to save them from the Gnats, which are there very troublesome. They took them in the Night with Firebrands, because they made to the light, and came when called by their Name; and they are so unwieldy that when they fall they cannot rise again; and the Men stroaking their Faces and Hands with a sort of Moisture that is in those Stars, seemed to be afire as long as it lasted."

This insect, which is common to the tropical forests bordering the Gulf of Mexico, belongs to a family of beetles known as the *Elateridæ*, and is called by the Indians *cucuji*. Seen by day, this Elater firefly is a large beetle, of a greenish black, a trifle more than an inch long. When resting at night with wings closed, only the two spiracles on the back show light. The larvæ are thin, hard, and voracious, and in the wire-worm state, are very destructive to sugar-cane. Full-grown beetles have a sharp, movable horn on the head; when laid on the back they cannot turn over except by pressing this horn against a membrane upon the front. Behind the eyes are two round transparent substances full of luminous matter, about as large as the head of a pin, and underneath is a larger membrane containing the same luminous substance. When roused and in perfect vigor, the insect seems perfectly saturated by the luminous secretion. The light is much stronger and far more beautiful in color than that of the common glow-worm. The phosphorescent substance remains luminous if removed from the beetle immediately after death. Four of these luciferous insects (which abound hereabout) will throw a fairly brilliant light for several yards around, and by the light of a single insect one may read distinctly the finely-printed pages of a newspaper.

They are nocturnal creatures, flying only after dark, and their brilliancy is so remarkable that they are said to have saved the lives of travellers temporarily lost in the deep forests which characterize the Southern portion of the Gulf region. To the uninitiated they resemble fiery dragons sweeping through the air with automobile lamps set upon their shoulders. They live upon gnats and other insects, and their lasting brilliance causes them to be used as miniature torches by the natives. The Indians fasten them to their ankles when treading the forest at night; the women wear them in their hair under a thin gauze veil and construct little cages for them, thus using them as lamps. These cages are cylindrical with a disc of thin wood at the top and bottom, and slender uprights of split bamboo, so placed as to prevent the beetles from escaping, yet allowing the light to shine through. Three or four are placed in one cage, and this is occasionally immersed in water to prevent the insects dying. An Indian forest maiden with her hair ablaze with these singular creatures is a somewhat bizarre sight to the uitlander. Boys rub the flesh of *cucuji* over their faces to frighten their fellows. The insects congregate by the thousands on certain forest trees, and as if at a given signal simultaneously flash their lights; then darken them and flash them again. The effect is singularly beautiful and unique: the entire tree resembles a giant phosphorescent flame. Then, as if satisfied with the success of their performance, the beetles dart upward in all directions, like sparks from brilliant fire-works.

Tuxtla Gutiérrez (1,776 ft.), capital of the state of *Chiapas*, with a population of 22,000, is 140 kilom. from the station of *Jalisco* (*Pan-American Railway*, Rte. 64), to which it is linked by a highway. When the stage-line (*diligencia*, fare $20) is not in service the traveller may be able to arrange for horses ($2.50 a day) with the station agent. A *mozo*, or stable-boy, must accompany them, to return them, and the traveller must pay for the additional horse, the keep of the *mozo*, and an extra *peso* a day as his salary. The trip from *Jalisco* should not consume above 2½ to 3 days. Food and lodgings always obtainable at wayside *haciendas*. While

the highways are said to be safe, the prudent traveller will travel in the company of some one.

Tuxtla Gutiérrez is a somnolent town, characteristically Mexican, with squat houses and cobble-paved streets. The absence of rly. communications accounts, in a way, for the lack of progress. It stands in the midst of an amazingly rich district, on a fertile plain watered by the *Rio Chiapa*. Beautiful tropical trees and flowers adorn the *Alameda* and the numerous small *plazas*. The *Paseo Joaquin Miguel Gutiérrez* is the fashionable promenade. The *Feria de Guadalupe*, held in Dec. of each year, brings many visitors and fills the hotels. The town is in telegraphic communication with the rest of the Repub.

Hotels (comp. p. xlvii). *Hotel Mexico* (sometimes called *Hotel Paco*, from the name of the proprietor), at the corner of the *Calle Las Casas* and the *Ave. República*. — *Hotel Central*, *Calle de Gamboa* and *Ave. Triunfo*. — *Hotel la Serpentina*, *Calle Las Casas* and *Ave. Mexico*. Rates in all from $2.50 to $3.50 Am. Pl., including baths.

Baths. The favorite bathing place is in the *Rio Sabinal*.

Banks. *Banco Nacional de Mexico*, and *Banco de Chiapas*.

The Market Place, which on certain days is thronged with *Tzotzils*, *Zoques*, *Zapotecs*, and many other Indians, is unusually interesting. Many of the Indian women are goitrous and not a few are afflicted with leprous tendencies — the spotted ones being known as *Pintos* or painted ones. The brightly painted gourds and calabashes sold in the market are a specialty of the region, and resemble in design and workmanship those of *Uruapan* (p. 229).

67. State of Campeche.

Campeche (known also as *Campeachy*), renowned for its production of *campeachy* or log-wood; with a pop. of 86,600 and an area of 46,855 sq. kilom., skirts the warm *Golfo de México*, which bounds it on the W. *Yucatan* lies to the N. and E.; the Repub. of *Guatemala* to the S.-E. and S., and the State of *Tabasco* to the S. and S.-W. Its soil is tropical and wonderfully fertile. Throughout its greatest extent it is covered with dense forests of log-wood and other valuable trees. The Southern region, contiguous to *Guatemala*, is but little known. On the S.-W. coast is the fine *Laguna de Términos*, discovered in 1518 by *Anton de Alminos*, the Spanish pilot of the *Grijalva* expedition, who gave it its present name because he believed it was the terminus of what he thought was the island of *Yucatan*. The name stuck to it from the circumstance of its having long served as the dividing line between the old states of *Yucatan* and *Tabasco*. It is a vast sweet-water lake (70 by 40 kilom.) formed by a multitude of rivulets. Along its splendidly wooded shores are the *municipalidades* of *Sabancuy*, *Mamantel*, and *Palizada*. Many of the rivers which empty into this lagoon drain the contiguous tropical forests and swarm with alligators and fish. Some of the streams are natural flumes down which plunges the splendid forest timber, cut in the interior and exported from *Carmen*.

Chief among these is the **Log-Wood Tree** (*Hæmatoxylon Campeachianum*), which produces a heavy, red wood of firm texture, containing a crystalline yellow substance called *hæmatoxyline* — used extensively for dyeing and for coloring wines. An extract of the wood is employed medicinally as an astringent. The tree has a crooked, deformed stem (as if gripped by its own juice) and grows to a height of 25 ft. or more. The native Indian name for it is *opiaxtle*, but it is known in the world's markets under the Spanish name of *palo de tinte* (dye-wood). The annual product is about 25,000,000 *kilos*, valued at (approximately) one million *pesos*. Resinous and medicinal plants abound in *Campeche*. Sugar-cane, rice, and tobacco of excellent quality are produced, along with maize, *henequén*, cotton, indigo, and a multiplicity of minor products. Beside

log-wood the forests produce ebony, cedar, mahogany, rose-wood, lignum-vitæ, etc. The Fauna and Flora are varied and interesting. There are 50 species of mammals, 70 varieties of birds, 40 reptiles, 8 batrachians, 40 fishes, 75 insects, and many crustaceans and mollusks. The *Sabancuy River* is noted for its oysters. The Flora embraces over 150 species of wild trees, 50 fruits, 28 textile plants, 20 classes of roots and barks for tanning purposes, 16 oleaginous seeds, 24 dye-woods, 10 forage plants, 7 poisonous, 21 aromatic, and a great number of medicinal plants, along with several gums and resins and a myriad flowers and ornamental plants. The chief industries are the cutting and exportation of log-wood, the manufacture of palm-hats, hammocks, and tortoise-shell articles. Honey is produced in quantities, and the breeding of stock is carried on extensively.

Campeche, capital of the state and chief town of the *partido* of the same name (pop. 18,000, the 2d city in importance on the *Yucatan* peninsula), occupies a strikingly beautiful position on the Gulf of Mexico, 1,320 kilom. from Mex. City and 930 from *Vera Cruz* — with which it is connected by coastwise steamships. It is 173 kilom. from *Merida* (p. 574) and is linked thereto by a rly. The name of the town is derived from the *Maya* word *kim* — serpent, and *pech* — tick (*garrapata*) because of the many insects of this species which infest the place. It was founded (by *Francisco Montejo*) in 1540, and is therefore one of the oldest towns in America. *Hernandez de Córdoba* disembarked here in 1517, before sighting *Vera Cruz*. The port occupies the site of the ancient *Maya* town of *Kimpech*, the present name being a Spanish corruption of that vocable. In the early years of its existence it was sacked repeatedly by buccaneers of the Spanish Main (chief among them the infamous *Lorencillo*), and the bastioned and fortified walls (8 ft. thick), segments of which still stand, are relics of the early defences.

Viewed from the sea the town is very picturesque, embowered in many brilliant-hued flowers and trees. The water of the harbor is only about 10 ft. deep, and big ships anchor out in the bay. The stanch old *muelle* dates from 1873. The lighthouse is of the 5th order and the light is visible 10 M. at sea. The town is built over a system of immense subterranean caverns, excavated by the early *Mayas* and used by them as catacombs. The chief street is the *Calle de Baranda*, named for an illustrious statesman, in whose honor the state is also known as *Campeche de Baranda*. The manufacture of tortoise-shell combs, and so-called Panama-hats is one of the minor industries. The Cathedral, in the centre of the port, is a time-stained monument to the religious enthusiasm of the *conquistadores*. The moist sea air imparts a venerable look to the port buildings, all of which seem hoary with age. The *Biblioteca Pública* contains 6,000 volumes, chiefly in Spanish. In the *Instituto Campechano* are two museums, one of natural history, the other archæological. The climate of *Campeche* is not the healthiest on the coast. Visitors are counselled to forego the drinking water (unless boiled) and to drink bottled water. The *Harrison Steamship Line* and that of the *Compañía Mexicana de Navegación* connect the port with the outer world. *Banco Nacional de Mexico,*

Excursions: Sixty-two kilom. E. of *Campeche*, in the *Partido of Bolonchén* (sometimes called *Los Chenes*), lies the town of *Bolonchenticul*, renowned for its famous **Cenotes** (water-caves, p. 582). The name, *Bolonchen*, signifies 9 wells, and is derived from a cluster of wells in the town. The cave in which these wells are found is mammoth in its proportions and is known locally as *La Gruta de Xtucumbi-Xunan* — Hidden Woman, because of a popular legend which refers to a beautiful Mestiza maiden, an unfortunate love affair, and a determination to adopt a hermit existence in one of the gloomy caverns of this underground world. The water lies 500 ft. below ground and is reached by an inclined corduroy stairway 1,400 ft. long, made of tree trunks with a railing in the centre to separate the lines of water carriers going and coming. The entrance is along a narrow, precipitous trail, leading from the surface to a darksome ledge overlooking the pools. From this high ledge the wells resemble the Bottomless Pit of the Mammoth Cave of Kentucky. Many brilliant stalactites pend from the dusky recesses of the great arched roof; an absolute silence reigns, save for the subdued footfalls of the

quiet Mestiza and Indian women who cautiously ascend and descend the long stairs, by the light of torches held high above their heads. At the foot of the stairway are 7 pools of still water, containing *cenote* fish, blind like those of the Mammoth Cave. Lizards, Iguanas and a myriad Swallows make the caverns their home. The first pool is called (in the Maya tongue) *Chacka* — red water; the 2d *Pucuelha* — reflux, because of a native superstition that the water is wavy like that of the sea, ebbing when the wind blows from the S. and making when it blows from the N. The current belief is that it must be approached in absolute silence, else the sensitive waters will disappear The 3d pool is called *Sallab* — water-fall; the 4th *Akah-Há* — obscurity; the 5th *Choco-Há* — hot-water, because of its high temperature; the 6th *Oichá*, for its milky-white color, and the 7th *Chimaishá*, from a certain insect — *Chimais* — which swims about in it. These wells supply the town with water when the local wells fail.

Visitors to *Campeche*, with a few days to spare, could not employ them to better advantage than in a visit to *Merida* (p. 574). The rly. line (western division of the *Ferrocarriles Unidos de Yucatan*, *Merida* and *Campeche* service, fare $5.19 1st cl., $3.46 2d cl., time 5 hrs., one train daily each way, 108 miles) traverses an intensely tropical country, replete with interest, and dotted with ancient ruins. The rly. passes several large towns, *Uman*, *Maxcanú*, *Halachó* (the scene of a picturesque annual fair, held in Nov. in honor of Santiago: many pilgrims), *Pomuch* and *Hecelchakán*. The inhabitants are *Mayas* or their descendants.

X. THE PENINSULA OF YUCATAN.

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X. The Peninsula of Yucatan.

Arrival at Progreso. Steamships of deep draught (18 ft. and upward) are obliged to anchor out in the roadstead from 3 to 5 miles off shore, as there is a lack of harbor facilities. Breakwaters and docks are under construction. In the winter months when *nortes* or *temporales* (northern gales) blow down from the Atlantic, the roadstead anchorage is dangerous and the locality is dreaded by seamen. These gales blow up with startling suddenness. Clouds race up over the northern horizon, and a few minutes later the howling couriers are tearing southward and high waves are whipping the coast. Passengers are conveyed ashore at *Progreso* on a steam tug belonging to the port, or to the S. S. Co. Those whose destination is Yucatan are landed free; through passengers (to other ports) are charged $3 U. S. money ($6 Mex.) for the trip to the shore and return. Sail-boats (usually cheaper) should be employed only in calm weather, and a perfect understanding as regards charges should be reached before embarking. Bargaining necessary. Exorbitant demands are made for the trip in rough weather (dangerous) or after nightfall. Ships usually stop 12 hrs. at *Progreso*, which allows for a quick trip to *Merida* and return. — The Yucatan Tours Bureau, at Progreso, works in connection with the *New York & Cuba Mail S. S. Co.* (agent comes on board, consult the purser of the ship) and plans "personally conducted" trips to *Merida* while the ship is in port; $12 (Mex.) inclusive (R.R. fare, guide, cab, dinner at Merida, etc.). Also journeys to other points in Yucatan — particularly to the ruins (*Uxmal*, and *Chichen-Itza*) referred to at pp. 580–581. The service is useful to travellers and is recommended.

The boats land passengers at the custom-house pier, 2 min. walk from the rly. stations. Any of the numerous porters or roustabouts on the dock will carry luggage to the station; hand-bags, 25 c., trunks 50 c. Strangers will do well to keep an eye on their luggage when it is in the hands of unknown porters. The customs inspection on the wharf is usually rapid, courteous, and lenient. Passengers intending to spend a day ashore are advised to provide themselves with an umbrella (preferably white), a pair of colored glasses (goggles), and, if possible, a white hat. Undue exposure to the sun of *Yucatan* is apt to produce unwholesome effects.

Hotels. Several near the rly. stations. As they often change names and owners, the traveller is advised to consult the ship's purser before disembarking. Hotel runners from the Progreso and Merida hotels come aboard the ship and solicit patronage. Despite their assurance that they can pass the traveller's luggage through the custom-house (*aduana*) prudence suggests that this be attended to in person. Baggage delivered to the ship by the American Transfer Co. is charged for as follows: Large trunk, $2; steamer tr. $1.50; large hand-bag, $1.

Progreso (progress), chief (2d in importance in the Repub.) port of entry of the *Yucatan Peninsula*, with 5,200 inhabitants, is noted for the great quantity of *henequén* (p. 583) which annually passes through it, outward bound. The long, narrow pier is usually crowded with diminutive flat-cars (*plataformas*) drawn by mules, loaded with bales of the valuable fibre awaiting shipment. About 500 ships ($\frac{2}{3}$ of which are steamers) call at *Progreso* during the year, and many leave with full cargoes. The commercial importance of the port is increasing, and Government proposes to spend several millions of *pesos* in improving the shipping facilities. The light-house (*farol*) is of the 3d order, and its light (projected seaward from a huge circular tower in the centre of the town) is visible 31 M. away. The town sprawls awkwardly along an unkempt beach. The main street is within a few min. walk of the landing. Distances are short, and while cabs are to be had, the visitor will perhaps get a quicker and better idea of the port by walking through it. Cab fares within the town $1.50 the hr.; 75 c. $\frac{1}{2}$ hr. A street car line (*tranvía*) encircles the town; fares to any single point, 10 c.; for the complete circuit (*circuito*), 20 c.; time 15 min. One hr. will be all the average traveller will care to devote to the show-places. The chief buildings are the *Palacio Municipal* (town hall), the Parish Church (uninteresting) and the Bull-ring (*Plaza de Toros*, comp. p. xcvii). The *Parque Zaragoza* is the favorite promenade. There is an astronomical observatory here. The American Colony, a mile or so down the beach, is the resort of many *Progreso* and *Merida* residents. Back of the coast there is a broad lagoon, many miles in length, the waters of which vary in depth and breadth with the season. Here many Northern wild-fowl (ducks, snowy-plumaged herons, egrets, ibis, snipe, sandpipers, curlews, cormorants and whatnot) spend the short winter. Beyond this lagoon, rising above the level of the water, is the bed of coral rock which composes the entire territory of the *Yucatan Peninsula*.

At *Progreso* the traveller usually gets his first view of the Indian women who are the burden-carriers of the Peninsula. Some of them are white-robed, clean and interesting. Fishing is the chief industry of the port, and from here the markets of *Merida* and the interior towns are supplied. The sea swarms with fish, among which are many huge, voracious, man-eating sharks. Visitors are cautioned against undertaking fishing or bathing excursions without first consulting some resident familiar with the wind, the tide and the tactics of the sharks mentioned. The prevalence of these tigers of the sea was demonstrated on Sept. 17, 1907. A sub-marine explosion of some sort killed millions of fish near the *Progreso* beach, and a great number of sharks were among them. For a day or two after the disturbance the sea adjacent to *Yucatan* was almost covered with fish, for a distance of 20 marine miles. *Progreso* is in direct communication with the world by means of the New York and Cuba Mail S. S. Co., the Imperial German Mail, Harrison Line, Spanish Transatlantic S. S. Co., The Prince, Johnston and French Transatlantic Lines, the West India and Pacific S. S. Co. and several Mexican lines. Certain of these lines ply between the port and *Vera Cruz* (p. 484). The offices of the different companies can generally be located by the flag of the line, which floats above them.

68. From Progreso to Merida, viâ San Ignacio, Yaxché, Chuburna and Itzimna.

36 KILOM. Railway (*Ferrocarriles Unidos de Yucatan, Division Norte*), several trains daily in 50 min.; fare 1st cl. $1.10; chair-car 50 c. extra.

Before undertaking the trip to *Mérida* through passengers should assure themselves (consult the ship's purser) of a return train that will bring them back before the ship sails. There are two lines, the broad-gauge (*via ancha*) as above, and the narrow-gauge (*via angosta*) through the towns of *Chicxulub*, *Conkal* and *Cholul*. Trains on the latter are slower than the express trains on the broad-gauge. Both stations in *Progreso* are within 2 min. walk of the docks; the station of the broad-gauge is called *Estación de la División del Norte*; the other *E. del Oriente*. 50 kilos of luggage are allowed with each 1st cl. ticket (*boleto de primera clase*).

The train runs at a good speed due S. over a level, rocky (limestone) country covered with scrub trees, *henequén* plants, and, during the rainy season, with pools of stagnant water which provide breeding places for many ubiquitous and voracious mosquitoes. There are neither bridges nor tunnels on the line. The soil is thin and dry, with a sparse vegetation. 14 Kilom. **San Ignacio,** amid fields of greenish-gray *henequén*, surrounded by primitive stone fences, and dotted with native homes roofed with red tiles. On the extreme r. are some picturesque palms and several windmills (*molinos de viento*), outposts of the many thousands scattered over the peninsula. The groups of palms and *Casurina* trees indicate the presence of a well or *cenote* (p. 582). The gardens one sees about the houses, as well as most of those in *Mérida*, are made by blasting the lime-stone rock and filling in the space with earth brought from a distance at great expense. Beyond *S. Ignacio* the *henequén* plants, nearly all of a height, stretch away as far as the eye can reach. Between this point and the station of *Yaxché* there is an alfalfa garden (on the r.) watered from numerous iron pipes which stand up all over the field. 20 K. **Yaxché.** There is a notable absence of cattle in the landscape; a few goats are seen, as well as small mules which draw the miniature plantation cars that bring in baled *henequén* from the distant *haciendas*. Some fine flamboyant trees are visible from the cars. 30 K. **Chuburna.** 33 K. *Itzimna*, a popular suburb of Merida. The line curves to the l. before entering the capital. 36 K. **Mérida,** see below.

69. Merida.

Arrival. Railway Stations. 1. *Estación de la Mejorada* (Pl. D, 3), N.-E. of the *Plaza Principal*, in the Calle 57. Broad-gauge to *Progreso, División del Norte.* — 2. *Estación de San Cristóbal* (Pl. D, 3), S.-E. of the *plaza*, Calle 69. Narrow-gauge to *Progreso.* — 3. *Estación Peninsular* (Pl. B, 3) or *de Campeche*, S.-W. of the *plaza;* for *Campeche* (p. 569) and the Yucatan towns of *Uman, Chochola, Cholul, San Bernardo, Maxcanú, Granada, San José, Halacho, Becal, Calkiní, Citbalche, Pocboc, Hecelchakan, Pomuch, Tenabo* and *Esperanza*. The line is called the *Línea Troncal* (trunk-line) of the *División Oeste*. A daily train runs to (p. 570) *Campeche City* (173 kilom. in 6½ hrs.) traversing an interesting tropical country. — 4. *Estación de Peto* (Pl. C, 3), Calle 54, S.-E. of the *plaza;* for *Peto* and way stations. A union station will perhaps soon be erected in *Mérida*. The luggage allowance on the Yucatan rlys. is 50 kilos. 1st cl.; 25 k. 2d cl. Bicycles, baby-carriages, saddles, guns, steamer-chairs and the like are accepted and checked as baggage. The maximum weight of a trunk must not exceed 250 lbs. (115 kilos.). The average rly. fare throughout the peninsula is 3 c. a kilom. 1st cl. and 2 c. 2d cl., plus a 2% stamp tax. For additional information consult the railway folder.

Hotels (comp. p. xlvii), with beds (in lieu of hammocks) for foreigners. *Gran Hotel*, Calle 60, facing the *Parque Hidalgo* (Pl. C, 3). Rooms only, $1.50 to $10. Meals in the restaurant *á la carta*. The *platos del día* (dishes ready to serve) cost from 40 c. to 75 c. each. There are several other hotels hard by. Runners meet trains. During Carnival week the hotels are apt to be crowded and rooms should be arranged for in advance.

Baths (comp. p. liii). Tub-baths in the hotel 75 c.; shower 50 c. A bath in one of the *cenotes* (p. 582) should be taken for the novelty.

Cabs. To the hotel or rly. station 50 c.; small trunk 50 c. (Heavy luggage, 50 c. per piece, should be delivered to the Transfer Company, as *cargadores*, so common in other Mex. cities, are not found here.) The

PLANO DE
MERIDA
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Hospital O'Horán
Penitenciaria Juarez
Asilo de Ayala
Parque Porfirio Diaz
Avenida Melchor Ocampo
Avenida de la Paz
Iglesia de Santiago
Plaza e Iglesia de Santa Lucia
Plaza e Iglesia de Santa Ana
Gran Hotel
Palacio Municipal
Plaza Principal
Museo Yucateco
Palacio Federal
Plaza de San Juan
Parque Hidalgo
Catedral
Obispado
Pal. de Justicia
Estacion Peninsular
Estacion de Petó
Estacion de San Cristóbal
Estacion La Mejorada
Cuartel
F. C. á Progreso
F. C. á Campeche
F. C. á Peto
Miraflores
San Pedro
Cementerio General

cabs are open, and the general custom is to guide the driver (*cochero*) by touching him on the r. or l. side, thus indicating the direction you wish him to take. The distance between the different hotels and rly. stations is about 1 M. Cab-stands (*sitios de coches*) are located near the principal *plazas* and street corners. The minimum fare is $1 an hr.; 50 c. ½ hr. or less. Double after 10 P. M. and on feast days. A better grade vehicle (Victoria) can be had by applying to the hotel manager. Fare $2 an hr.; $1 a ½ hr. or less. Compare watches with the *cochero* when you employ him by the hr. In case of dispute ask him to drive to the *comisaría* — which he is obliged to do at his expense.

Automobiles (charges vary) can be had at any of the several garages. (Comp. p. xxxviii.)

Tramways. Most of the lines centre at the *Plaza Principal*. Till 10 P. M., 10 c. From 10.30 to daylight, 20 c.

Express Company: *Express de los Ferrocarriles de Yucatan*. English spoken. An agent of the American Transfer Co. meets all trains.

Banks. *Banco Peninsular Mexicano* (a merger of the former *Banco Yucateco* and the *Banco de Yucatan*). There are several other banks where money can be changed.

Consuls: American, British, French, German, etc. For street address consult the local directory.

Steamship Agents: *W. P. Young, E. Escalante é Hijos, Sucrs.* **S. S. Lines:** New York & Cuba Mail Steamship Line (Ward), Leyland Line, Harrison Line, Cie. Générale Transatlantique, etc. (Comp. p. xxxv.)

Merida (25 ft. above the sea-level, pop. 44,000), capital of the *Yucatan Peninsula*, one of the richest and most interesting of the Mexican cities, was founded in 1542 by *Don Francisco Montejo* (the younger) on the site of the ancient *Maya* metropolis of *Tihoo*. It was named after the old Spanish city of *Merida*, the *Emerite Augusta*, founded B. C. 23 by the *Legate Publius Carisius*, and long known as the Rome of Spain. Its unique replica in the New World was so filled with magnificent Indian temples and palaces that the dazzled Spaniards, with pardonable exaggeration, likened it to, and named it for, the Old World city.

"The palaces and pyramids of the *Maya* city were so ancient (say the old chroniclers), that from the mounds built by the earliest inhabitants there grew trees a thousand years old." In *Maya* times each of these artificial mounds or pyramids was crowned by a temple, dedicated to some Indian divinity, and one of them, the great temple of *H-chun-Caan*, occupied the site of the present *Plaza de la República*. Historians aver that certain of the earlier temples bore a strong resemblance, in their architecture, to Toltec buildings. The massive stone blocks employed in their construction were later used by the Spanish *conquistadores* in the erection of many of the houses of the modern city. The decisive battle which won the peninsula for the Castilians was fought (in 1540) on the spot where the Cathedral now stands. According to the church historians 200 Spaniards and 40,000 Indians were engaged in a terrific struggle which resulted in victory to the Cross and *Santiago*. In sober truth this statement is perhaps a thing of romance; 40,000 Indians did perchance scuttle to the woods at the approach of the armor-clad Spaniards with their fire-spitting weapons, and the 400 *valientes* that remained to face them were no doubt promptly annihilated or converted to Christianity.

The place rose in importance soon after the Spanish occupation and it was made the see (*sede*) of a bishop in 1561. The modern metropolis is veritably a city of windmills, every house, almost, possessing one or more. The vista across the housetops differs from any other in Mexico. The place has a large Chinese population (perchance the prototypes of the early *Mayas*), and one of the *barrios* is inhabited almost solely by

Greeks. The prettiest suburb is that of *Itzimna*, reached by *tranvía*. The plan of *Merida* resembles that of a wheel, the hub being represented by the *Plaza de la República*. The *calles* are fairly broad, paved with asphalt or hard bricks, and cross each other at right angles. Many of them bear numbers instead of names, and albeit the system is as clear as crystal to the inhabitants, it remains a sort of Chinese puzzle to the stranger, whose despair is crowned by the local directory. It is essentially a city of numbers, and a glance at the accompanying plan confirms the Chinese puzzle idea. The minor numbers begin in the suburbs and travel across town. The streets bearing odd numbers run E. and W.; those running N. and S. carry even numbers. The squares are all numbered as are the districts, and when one seeks a house of a certain number, in a square with another in a ward of another and in a street bearing still another, a problem in mathematics is presented which requires a pencil, paper and some calmness to solve. Above some of the streets, distant from the *plaza*, are arches, near the gateways of which are niches that once held figurines of *santos Españoles*. Time was when the streets were designated by picturesque ideographs — which have disappeared. The untutored Indians could not read the Spanish numbers or names, so a painted sign or a representative figure was placed in a niche near the street corner. Thus, the former *Calle del Flamingo* had a huge red flamingo painted on one of the corner houses; in the "street of the Elephant" was a large wood tusker with an exaggerated trunk; a ludicrous caricature of a crone with immense goggles astride her nose represented the *Calle de la Mujer Vieja* (street of the old woman), while that of the "Two Faces" (*dos caras*) was made plain to the *Indios* by a human head with a double face. Of the score or more public squares the most attractive is the

Plaza de la República (Pl. C, 3) — commonly called *P. de la Constitución*, *P. Principal*, or *P. Mayor* — which is flanked by the *Cathedral* and *Bishop's Palace*, the *Government palacio* and the *Casa de Montejo*. Some parterres of tropical flowers, some fine trees and a band-stand (*kiosko*) adorn it. In the evening it is thronged with people, and on Sundays between 10 and 12 A. M. and 8 and 11 P. M. it is the busiest spot in the gay city. Next in point of attractiveness is the pretty *Plaza de Hidalgo* hard by, with a bronze statue (the work of the *Fundición Mexicana*) of the valiant *General Cepeda;* who applied the Reform Laws to the peninsula and drove therefrom (during the reign of the Emperor Maximilian) the French troops of the Third Napoleon. The *plaza* is flanked by the old Franciscan Church of the Tercer Orden, also called the *Iglesia de Jesus*. In the next street is the quaint, weather-beaten Church of San Juan de Dios, with a characteristic *Catalonian* bell-tower, consisting simply of a plain wall, with openings in which the bells are hung. The *Paseo Montejo*, flanked by trees and some modern houses, is the favorite boulevard.

The business life of the city centres in the vicinity of the Calle 65. The private life is focussed, according to the Spanish-Moorish custom, in the inner courts of the houses, of which no city in Mexico can show more attractive examples. The houses of *Merida* have seldom more than two stories, and their street fronts are usually simple and unpretentious. Some exceptions to this rule are ornamented with richly carved blocks of stone taken from the ancient *Maya* palaces. This blend of the Indian with the Spanish-Moorish architecture is very pleasing. The houses are unusually massive (as a protection from the heat) with flat roofs (*azoteas*) which often serve as flower-gardens (*jardines*) and promenades (*paseos*). Gray with the mold of centuries and stained by the humid air of the tropics, some of these fortress-like structures look very mediæval and romantic. The windows, protected by iron bars, which project a foot or more beyond the wall, are capacious and will permit of the introduction of chairs in which the members of the household sit and enjoy the passing spectacle. We first enter the (Moorish) *Zaguan*, a small vestibule, which is sometimes separated from the *patio* by an iron *reja* (railing) in the form of double gates (*puertas*). The court is uncovered and is flanked on the r. or l. (oftentimes both) by an arcade (*portal*) with an awning (*toldo*) of glass (*vidrio*) or flowering vines. If

the house is two stories (*de dos pisos*) a wide staircase ascends from the arcade to the living rooms. A one-story house is an *entresolada*. The rooms opening off the *patio* have no windows, as a rule, but they obtain all the light and air required through the doors communicating with the court. The *patio* is sometimes paved with marble, and there is generally a fountain (*fuente*) playing in the centre. A movable awning protects it from the rays of the sun (*el sol*). The *patio* sometimes forms the reception and living room during the day. The well-to-do furnish it with rush mats, Chinese vases and pianos, and adorn it with hammocks, flowers, palms, climbing plants, parrots and song-birds. Stately peacocks (*Pavos reales*) stalk gravely about some of the *patios*. The popular prejudice runs to large rooms with lofty ceilings and cool, tiled floors. Massive wood beams form the ceiling, which is sometimes covered with a coarse cotton cloth, well sized and painted with landscape and other views. Hammocks (p. 584), which swing from large wooden knobs in the wall, are used in lieu of beds. They are sometimes almost as fine as lace, strong, and very long and wide. The *Yucatecos* are born and die in hammocks; in the manufacture of which they excel. *Merida* is a wealthy city, and many of the homes are luxurious. The annual Carnival, usually celebrated in March, is a time of great rejoicing.

The **Climate** of *Merida* is hot but healthy. The intense heat of midday is often tempered by a sea breeze, which sometimes blows for days. The months (Mch. and April) which precede the rainy season, are apt to be very trying to the unacclimated. At this season the corn-fields of the country are fired, and this heat is added to that of the sun, which here is very fervent. Winter is the best time for a visit. The temperature throughout the year ranges from 75° to 98° Fahr. The drinking water is obtained from the *cenotes*, or underground river basins (certain of which are used as bathing places), and from rain-water cisterns. While the water supply is not supposed to come in contact with the sewage, the prudent traveller will drink boiled or bottled waters.

The **Cathedral** (facing the *Plaza*, Pl. C, 3), begun in 1561 and completed in 1598 at a cost of $300,000, is dedicated to *San Ildefonso*, and beside being the handsomest, largest, and richest ch. in the peninsula, it is the most attractive building in *Merida*. The façade is unusually plain for an old Mexican ch., with two towers three stories high; the right tower contains a very old clock. An inscription above the entrance bears the date 1757 and doubtless refers to the completion of the towers and the dedication of the ch. In the centre of the façade is the Mexican coat-of-arms, above a crown and the remains of what once represented the royal insignia of Spain. There are five entrances to the Cathedral (which is 179 ft. wide by 300 ft. long). Surmounting it is a fine *cimborio*, through the windows of which pours a flood of light.

The Interior lacks the restless quality and the ornate glitter characteristic of certain Mex. churches, and its immense nave, flanked on either side by six massive piers, give it an air of grandeur and solidity. The tabernacle is modern and inharmonious. The base of the *baldachino* is of hammered silver. The finest thing in the ch. is the old *Churrigueresque* (p. cxxxii) *reredo*, which fills the entire space behind the high altar — completed in 1762. To the right of this is a smaller *reredo*, richly carved and gilded, which looks down upon many mortuary tablets let into the floor. At the l. is an altar dedicated to the *Virgin of Guadalupe*. Next to this, separated from the ambulatory by a tall iron *reja*, is the imposing *Capilla del Cristo de las Ampollas*, the patron saint of the ch. The magnificent crown, valued at $30,000, was stolen from this chapel in 1906, but was recovered, and is now hidden. The *Altar de San Ildefonso*, that of *La Purísima Concepción*, *La Virgen de La Luz*, and the *Chapels of Señor San José* and of the *Sagrario* were recently renovated. On the *Altar del Santo Cristo de la Conquista* (Holy Christ of the Conquest) is a life-size crucified figure of the blessed Saviour which is said to have been brought over by the *Conquistadores* and to have served them during the first years of the Conquest. A bronze, life-size figure of Christ faces the quaint pulpit, reached by a short flight of steps. Fourteen polychrome pictures representing the stations of the cross adorn the piers and pilasters of the aisles. The marble floor imparts a sense of coolness to the edifice. The great

wooden doors, swung on pivots let into soffits, and studded with big bronze bosses, are interesting *Moresque* relics of colonial days. Visitors should ascend the tower for the sake of the view across the city. The Bishop's Palace (*El Obispado*) adjoins the Cathedral. The smaller churches of the city are noteworthy for the simplicity of their adornments.

La Casa del Conquistador Montejo, now a private dwelling on the S. side of the *Plaza Mayor* (Pl. C, 3), is the oldest (erected by *Montejo* the younger in 1549, and the first Spanish house built in the old *Maya* city) house in the metropolis and the most picturesque. The façade bears the escutcheon of the *Montejo* family ; on either side of the entrance are crudely carved figures, in stone, of two Spanish knights, clad in the costume in vogue at the time of the Conquest. The foot of each rests on the head of a conquered *Maya* Indian.

El Palacio de Gobierno (Pl. C, 3) or *Palacio del Ejecutivo* (on the N. side of the *Plaza de la República*), begun in 1883 and completed in 1892 at a cost of $187,000, is a handsome modern structure in the *Renaissance* style, and it houses the local government offices. The copper tablet let into the corner of the *portales* refers to the memorable visit of President *Porfirio Diaz* to the Peninsula in Feb., 1906.

The **Museo Yucateco,** Calles 60 and 65 (Pl. C, 3), contains an interesting collection of monoliths, statues, caryatides, and other curious and well-preserved *Maya* relics well worth seeing. Open all day free.

History. "The first message ever given to the civilized world by Yucatan fell beneath the eye of Columbus, on his fourth and last voyage in 1502. Driven by currents out of his southerly course from *Santo Domingo*, he sighted a group of islands off Honduras and captured a canoe, formed of the trunk of a single tree, eight ft. wide and as long as a galley. In the middle was an awning of palm-leaves, not unlike those of the Venetian gondolas, under which were the women, children, and all the goods. The canoe was under the direction of 25 Indians. They had cotton coverlets and tunics without sleeves, curiously worked and dyed of various colors (the same as are worn in Yucatan to-day), covering for the loins of similar material, large mantles, in which the Indian women wrapped themselves, like the Moorish women of Granada; long swords with channels on each side the blade, edged with sharp flints that cut the body as well as steel; hatchets of copper for cutting wood, bells of the same material, and crucibles in which to melt it. For provisions they had such roots and grains as the natives of *Hispaniola* (Haiti) eat, a sort of wine made of maize, and great quantities of almonds of the kind used by the people of New Spain for money. The Spaniards were struck with the personal modesty of these Indians, in which they greatly excelled the natives of the islands. Columbus sailed southward; how much better would it have been for him had he sailed west! Within a day or two he would have arrived at Yucatan; the discovery of Mexico and the other opulent countries of New Spain would have necessarily followed; the Southern Ocean would have been disclosed to him, and a succession of splendid discoveries would have shed fresh glory on his declining age, instead of its sinking amidst gloom, neglect, and disappointment."

In 1506 *Juan de Solis* entered the *Gulf of Honduras* and saw the east coast of Yucatan, but did not land. In 1518 *Hernandez de Córdoba* sailed with *Juan de Grijalva* and coasted the entire northern and western shores of the peninsula. On this voyage they touched at *Campeche* and discovered *Vera Cruz*. The latter proved so rich that "all the captains and soldiers went thither," and Yucatan remained comparatively unnoticed for a decade after its discovery. In 1526 the gallant *Conquistador, Don Francisco de Montejo*, obtained a grant from the King of Spain for the conquest and colonization of Yucatan, and he sailed from Seville, with four small vessels, toward the end of 1527. The squadron reached the island of *Cozomul*, then the coast in the following year, and *Montejo* took possession of the territory in the name of the Spanish king. The *Mayas* called the land *Vlumil Cuz* and *Etel Ceh* (land of turkeys and deer). When the Spaniards landed the natives were struck by their strange language, and they exclaimed, *Ouyouckatan*[1] — hear them speak! To the Castilians

[1] Some historians believe the name Yucatan is derived from the *Yuca*, hence: Yucatan, or land of the *yuca*.

this word sounded so much like *Yucatan* that they called the country by that name. The *Yucatecos* were terrified at the appearance of the 400 mailed strangers, armed with fire and mounted on ferocious animals (horses) and they fled at their approach. Later, they regained courage, and from that date to the great battle (1540) of *Tihoo* (*Merida*) the Spaniards were fighting almost constantly. When they finally triumphed they found that this country, which had been so bravely defended by the natives, contained not a single mine of gold or silver; nothing to reward them for their conquest. Had not gold been the shibboleth of the valiant *Montejo*, he might have solaced himself with the fact that in subduing Yucatan, he opened to the world a land thought by many to have been the cradle of the human race. Within its borders are the ruins of three score ancient cities whose origin is shrouded in the deepest mystery. Says Stephens: "They do not resemble the works of Greek or Roman; there is nothing in Europe like them. They are different from the works of any other known people, of a new order, and entirely and absolutely anomalous: they stand alone." The Spaniards found the land inhabited by a diversity of tribes, but all speaking one tongue, the *Maya*. Says one authority: "The most ancient traditions seem to point to two distinct immigrations into the peninsula; but it is usually conceded that there existed, in that portion of Central America where Yucatan, Guatemala, and Southern Mexico come together, a great and potent theocratic empire. *Mayapan*, about 30 M. S. of *Merida*, was the seat of the ancient *Maya* empire, and the city was called (by early Spanish writers on Yucatan) *El Pendon de los Mayas* — the banner city of the *Mayas*."

The Mayas. At the period of the Conquest the *Maya* tribes, supposedly the first inhabitants, occupied the Peninsula of Yucatan and a considerable portion of the neighboring territory to the S. and W.; they are said to have numbered about two million souls. That they possessed marked characteristics and were an intelligent people, their temples and their history prove. Their origin is largely a matter of conjecture. One account (D. G. Brinton, *American Hero Myths*, p. 145) connects them with the history of the god and culture hero *Itzamna*, and derives an important element or division of the race from the east, where they are said to have come across — or rather through — the ocean, thus forcibly recalling the story of Atlantis. "The more probable derivation is, however, from the west, as tradition, myth, art, and geographical conditions point in this direction more decidedly than in any other. It appears that there are few ties of language with the Aztecs or other Mexican peoples, though there are numerous and striking analogies in art and customs, and it is not improbable that in the course of their history the *Mayas* have come into close contact with the great tribes of the Plateau of Mexico. Indeed, all may have had a common origin to the north in Mexico, or even beyond the Rio Grande. In the culture scale these people stood at the head of the American tribes. They were still, properly speaking, barbarians, but in several respects seemed to be on the very threshold of civilization. Their status may be compared to that of the Greeks and Egyptians immediately preceding the dawn of history, and we may assume that they were, as measured by Aryan rates of progress, perhaps not more than a few thousand years behind the foremost nations of the world in the great procession of races from savagery toward enlightenment. It is certain that they were already enjoying a rude system of historic records, and were the only nation on the Western continent that had made any considerable headway in the development of a phonetic system of writing. Their hieroglyphics occupy a place, not yet well defined, somewhere along the course of progress from pictograph to letter, and are consequently difficult of interpretation. There is no doubt, however, that an age of literature was actually, though slowly, dawning in America when the shock of Conquest came." (*William Holmes.*) Comp. Literature, p. cliv.

The Mestizas (masculine *Mestizos*), half-castes, form a large and picturesque portion of the population of the Peninsula. They are noted for cleanliness and personal modesty. The union of the Spanish and Indian races produced this mixed people, who rank among the handsomest in Mexico. They are a gentle, docile, satisfied and pleasure-loving race,

which retains many of the customs and dances, and particularly the style of dress, of bygone days. Many of the women are beautiful brunettes with rich complexions, fine black eyes and hair, superb teeth, and sweet, pensive expressions.

Ruined Cities abound in Yucatan, and most of them remain unmolested and unvisited in the silence and obscurity of the wilderness. The natives avoid them with superstitious fear, and few travellers care to brave the discomforts attending a visit to them. The *Yucatecos* are apparently indifferent to the touristic value of this interesting and historical residua of a vanished race, and practically no efforts are made to attract travellers hither. Only a small part of the ruins have been extricated from the dense underbrush which has covered them for centuries, and it is thought that an almost unbroken line of deserted cities stretches between Yucatan and the primeval forests beyond the frontier of Guatemala. The most important of the ruins known are those of Uxmal (see below); next in historical interest is *Chichen-Itza*, referred to at p. 581. The knowledge of the laws of architecture possessed by some of the builders of the early Yucatan cities was considerable, and the structures themselves are amazing relics of what was indubitably a highly developed civilization. That this degree of progress should exist here, perhaps centuries before Columbus discovered America, is all the more singular and significant.

The student may consult Bernal Diaz, *Historia Verdadera de la Conquista;* Cogolludo, *Historia de Yucatan* (the best historian of the Peninsula); *Yucatan*, by José I. Novelo (Merida); *Historia del Descubrimiento y Conquista de Yucatan*, by Licenciate Juan Francisco Molina Solis (Merida, 1896); *Historia de Yucatan Bajo la Dominación Española*, by the same author (Merida, 1904); the various archæological books written about the Peninsula by Dr. Le Plongeon are interesting; *Incidents of Travel in Yucatan*, by John L. Stephens (N. Y. 1843); *Incidents of Travel in Central America, Chiapas, and Yucatan*, by the same author (N. Y. 1867). The two latter are the best books extant on the ruined cities of Yucatan and Chiapas.

70. From Merida, viâ Muna, to Uxmal.

59 Kilom. to *Muna* by Rly. (*F. C. Unidos de Yucatan*) in 2½ hrs., 1 train daily, fare 1st cl. $1.80. The train usually leaves Merida (from the *Estación Peninsular*) at 3.30 P. M. and reaches *Muna* at 5.10 P. M. Here a night's lodging must be obtained by favor, as there is no hotel. The distance from *Muna* to the ruins is about 12 kilom. No fixed prices for conveyances. Horses can sometimes be obtained by the day at $5 each. A guide (indispensable) and his horse will cost as much more. A *volan* or *calesa* (a two-wheeled vehicle something like a Cuban *volante*) holding 4 persons can usually be obtained, if spoken for well in advance, at a cost of about $10 for the round trip. This does not include food (which must be carried along) or guide. Each *volan* is supplied with a driver. A good horse and volan will land one at the ruins in 2 hrs. The return journey can be made the same day. Rest in *Muna* overnight and return to *Merida* the next morning. X in the *Maya* tongue is pronounced ush, consequently *Uxmal* is *ushmal*. The word was formerly written *Oxmal*, and means "three times destroyed."

The journey from *Muna* is across a semi-wild country of forest and plain. The region is infested with ticks, and the traveller is cautioned to be on his guard against these little demons. **The Ruins** stand in the midst of a plain flanked by a range of hills trending from N.-E. to the S.-W.

> "The dense wild wood that hid the royal seat,
> The lofty palms that choked the winding street,
> Man's hand hath felled, and now, in day's fair light,
> Uxmal's broad ruins burst upon the sight."

Ages of neglect have failed to efface the traces of taste and enlightenment shown in the construction of these deserted palaces. Time brings so few changes in the unpeopled forests of Yucatan, and the climate is so benign, that the ruins have perhaps altered but little in the last century. The traveller will be interested chiefly in visiting the structures known as the House of the Dwarf (*Casa del Enano*), H. of the Nuns (*Casa de las Monjas*), Turtles (*Casa de las Tortugas*), Pigeons (*Casa de las Palomas*), and of the Governor (*Casa del Gobernador*). The strange and incomprehensible designs carved on these edifices are extraordinarily rich and complex, and they alternate with attractive ornaments of elephants, leopards, leaves, flowers and a peculiar and striking assortment of grecques. There is no rudeness or barbarity in the design or proportions of these strange and silent *palacios*, and the traveller is bewildered at the relics of a civilization which flourished here perhaps æons of ages before Columbus dreamed of a new world. The best detailed description of these ruins will be found in John L. Stephens' *Incidents of Travel in Yucatan*.

71. From Merida, viâ Citas, to Chichen-Itza.

143 Kilom., to *Citas* (which on the rly. time-card is spelled with the C inverted) by railway (*Ferrocarriles Unidos de Yucatan, División Este*) in 4 hrs. Fare $4.38 1st cl. Trains leave from the *Estación Peninsular*. The trip is even more difficult than that to *Uxmal* (p. 580), and it should not be undertaken without careful consideration and preparation. The train usually leaves *Merida* in the early A. M. (6.30) and reaches *Citas* about 10 A. M. There a *volan*, mules or horses must be obtained (not always easy). The approximate cost of a *volan* for 3 days is $20: for a horse or a mule, for the same time, $10. Guide (necessary) extra, according to the agreement the traveller is able to make with him. Food must be taken along. The distance from *Citas* to *Chichen* is about 30 kilom., and by starting immediately after the train reaches *Citas* the traveller can, by hard riding, arrive at the ruins the same evening. The roads are execrable. At *Chichen* the U. S. Consul (at *Progreso*) has provided a so-called Guest-house, unfurnished, in which travellers are at liberty (no charge) to swing their hammocks. The latter are a necessity in Yucatan, where a myriad troublesome insects thrive in the tropical climate. The 2d day is generally spent at the ruins, and the start home is made from *Chichen* early in the morning of the 3d day, to overtake the train leaving *Citas* for *Merida* at 1.53 P. M. Food is hard to obtain all along the journey, and this, with a camping-outfit and hammocks, should be taken from *Merida*. It is in the highest degree unfortunate that better accommodations are unattainable, and that the tourist interested in archæology should have to bear the privations to which a visit to perhaps the most interesting group of ruins in America exposes him.

The **Ruins of Chichen-Itza** (a *Maya* word meaning "by the well of the *Itzaes*"), the ancient capital of the *Itzaes* (after they had been driven from *Itzamal*, and before they sought seclusion in the forests of Guatemala), are located near a sacred *cenote* (comp. p. 582) from which the ruins derive their name. Next to *Uxmal* (p. 580) they are the largest and most important group of ruins in Yucatan. They stand in a wooded country, in a glade which occupies an area of about two miles. The most conspicuous building is the *Cárcel* (prison). The so-called House of the Nuns (*Casa de las Monjas*), so named for the many small rooms which resemble convent-cells, is a magnificent pile, almost covered with intricate tracery, bas-reliefs, and hieroglyphics. *El Gimnasio* (the gymnasium) is adorned with a sculptured border of serpents and a series of great stone rings, several ft. in diameter, set in the walls. The hieroglyphic carvings are wonderful and beautiful, and the mural paintings, representing warriors in battle and events in the lives of the various rulers of *Chichen*, are artistic in execution, and the finest that adorn the walls of any building in the country. A procession of lynxes and tigers ornament the cornice of one edifice, while sculptured slabs and pillars are scattered profusely over the ground. The paintings on the walls

of the *Chichen-Itza* ruins are conceded to be the most unique and beautiful to be found on any ruins in America. Various attempts have been made to reconstruct the history of the highly civilized race which built these palaces, from the scattered fragments left by tradition and from the mural paintings and hieroglyphics, but as yet with little success.

The predominant character of these and similar *Maya* structures is that all are built upon an artificial elevation: a pyramid or truncate cone supporting a building more or less vast and grand. The walls are generally of great thickness, many are faced on the interior with carved stone, and many also present a rich profusion of adornments, sculptured in bas-relief upon their faces. Busts and human heads, figures of animals, and hieroglyphs which no one has yet been able to decipher, constitute in general these adornments. The finest workmanship is displayed in broad and elevated cornices; and the spectator does not know which to admire the more in the artist: the prodigious number of small pieces with which he composed the work, or the beauty and accuracy to nature of the scenes represented. The doors are generally low, and the lintels of wood, some richly sculptured. The ceiling is formed by the peculiar American arch (without a keystone), and, owing to their construction, not much breadth can be secured, but great length.

The splendid statue of *Chac-Mool*, The Tiger King (now in the Museum at Mexico City and described at p. 305), was unearthed here, in the midst of a dense wood, eight meters below the surface. For a detailed description of the *Chichen-Itza* ruins consult Stephens' *Incidents of Travel in Yucatan*, or the works of *Dr. and Madame Le Plongeon*. See Bibliography, p. ccxxxix.

72. The Gulf State of Yucatan.

The **Gulf State of Yucatan,** in the Peninsula of the same name (which includes the *Territorio of Quintana Roo*) with a total area of 91,201 sq. kilom. and a population of 315,000, is the greatest *henequén*-producing region of the world, and one of the most interesting of the Mexican possessions. It is bounded on the N. by the Gulf of Mexico, on the E. by the Caribbean Sea, on the S. by British Honduras and the Republic of Guatemala, and on the W. by Campeche, which once formed a part of it. The Peninsula is an immense plain which, starting from the coast-line, rises toward the interior to a height of about 200 ft. In the N.-W. the soil is of a dry, calcareous and rocky formation; it was proverbially sterile until the exploitation of *henequén* transformed it into one of the richest regions (financially) of the Repub. The fertility of the land increases toward the N.-E., and the S. region abounds in virgin forests of valuable dye- and cabinet-woods, and in stretches of land suitable for the culture of all the vegetable species. This region is the home of the magnificent Yucatan turkey (*Meleagris Ocellata*, Mex. *Guajolote* — introduced hence into the N. and to Europe) conceded to be the most beautiful of the turkey family. The metallic sheen and the lustre of the plumage of this huge bird is thoroughly splendid. The venerated *Quetzal*, the Mexican bird of paradise, noted for its exquisite plumage, is also found here. The *Quintana Roo* region was long the stronghold of rebellious Indians who for many years maintained a desultory war with the Government.

A peculiarity of Yucatan is the absence of surface rivers: under-ground streams exist, and drinking water is obtained from wells sunk to connect with them. The entire Peninsula is one large table of coral formation, beneath the surface of which the streams are found. These break out at intervals into caves and caverns, formed by earthquakes, erosion or the pressure of the water, though sometimes the supply is due to infiltration of surface water into natural grottos in the coral rock. The Indians, centuries ago, marked the course of these subterranean streams by heaps of stones, and their cities were always built near the water-caves, as is now shown by their ruins. These caves, where the rivers appear to the light of day, are called **cenotes.** There are many in Yucatan, and they form one of the natural curiosities of the country. They are used as wells

and as bathing places. In *Merida* (p. 574) they lie from 20 to 40 ft. below the surface, and many of the houses have pumps connected with them. The traveller to Yucatan should make it a point to visit one of these curious water-caves. A locally renowned *cenote* is that on the *Hacienda of Mucuyché*. "It is a cavern 50 ft. deep, broken down at one side, forming an arch of limestone with almost every shape of stalagmite and stalactite, the roof full of holes, in which are the nests of hundreds of Swallows and other birds. It is reached by a flight of 50 steps which descend to it, and the overhanging rock is high enough to give an air of grandeur and wildness to it. At midday the grotto is impenetrable to the sun's rays. At the bottom, resting upon a bed of white limestone rock, is a still and deep pool of crystal water. It is a very creation of romance; a bathing place for Diana and her nymphs. Grecian poets never imagined so beautiful a scene. The natives delight to resort to these cool *cenotes* at midday, and many of the pools are used as swimming places. A strange bird, called the *Toh*, lives in the *cenotes*. It is a species of *Momotus*, about a foot in length, with fine silky feathers and a very curious tail formed of two long feathers, which are stripped nearly to their tip, only the naked shafts remaining."

The Fauna and Flora, remarkably rich and varied, embrace almost all the species found throughout the Repub. Turtles (*tortugas*) abound along the coast and produce the prized tortoise-shell (*carey*). The woods are filled with beautiful birds, and Flamingoes, Pelicans, Sea-Gulls, Cormorants, Terns and many aquatic birds people the shores. The splendid forests abound in valuable woods, including the mastic (*Pistacia lentiscus*), logwood (comp. p. 569) and many dye-woods and medicinal plants. Fine sponges are found in the sea contiguous to the coast. Droughts (*las sequias*) are frequent and very destructive.

Cozumel Island (20 by 60 kilom.), discovered by *Fernandez de Córdoba* in 1517, is about 20 kilom. from the E. coast of Yucatan, and is celebrated for its many ruined temples, and for fine woods, wax and honey. *Cape Catoche*, at its N.-E. extremity, was the first point of the then unknown kingdom of Mexico, touched at by the Spaniards, and here the first Mass was said on Mexican soil. The island was once a Mecca for *Maya* and other Indian pilgrims. It is now almost depopulated and given over to fishermen and woodcutters.

Isla Mujeres, about 6 M. from the coast, to the N. of *Cozumel*, formerly contained many Indian temples. The name was derived from the many terra-cotta idols, in female form, found by the Conquerors.

The most important industry in Yucatan is the production and exportation of the fibre of the *Agave Sisalense*, called also **Henequén**, *Sisal-grass*, *Sisal-hemp*, and *Sisal*. It derived the latter name (used chiefly abroad) from the fact that for many years it was exported through the Yucatan Port of *Sisal*, until 1871 the chief entry port of the Peninsula. It is often called the "Green Gold of Yucatan." Three varieties, all of which grow wild in the forests, are known to the *Yucatecos;* the *chelem*, the *cahum* and the *citamci*. The two varieties of the cultivated plant are, the *yaxci*, or green fibre, and *sacci*, or white fibre. The latter produces the *henequén* of commerce. The wild *chelem* is supposed to be the progenitor of the cultivated *sacci*. The fibre of the *cahum* is long and silky, but its brittle nature renders it useless. The *sacci* fibre was known to the ancients, who twisted it into ropes and used them for hauling to the summits of their pyramids the great stone blocks one sees to-day amid the ruined cities of the forests.

The plants are produced from seeds, from cuttings, and from sprouts called *hijos* (children). A field is cut, the surface is burned, and three months or so before the rainy season the *hijos* (usually 18 to 20 inches high) that have sprouted from the parent plant are rooted up and thrown into a heap, where they lie exposed to the weather for a couple of months. When they present a dried and decayed appearance they are gathered, carried to the cleared field and planted in rows about 4 yards apart, each plant about 7 ft. removed from its brother. About 1,100 plants are generally placed to the acre. The space between the rows facilitates cutting and carrying off the plants and prevents the wounding of the leaves by the spines and thorns of adjacent plants. Six years after planting the

leaves begin to yield fibre. The plant grows in the form of a sharp, conical spike which springs from the centre, and which is soon encircled by successive rings of long, sword-like leaves which radiate from it. A mature plant will bear from 6 to 8 rings with from 10 to 15 radiating leaves. The older the leaves, the stronger the fibre. The two lower (or elder) rings are cut out each year, and the cutting and developing is almost continuous. The average productive life of the plant is ten years. At the end of this period a hard, wood-like bar, called in Spanish, *Varejón*, and in *Maya*, *bob*, grows out of the centre to a height of 15 ft. or more. Sprouts grow from the apex of this bar, but they require from two to three years longer to mature than do the *hijos* cut away from the base. The leaves are cut out with the *corba*, a *machete*-like instrument, weighing about 1½ lbs. with a hooked end. (A short, sharp spade is used in some parts of Mexico.) Attached to the *corba* is an ingenious device which cuts off the side spines without injuring the fibre. The spines with which the edges of the leaves are armed are mildly poisonous and care has to be exercised. Cutting is done by contract, Indian families, including small children, being employed. The leaves are collected in huge ricks and taken to the scraping mill. A somewhat complicated decorticator then extracts the fibre from the pulp, and it is bleached, dried, pressed into bales and prepared for shipment. The production of the fibre is very profitable. There are about 400 *henequén* plantations in the Peninsula; the planters are called *henequeneros;* the product ready for export is known as *henequén en rama;* about 600,000 bales, valued at about forty millions of *pesos*, are annually exported.

The splendid **Hammocks** (*hamacas*) for which Yucatan is celebrated are usually very long and wide and are made of the finest *sacci* fibre. It is not always possible to buy them, off hand, as they are generally made to order, the best coming from private families, where the ladies make them in lieu of doing knitting or embroidery. In some of the small towns hammock-making is almost as much of a home industry as watch-making is in Switzerland. A hammock made by deft and loving fingers, to be presented as a token of esteem, is a thing of beauty and utility. The finest in the country are made in the little town of *Chemax*. They are as stout as the strongest linen, yet filmy and lace-like. Prices vary according to quality; the coarser ones sell for about $10–$20, a fairly good one can be bought for $50, and a very fine one will cost hundreds of *pesos*. The best are washable and will last a life-time. Hammocks bear the same relation to Yucatan that fine hats do to Panama. In the suburbs of *Merida* are factories where cordage, coarse cloth, saddle-bags, twine, coarse hammocks, and a multitude of articles are made from the useful *henequén*. Pretty Mestiza girls tend the machines. Foreigners are generally expected to pay more than the natives, and purchases should not be made before securing the advice of some friend as to values. The *hamacas matrimoniales* are wide enough for a half-dozen persons to lie across them at a time. The finer grades make useful and beautiful souvenirs.

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DE LA
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1:16,000.000
0 50 100 200 300 400 Miles
0 50 100 200 300 400 500 600 Kilómetros
116°
112°
108°
104°
30°
26°
22°
18°
Longitud
Imperial Jc.
Phœnix
Yuma
Enseñada de Todos Santos
Puerto Isabel
Tucson
Benson
Naco
Nogales
Magdalena
Cananea
Nacozari
Casas Grandes
Ciudad Juarez
Agua Prieta
Douglas
San Pedro
Nuevas
San Pedro Jc.
Terrazas
El Paso
Mesa
Sierra Blanca
Rancheria
Ojo Caliente
Querobabi
Hermosillo
Ariape
Ures
Tonichi
Camada
Gallego
Encinillas
Presidio del Norte
Santa Rosa
Guaymas
Empalme
Corral
Navojoa
Alamos
Bocoyna
Miñaca
Chihuahua
Santa Eulalia
Consuelo
Santa Rosalia
Sierra Mojada
Jimenez
Rincon
Parral
Rosario
Conejos
Escalon
Guimbalete
Flatbuillo
Horizontes
Monterrey
Torreon
Pedriceña
Hornos
Mapimi
El Oro
Tepehuanes
Bamos
Mesa de Sandia
San Blas
Topolobampo
Culiacan
S. Pedro
La Paz
Durango
Tapona
Chorro
San Dimas
Nombre de Dios
Sombrerete
Mazatlan
Recodo
Rosario
Zacatecas
Aguascalientes
Encarnacion
Lagos de Moreno
Guadalajara
Zacatecas
Zapotlan
Tuxpan
Colima
Manzanillo
Cuyutlan
Cerro Verde
LAS TRES MARIAS
NORTH DISTRICT
SOUTH DISTRICT
LOWER CALIFORNIA
GULF OF CALIFORNIA
PACIFIC OCEAN
UNITED STATES
SONORA
CHIHUAHUA
COAHUILA
DURANGO
ZACATECAS
TEPIC
JALISCO

from Greenwich
100°
96°
94°
90°
30°
26°
22°
18°
Texarkana
Fort Worth
Dallas
Shreveport
Jackson
Montgomery
Mobile
Pensacola
Baton Rouge
Austin
Houston
Galveston
San Antonio
Corpus Christi
Laredo
Brownsville
Matamoros
Monterey
Mendoza
San José
Tampico
Rosillo
Rio Verde
Tuxpan
Tuxpanango
Tampico
Panuco
Tula
Ixtlahuaca
Jalapa
Vera Cruz
Orizaba
Puebla
Tuxtepec
Coatzacoalcos
Frontera
Tlacotalpa
Laguna de Terminos
Mamantel
Champoton
Tixmucul
Sabancuy
Campeche
Hecelchacan
Calkini
Bolonchencicul
Uxmal
Peto
Iiza
Chichen-Itza
Valladolid
Espita
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Sisal
Progreso
Telchac
Sinanche
Yucalpeten
Lerma
Isla del Carmen
S. Antonio
Bacalar
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Belize
Honduras
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Salina Cruz
Tehuantepec
Tonala
Tuxtla Gutierrez
S. Cristobal
S. Bartolome
Palenque
Tehuantepec
Rincon Antonio
Jachitan
Tlacolula
Oaxaca
Mitla
San Sebastian
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Zihuatanejo
Puerto Angel
Gulf of Tehuantepec
Pijijiapam
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Ixtlahuaca
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San Benito
Tonala
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S. Cristobal
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TERRY'S MEXICO

HAS BEEN APPROVED AND ADOPTED BY THE MEXICAN GOVERNMENT, BY THE RAILWAYS AND BY THE PEOPLE

General Don Porfirio Diaz, President of Mexico, says: "I keep your interesting book, 'Terry's Mexico,' constantly before me. Because of its perspicuity, and the exactness of its data, it makes a satisfactory book of reference. I congratulate you on your laborious work, which I consider of genuine public utility."

Señor José Yvez Limantour, Mexico's celebrated Finance Minister, says: "I take pleasure in congratulating you on the admirable and comprehensive Guide to Mexico which you have just published, and I cannot too highly praise the patient research, the good judgment and practical sense with which so considerable a mass of useful information to the traveler, and even to the resident of Mexico, as you present to your readers in your attractive volume, has been collected and arranged. I wish you the success which you deserve."

Mr. E. N. Brown, President of the National Railways of Mexico, says: "I have received and examined 'Terry's Mexico' and have pleasure in stating that it is a work of much merit, far surpassing anything of its kind that has ever been issued on Mexico.

"The patience which you have displayed in securing the complete and correct data cannot be too highly commended. The useful information contained therein must prove of immense value to the traveling public as well as to the residents of the Republic, and I am ordering copies of this purchased and placed in each of our principal ticket offices as a book of reference; and have pleasure in recommending the book to any one desiring such information as contained therein."

Mr. Frederic R. Guernsey, Editor of the Mexican Herald (Mexico's Greatest Newspaper), says: "To all lovers of this tropical land, familiar with its highways and odd corners of romantic and picturesque interest, your excellent guide book will serve to jog the memory, and bring back past delights of travel and adventure; and to those travelers just penetrating this historic country it will be indispensable, for it is a marvel of accuracy and a perfect compendium of information. And you have not made a mere guide book, but a book of human interest, containing just those intimate details which went to make up the charm of the early edition of Richard Ford's 'Handbook for Travellers in Spain,' a book now a classic as I am sure 'Terry's Mexico' will come to be regarded by those who are able to appreciate sound and scholarly work. Your book is a monument of industry, and in merely outlining its plan you must have spent many months; it is the book we all have been looking for, and it will never be surpassed."

CRITICAL OPINIONS OF TERRY'S MEXICO

"The first comprehensive, exhaustive, and at the same time popularly attractive guide book to our neighboring republic, Mexico, has just been published under the general title of 'Terry's Mexico.' This is the result of many years of travel and personal observation and experience, and it contains an amazing amount of information, logically and most interestingly set forth. Although planned on the Baedeker model, 'Terry's Mexico' is more detailed and fuller in scope. It is, moreover, equipped with more human descriptive interest. There are two maps and twenty-five plans and an extensive bibliography. It is important to add the statement that within the past few weeks the Mexican Government has officially recognized the accuracy and usefulness of this handbook." — *The American Review of Reviews, N. Y.*

"Mr. Terry's Handbook is so arranged that, while indispensable to a traveler in Mexico who wishes to get the most possible out of his journey, the stay-at-home who wants to enlighten his ignorance will find it so comprehensive in its account of all the doings of both man and nature in Mexico, past and present, as to compass all ordinary needs. The author has planned his volume upon the model of the Baedeker guide books, but it is even fuller in detail, more comprehensive in scope, and more savory with human interest than are those companions of the European tourist. Altogether the book contains such an amazing amount of information about such a vast variety of subjects as to make it noteworthy, even of its kind. It is evident that the author knows his Mexico thoroughly in all its highways and byways, and loves it almost as well as he knows it. And therefore the poise and impartiality and dispassionate analysis with which he has written make it all the more commendable." — *New York Times.*

"Are you going to Mexico this winter? Lucky mortal! Here at last is a complete guide book, 'Terry's Mexico,' built on exactly the same lines as Baedeker's familiar European handbooks and evidently up to the Baedeker standard in every way. It is the work of T. Philip Terry, whose long residence in Mexico has fitted him to write a book of this kind, and its 850 compact pages, two large maps and 25 plans of cities, cathedrals, etc., make it indispensable to travelers.

"Every railway route from the Rio Grande to Yucatan, every town of importance, with its hotels and their charges, apparently every feature of interest in the republic, is touched upon. The 240 pages of introductory matter are in themselves a valuable treatise on the main features of Mexico and on the things that the intending visitor ought to know. The volume, I understand, has already been adopted by the Cook Tourist Agency. Mr. Terry evidently has made what will henceforth be the standard guide to Mexico. His handy volume will add cent per cent to the tourist's enjoyment of that fascinating country." — *Chicago Record-Herald.*

"Mr. Terry has performed invaluable service in producing a guide that in character and thoroughness ranks with the Baedeker and the Murray publications. The author combines the qualifications of immediate familiarity gained from years of residence in Mexico and travel to all parts of the country and the broader knowledge derived from other years of travel all over the world. The wide perspective thus gained makes him uncommonly competent. The need of a good guide to Mexico has long been painfully felt. Hitherto there has been nothing but pretentious makeshifts, sources of misguidance rather than help. There is an admirable bibliography, as well as numerous accurate maps and plans. It is a valuable guide, and Mr. Terry writes with entertaining appreciativeness as well as with informing conciseness." — *Boston Herald.*

CRITICAL OPINIONS OF TERRY'S MEXICO

"Mr. Terry is the first man who has had the patience and the ability to compile the kind of volume which the traveler to Mexico requires. There is practically no place in the entire republic which is not fully covered by his painstaking, accurate, and exhaustive text. Altogether, it is a work of the highest value, and it will be found indispensable to every one who intends to visit Mexico or who has made the journey. It is furnished with many beautifully executed maps and plans. It completely displaces all previous volumes of the kind, whether in English or Spanish." — *New Orleans Picayune.*

"The author has summarized in his volume more practical information about Mexico than can be found in any single volume on that country in English." — *New York Sun.*

"This is a combination of history and guide book. A surprising amount of information relating to the external features of life in all parts of the country is packed into these closely printed pages. The paper is thin Bible paper, the type is good, and the book, which contains nearly as much matter as a volume of the Encyclopædia Britannica, is so light and small that it could easily be carried in a coat pocket. To the traveler in Mexico it must be a *Vade Mecum* of great value." *The Christian Register, Boston.*

"'Terry's Mexico' may be commended as a trustworthy handbook for travelers. Its information is full and up-to-date, and is given with a high degree of accuracy." — *New York Evening Post.*

"Full of interesting and accurate information." — *Philadelphia Ledger.*

"It is a book that is calculated to fill any one possessed of the traveler's instinct with a wild desire to pack up and set off at once in search of the multitudinously interesting places and objects described in its pages and to be traced in its alluring maps." — *The Dial, Chicago.*

"Mr. Terry has done well to furnish a guidebook parallel with those which Baedeker publishes for European travelers. The present volume adequately fulfills its purpose." — *Literary Digest, New York.*

"This extremely valuable guide book should call attention to Mexico as a country for sightseeing. Over a hundred pages are devoted to a comprehensive account of Mexican history, which begins for us as early as the 7th century, and to an estimate of the fine arts and literature of the race. The descriptions of contemporary manners and customs are illuminating; there is plenty of good counsel anent methods of travel, the shops and theatres and intercourse with the people. It would be easy to expatiate upon the merits of the author's work, but to say that it is just as good as Baedeker is to say enough." — *Providence Journal.*

"Not only a long and minute acquaintance with the country, but general sagacity and a good insight into Mexican character guide the author in his advice to tourists. Mr. Terry usefully gives the Spanish equivalents for many English words." — *The Nation, New York.*

"Mr. Terry has made a guide book that, without fear of results of a comparison, is fit to stand beside anything the great Baedeker, prince of guide book makers, ever turned out. Clear type and good paper make the book all the more attractive and useful." — *St. Louis Globe-Democrat.*

CRITICAL OPINIONS OF TERRY'S MEXICO

"A thoroughly careful guide book and a boon to the thousands of Americans who go to Mexico or who expect to go there. An inspection of this volume by one who has been in Mexico, and who is able to detect an error if any existed in the description of the places with which he is familiar, fails to reveal any inaccuracy. That the author does not describe the places to which he takes the reader in a dry and categorical manner is indicated by the little account of the Sonoran wilderness between Magdalena and Hermosillo, which is absolutely true to the conditions." — *New York Mail.*

"Hitherto tourists to Mexico have had as guides some more or less interesting descriptive book. Henceforth they may arm themselves with a really adequate guide. The pocket size, color and flexibility of binding, Bible paper, typography and compactness of 'Terry's Mexico' are precisely like one of Baedeker's familiar handbooks for travelers. On consulting the text we find that a serious attempt has been made to extend the similarity also to the high standard for concise accuracy and adequacy set by Baedeker's guides. The author summarizes an immense amount of general information about Mexico. Mr. Terry's text is, of course, accompanied by many maps and plans in colors. His book is indispensable to the tourist." — *The Outlook, New York.*

"Whatever it behooves the invader of Mexico to know has been set down in orderly sequence by the compiler of 'Terry's Mexico.' . . . It is a fat little volume fitted to the hand, convenient for the satchel, and solidly packed with the information most to be desired by the prospective traveler concerning money, language, climate, what to wear, how to buy, and which sights to see. It is the result of years of travel and personal observation and experience, compiled with the purpose of making it of permanent interest and value." — *Milwaukee Free Press.*

"A valuable new guide book containing a mass of information condensed into a very small space. The book may be slipped into the pocket, but it contains 850 pages, with complete descriptions of the chief points of interest in the southern republic, with ample notes on literature, language, architecture, archæology, Indian races, etc. Every town of any size is mentioned, with names of hotels, prices, distance from wharf or depot, carriage hire, etc. With this book one may plan a trip through Mexico and estimate his expenses very accurately." — *San Francisco Chronicle.*

"The information contained in 'Terry's Mexico' is authentic and has the endorsement of the Mexican government officials, including President Porfirio Diaz. No tourist to Mexico can fail to learn much about that wonderful country if he has this guide book." — *San Antonio Express.*

"The author and compiler, T. Philip Terry, has rendered a great service not only to every English-speaking person visiting Mexico, but to all who wish information of one sort or another, about the republic. The facts are most conveniently arranged, there is much interesting description, and the treatment of history, races, etc., is unusually satisfactory." — *Newark News.*

"This new handbook for travellers in the Mexican republic is replete with information. . . . Its contents cover all parts of the republic, follow railway routes, describe cities, etc.; in short, it is indispensable to the traveler." —*Detroit Free Press.*

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